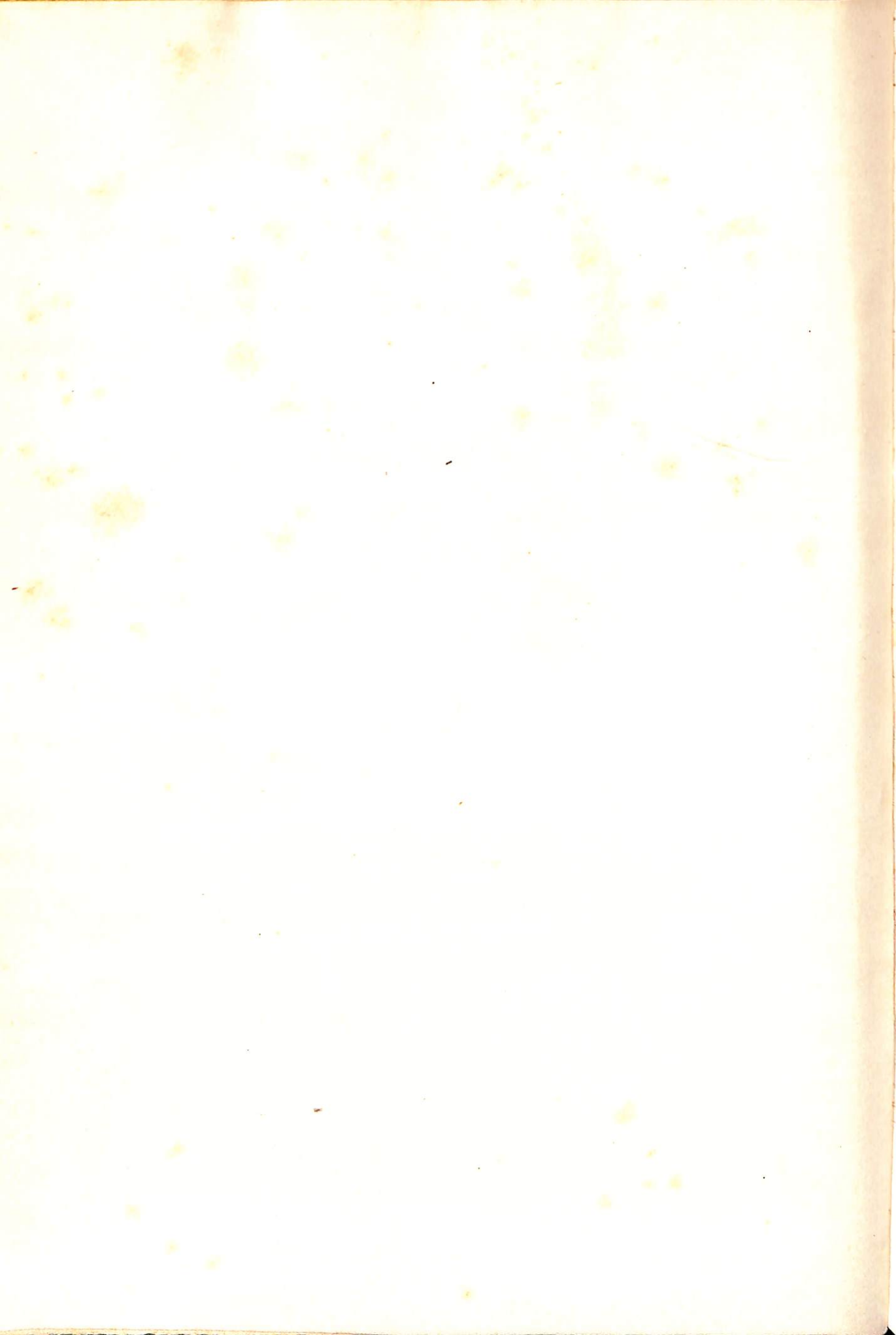




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Geo Hughes

GOING TO HOLINESS

REVIVAL MISCELLANY

VOLUME LXXXI

From January, 1908, to July, 1908.

"Holiness becometh unto holiness. O Lord, hear us."—Psalm 65.

EDITED BY

Mrs. DR. WALTER C. PARKER

REV. GEO. HENRY

NEW YORK

THE HOLINESS PUBLISHING CO.

100 N. 3RD ST. PHILADELPHIA, PA.



Yours, fraternally
Geo. Hughes

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXXI.

From January, 1888, to July, 1888.

"Holiness becometh thine house, O Lord, forever."—Psalm 93:5.

EDITORS:

MRS. DR. WALTER C. PALMER,
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JANUARY, 1888.

THE NEW YEAR COMMAND.

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness."—1 Chron. 16:29.

THE NEW YEAR RESPONSE.

MY soul, inspired with sacred love,
The Lord thy God delight to praise;
His gifts for Him I will improve,
To Him devote my happy days;
To Him my thanks and praises give,
And only for His glory live.

Long as my God shall lend me breath,
My every pulse shall beat for Him;
And when my voice is lost in death,
My spirit shall resume the theme—
The gracious theme, for ever new,
Through all eternity pursue.

SALUTATION.

GRACE, mercy and peace, from God the Father, and the Lord Jesus Christ our Saviour." This is our salutation to all who love our Lord Jesus Christ in sincerity. A threefold blessing:

GRACE—and what is that? It signifies favor—the favor of our Heavenly Father, in Jesus Christ His well-beloved Son. The great heart of the Infinite Father is full of grace. Upon you, personally, reader, and upon your household, may these riches of grace be poured!

MERCY—and do saints need mercy? Indeed they do! Lifted though they be to the sublimest altitude of spiritual life, it is befitting that daily, hourly, they seek refuge under the MERCY-SEAT. Holiness, in its brightest development in humanity, is connected with many infir-

mities; hence we stand ever in need of the mercy of God.

PEACE—Ah, that is a beautiful word! Who would not have PEACE? Peace, in this world of storm and tumult, what a gift! And here it is—true, all-pervading, ever-abiding PEACE. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." This is our legacy—the legacy of our ascended Lord.

O, beloved in Christ Jesus, our hearts pulsate with strong desire that your homes, this year, may be full of peace. May this trinity of gifts—GRACE, MERCY, PEACE—from God our Father, and the Lord Jesus Christ our Saviour, be your portion, and the portion of your households, evermore—AMEN.

THE WORD OF GOD

"Every word of God is pure."—Prov. 30 : 5.

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

THE IDEAL CHRISTIAN LIFE AND ITS MOTIVE.

BY REV. CHAS. W. L. CHRISTIEN.

TEXT.—"And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."—2 Cor. 5 : 15.

SHOULD I desire to understand the solar system, I must place the sun in the centre. If I do not, all my theories and calculations are wrong, because the sun is the centre, and I cannot alter the fact. In like manner, if I am to comprehend humanity and its concerns, I must place the cross of Christ in the centre. Man's nature, his sin and ruin, his relationship to God, the possibilities of his being, his actual worth, his future destiny, must all be studied in the clear light which the cross supplies. If I do not take that as my standpoint I simply miscalculate everything. One particular, then, of this universal truth is, that if we are to know God's desire respecting individual life, we must learn it at the same sacred spot. And our suggestive text is the expression of that desire. The words present us with the Ideal and the Motive of the Christian life.

I. THE IDEAL.

It is put before us in both the negative and positive aspects, "not unto themselves, but unto Him."

Now the self-life here condemned is the natural life of a sinful race. The fall was a descent into it. It is the very essence of human sin. "We have turned

every one to his own way" is the summarized confession of all the sin, and guilt, and ruin in the world. It may assume a thousand different forms, but it is the same thing always and everywhere, a godless self-will, self-love, self-pleasing. Sometimes it is seen in vice and crime, making a man positively hideous to his fellows; sometimes in the infidelity which has its seat in the heart and not in the intellect. But it is often quite as real and active in one who is leading a moral, and in many respects an admirable life. The man may be educated and refined, a lover of science and art, amiable and generous, and yet he may have within him the consciousness that he is "without God in the world," and that in all his life he is simply following the bent and bias of his own nature. In one case the self-life puts on the gross forms of outward evil, in another it is joined to a high worldly morality; here it is seen in simple indifference to religion, and there in violent opposition to it. But it is the same life of self apart from God. And as leprosy is leprosy whether clad in the rags of beggary or robes of state, so a godless life is sin whatever garb it wears.

Now the life which God demands is simply the opposite of this,—a life unto Him. This includes many things, a few only of which we notice.

It is *heart-life unto God*. It must begin here. That which gives character to any moral being is the trend of the affections. "As a man thinketh in his heart, so is he." And the first thing that God desires is that the idol self, enthroned in the living temple, however grim and monstrous, or however elaborately sculptured and gaily decorated with garlands, should be broken in pieces and ground to powder, and that He should be enthroned instead. Christ the ruling affection, Christ the perfectly-loved One—that is the foundation of the ideal Christian life.

It is *will-life unto God*. The will follows the affections. My will goes against that

which my heart dislikes, but it runs the way the heart leads. And the affections given to God, the will chooses Him and His ways. As long as there is self-will apart from God's will, sin in its essence is still there. But the Divine wish is that the old will should die and the new will be raised up. In the ideal Christian life the old will is sown in corruption, and the new will is raised in incorruption. The old will is sown in dishonor, the new will is raised in glory. The old will is sown in weakness, the new will is raised in power. The old will is sown a natural will, the new will is raised a spiritual will. There is a natural will and there is a spiritual will; howbeit that is not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first will is of the earth, earthy; the second will is the gift of the Lord from heaven.

And following this it is the heart and will taking shape in active life. And so he who is living thus may be described in many ways. He is a *self-abandoned* man. He has given himself away, as he might give his money away. He no longer owns himself. He has so yielded himself unto God that he no longer considers himself to have a property in himself. He is the Lord's bond-servant by a free and constant act of surrender. He is a *sacrificed* man. Just as a volunteer lying dead upon the field is a man sacrificed to patriotism; just as Napoleon at St. Helena was a sacrifice to ambition; just as a thinker, dying through over brain-work, is a sacrifice to study—so he who lives unto God is a man sacrificed to God. But he is a living and not a dead sacrifice. He has made over his living powers to God as the Jew gave the living animal into the hand of the priest to be wholly the Lord's. He is a *dedicated* man. The Hebrews built their tabernacle in the wilderness, and that which they employed which had been common material became sacred, and not to be used thenceforth for any purpose but the serv-

ice of God. And the believer dedicates himself to God, so that all his life has "sacred to Jesus" written upon it. Before the dedication his life was a volume of "profane history"; after the dedication it became "sacred history." Christ is now the soul of his soul, and service to Christ is the life of his life.

He is a *devoted* man. Jacob promised the Lord that if He would save Him out of his troubles he would devote a tenth of all he possessed to Him, and that tithe was a devoted portion, not to be used for personal ends, but absolutely given unto God in fulfilment of the vow. And so the believer lays himself upon the altar, devoting his being and his life to God, and is, in the highest and holiest sense, a devotee of Jesus. He is a *sanctified* man—that is, taking the one meaning of the word, he is separated unto God, standing out from the ungodly around as one whose life is being spent only in doing God's work and will. He is also a *covenanted* man. Christ calls the Church His Bride, and He is the glorious Bridegroom. And the believer who lives the true Christian life has "joined himself to the Lord in a perpetual covenant." He has given his supreme love to God; he has yielded up his will to Him, and day by day he gives his life to God, to be His only, His always, His forever.

Anything that comes short of this life unto God falls below the ideal of Christianity. So far as we are living lower down than this we are missing the mark.

But our text supplies us with

II. THE MOTIVE sufficient to lead us to this life. And it is a double motive.

1. Because Christ "*died for us.*" Who has the right to claim the deepest love of our hearts and the full service of our lives? Surely the cross says, "Jesus only." And viewed in any light the claim is indisputable. Let us notice a few points only:

He to whom I belong may claim me—and that is He who "gave himself for me." "Ye are not your own, ye are bought

with a price,"—and that price was the precious heart's blood of the Lord Incarnate. And "will a man rob God?" I am Christ's property, absolutely His—His as I can never be another's, or my own. Whether I acknowledge the claim or not, the fact remains, I am His. His already by creation and providence, I am a thousandfold more His by redemption. He ransomed me to save me, and if I will not be saved I add to all my other sins the greatest I can commit—I "deny the Lord who bought me." Legally, righteously, equitably, Christ claims me for His own. I have no more right to my own disposal than I have to take the property of my neighbor.

He who has suffered most for me may claim me. But what Christ endured for mortal man only the Lord Himself can know. It has never been given to any to suffer as He did. "Was there ever sorrow like unto my sorrow?" It broke His tender heart. And the darkness that overhung the scene at Calvary was a fitting emblem of the agony He passed through as He cried, "My God, my God, why hast thou forsaken me?" That was the bitterest moment of earthly time. And if voluntary endurance for another's good has any claim, that of Christ's must remain supreme.

He who has saved me from the worst calamity may claim me. Let a man leap in at the risk of his life and save me from a watery death, and his name will be forever engraved upon my heart, and if I can do him service, gladly shall I haste to do it. But Christ died to save me from the worst of woes. He knew what was meant by "hell-fire," by "the worm that dieth not," by "everlasting punishment," by "the wrath to come." He knew what the "wailing and gnashing of teeth" in the "outer darkness" meant. We do not. For as earth has no joy to equal that of heaven, so has it no wretchedness to equal that of the sinner's future doom. But Christ knew all, and He suffered to save us from it. And whom

should I serve if not my great Deliverer?

He who loves me most may claim me. But it was only love that led Him to Bethlehem and Calvary. And how much He loved, I know not. We rejoice to think of it as so vast and wondrous that it "passeth knowledge," a love beyond all human imaginings, "a deep where all our thoughts are drowned," a height so high that we cannot attain unto it, throwing into eternal eclipse all the most devoted love of human hearts. And if love claims love, infinite love must demand my all.

He whose service will bring me highest good may claim me. But the good which Jesus gives the consecrated soul is the loftiest to be realized on earth. All the blessings which a godless man can share through a long and prosperous life are but a shallow stream soon running dry, while the blessedness of the righteous is a very ocean of good for both worlds. Let sin be my master and it will reward me with pains and penalties. Let Christ be my Lord and He will bestow upon me endless benefit. Pardon and peace, purity and power, communion with Himself, a "joy unspeakable and full of glory," shall all be mine. And after a happy pilgrimage, ending in a triumph, He will place upon my head a crown of glory which I shall wear for ever in His own bright presence.

All these claims are uttered at the cross of Jesus, all these demands are involved in His death. And if any one of them is sufficient—as it is—to call for the living sacrifice of every power to Him who died, how irresistible is the claim from all united!

2. But the other portion of the motive remains to be noticed: "*Who rose again.*" I ought to "live unto Him" because He died for me. But if He were only the dead Christ I might say, in terms strangely contradictory, "I ought to live to Him, but I cannot—I am fallen and powerless, and have none to help." But He lives again, and lives on purpose to carry out

the designs of His redeeming death. He lives "a Prince and a Saviour" for no other end. And so I ought to live this life of full devotion because He lives to give me the power, because the whole stupendous economy of His gracious administration exists for this purpose. I have not a dead Saviour, but One who is "alive for evermore." I have not a Saviour who is the emblem of weakness, but One who can say, "All power is given unto me in heaven and in earth." And all I need of that power is available for my deliverance from the old self-life, and my restoration to the life of full consecration to Himself. There may be a thousand hindrances in my way; possibly I may see and feel my weakness as acutely as any one who ever struggled and prayed. I may have been tempted almost to settle down to positive despair about the matter, it may seem the most impossible of all things that I should be able to live this lofty life; but the sight of Christ risen on purpose to lead me to it is sufficient to scatter fear to the winds and to strengthen me to put a cheerful courage on. The fact is, if unbelief looks it can see nothing, because it is stone blind; but if faith looks at the Risen One, all things that God desires become possibilities. Faith has a piercing eye, and "the Invisible appears in sight" when she looks for a Saviour who can free the soul from all its sins, and bring it into that consecrated condition, of which outward service to God shall be the natural and necessary expression.

Thrice blessed are those pure hearts from which self is excluded, and where Christ is all and in all!

PATRICK HENRY concluded his last will in these memorable words: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would still be poor."

BEAUTIES OF WESLEY.

HEAVENLY Father, Life Divine,
Change my nature into Thine;
Move, and spread throughout my soul,
Actuate, and fill the whole:
Be it I no longer now
Living in the flesh, but Thou.

Holy Ghost, no more delay;
Come, and in Thy Temple stay;
Now Thine inward witness bear.
Strong, and permanent, and clear:
Spring of life, Thyself impart
Rise eternal in my heart.

"THE DEEP THINGS OF GOD."

BY REV. DR. WILLIAM REDDY.

DEEP THINGS presuppose shallow, superficial things. In science, they presuppose elementary things—first principles. Of course the elemental, simple principles must precede the depths of the science on the subject involved. In mathematics, the simple rules of addition, subtraction and multiplication must first be mastered. The rules of grammar must be learned before parsing can be practiced. In the art of drawing, the principles of outlining must be learned. So in "the things of God" there are *elementary principles* in the system of Christianity, "leaving the principles (elements) of the doctrine of Christ, let us go on unto perfection."

In the unfolding of the great plan of salvation by the revelations of truth, elementary truths were first enunciated; then additional and deeper discoveries. The first promise of a Saviour given to fallen Adam was metaphorical and initiatory. It was but a star coming in upon the midnight gloom that had fallen upon the first pair. It was succeeded by additional stars in the form of angelic visitations and communications, forming a small constellation. In process of time the moon arose on Mount Sinai, and the first written revelation was given. Then

other stars and constellations appeared in the heavens in prophetic communications. These were cumulative. The designs of God became more and more apparent, though these were obscured by the unbelief and wickedness of the covenant people. John's dispensation was as *daybreak*, and the morning star of the gospel day. Christ's birth and ministry revealed "the sun of righteousness arising with healing in his wings." His death terminated the legal dispensation; His resurrection initiated the kingdom of God, but at Pentecost, when the Holy Ghost was "poured out," the kingdom of God came *with power*. The Holy Ghost was installed as the *resident* Deity, the Executive of the kingdom, and the Revealer of "the *deep things* of God."

There was a gradation from the elementary to the graduation, as to God's designs toward the race. The old dispensation had "waxed old and was vanishing away." Its authority and limitations now gave place to "the kingdom which cannot be moved." It was henceforth to be known, that "the mystery which from the beginning of the world had been *hid in God*," and "which in other ages had not been made known to the sons of men, was now revealed unto His holy apostles by the Spirit," to wit: "that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel"; and that "there should be preached among the Gentiles the unsearchable riches of Christ." This was among the *deep things* of God.

But what was thus true, and was made known by the opening of the dispensation of the Spirit, who "searcheth all things, yea the deep things of God, is true also in the graduation of individual souls in the process of Christian experience and development. There are "novices,"—beginners—yet in the rudiments of the things of God; "babes in Christ," who can only digest the "milk of the word." Admitted to the "freshman

class," they have only learned "which be the first principles of the oracles of God." They are yet "unskilful in the word of righteousness." O, how many there are "when for the time they ought to be teachers (of the deep things of God) have need that one teach them again" those first principles of the oracles of God. It is painful to observe that there are those in the sacred pulpit to whom this rephension applies.

They never reach, in their experience or teaching, anything beyond elementary truths and experience. They know the alphabet, and can work out a sum in the "rule of three." They know the difference between a noun and a verb, and can parse "I love, thou lovest, he loves," etc. and can ring the changes on these elementary lessons in their public teaching and in their testimony. These primary lessons soon become familiar if not stale. Is it any wonder that Christians are weak and sickly? that converts languish and fall away? The human mind is so constituted that it needs to have set before it a higher standard, an advanced position to be reached, a supreme good to be obtained, and a higher experience to be attained, else it becomes weary and turns to other sources of satisfaction.

The "deep things of God" open up a pathway of progress, incite to earnest longing and zealous endeavor. And, O what riches of Divine discovery, what depths of knowledge and grace to fathom, what heights of holiness to ascend! what mighty "consolations in Christ"! what comfort of love! what victories to win! And all these, "the Spirit searcheth," and "God reveals them unto us by His Spirit." "Now we have received," says the apostle, "not the spirit of the world, but the Spirit which is of God, that we might *know* the things which are freely given to us of God." The Spirit, in His elementary workings, is given to every converted soul, that that soul may go on "from strength to strength in

Zion," till it can "comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, and be filled with all the fulness of God."

But truth, as to duty and privilege, must be presented and apprehended, else the soul will not aspire to reach the depths and heights. There is faultiness in regard to this spiritual graduation: 1st, Among God's ministers and leaders. The ministers are supposed to "watch for souls as they that must give account." What is their work? "He gave some apostles, and some evangelists, and some pastors and teachers." For what intent? simply to get men converted, and received into the Church? Nay, verily; but "for the *perfecting of the saints*, for the work of the ministry." "Observe!" says our Discipline (in *Rules for a Preacher's conduct*), "It is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many as you can to repentance, and *with all your power* to build them up in that holiness, without which they cannot see the Lord."

Too seldom is this part of the minister's mission emphasized: "the perfecting of the saints"—their graduation to the knowledge of "the deep things of God" is but partially and vaguely apprehended.

And there is a *faultiness* among those who have entered the "freshman class." They are reminded by God's Word, and by their baptismal vows, and by their Discipline, that conversion is only "the good work *begun* in them"; that "the path of the just is as the shining light, which shineth *more and more* unto the *perfect day*,"—and that perfect day does not mean heaven, but the *meridian* of Christian experience, the *perfection of love*, and to be "stablished, strengthened and settled."

How many there are who "for the time ought to be teachers, have need to be taught again the first principles"! They

can live only on "milk, and not strong meat. At what point in the curriculum of the *High school of Heaven* (if we are admitted there, shall we begin our "course"? Shall we have to be put in the *primary*, the *preparatory class*? Shall we be at the foot of the class? Shall we meet our demerit marks" as recorded below? Rather, brethren, let us dig for the "hidden treasures"—let us aspire to the *perfect marking*—let us cultivate a holy ambition to fill some of the highest seats in glory.

A HYMN OF PRAISE.

January 1st, 1888.

BY MRS. LIZZIE FENNER BAKER.

"As sorrowful, yet always rejoicing."

WHAT can I bring to Thee, Master,
With the year that is dawning to-day?
A heart which Thy rod has sore smitten,
A heart which rejoiceth alway.
Eyes that look ever up to the Healer,
Tho' dim with the earth-gathered tears;
Hands that hold fast Thy treasures of promise
In the tempest of trouble and fears.
Feet swift to run quick at Thy bidding!
A tongue Thy pure praises to sing!
O, Jesus, my Rock and my Refuge,
To Thee will Thy loving one cling.
Strong Arm, which hath never forgotten
Thy child in its love-clasp to hold—
How tenderly now art Thou leading
The sorrowful sheep of Thy fold.
How sweet to my soul is Thy chastening,
How lovely the smile of Thy face—
O, year that is new—thou art dawning
Upon me in glory and grace;
For with me in patient abiding,
The thrice-blessed Three deign to dwell,
And the peace of my soul passeth knowledge,
Its comfort no angel could tell.
O, Year that is new! to their guiding
I give thee from dawn until end—
Life and death in the hands of the giver,
My God, and my Father, and Friend.

TRUTH lies in character. Christ did not simply speak truth; He was truth; truth through and through: for truth is a thing not of words, but of life and being."—*Sel.*

BEAUTIES OF WESLEY.

THOU hidden love of God, whose height
Whose depth unfathomed no man knows ;
I see from far Thy beauteous light,
Daily I sigh for Thy repose :
My heart is pained, nor can it be
At rest, till it finds rest in Thee.

O, hide this self from me, that I
No more, but Christ in me, may live ;
My vile affections crucify,
Nor let one darling lust survive !
In all things nothing may I see,
Nothing desire or seek but Thee !

PENTECOST AND EVANGELIZA-
TION.

WATCHWORD FOR THE YEAR.

BY REV. DR. GIDEON DRAPER.

THE Century of Missions is approaching its close. Godward there is occasion only for pæans of praise. He that "cannot deny Himself" has proven faithful. The cry of the Church has been heard. The Almighty Arm has thrown open the closed doors, and the world sits in readiness to hear the message of her Redeemer.

The Church meanwhile chronicles conquests. There are 870,000 adults gathered from the heathen as the result of Protestant missionary labor. These with their families and dependents number upward of 2,800,000 souls—2,500 of these converts are pastors of Churches; 27,000 are employed in connection with varied Christian agencies. If there is rejoicing before the Throne over one soul-birth, "earth and heaven should agree, angels and men be joined," in ascriptions of thanksgiving for this no inconsiderable result.

But the half-truth only is proclaimed. The Church has a right and need to know the entire state of facts. Less than three millions have been touched among the ten hundred millions of heathen and Mohammedans in this age of Missions!

Now the heathen and Mohammedan population of the globe is more by two hundred millions than it was a century ago. In other words, the increase of the heathen is more than seventy times greater than that of the converts during this period. Hinduism, Buddhism and Islam are making proselytes yearly by the tens of thousands. For every convert lost to these faiths by Christianity, there are thousands gained from the inferior races whom they are so rapidly absorbing. Mohammedanism is achieving victories in many parts of Africa, and in the Indian Archipelago, particularly in the Dutch settlements—the same holds true in respect to India. Hindus also increase in British India far beyond the birth-rate, while Buddhism makes advance in the northern dependencies of China, following the Chinese in their world-wanderings. The false religions are neither sleeping nor inactive, and zeal is not exclusively found among the adherents of Christianity. The Church needs to know with what it has to contend. A wise general measures the power of his foe.

At home, victories are won by and for the Divine Master. But the powers of darkness are marshalled with increased force in battle array. Their activity, aggressiveness and audacity challenge attention. The decay of reverence for the holy Sabbath; the lower ethical standard of Church membership in many quarters; the inculcation of false doctrines from the sacred pulpit; the diffusion of revolutionary theories; the general unrest and threatened volcanic upheaval; and the prevailing godlessness among individuals and nations, are potent and alarming. The Church throughout all its borders is put on the defensive. She scarcely holds her own. The new faith, with its Divine origin and Divine presence, does not beat back and rout these advancing hosts of antichrist, and sweep forward with general and decisive triumph. The Christ-power holds the vaunted reforms of the nineteenth century

only in partial check. The enemy is bold and defiant. The restraint of fear is removed.

Can the Church cope with the swelling ranks that confront it? Has she reserved forces? Is Christianity weaponless and armorless in the hour of fierce conflict? To tolerate such a treasonable suggestion is an indignity to its Divine Founder. It is guiltily to minify Calvary and ignore Pentecost. It is an offense against God the Father, God the Son, and God the Holy Ghost. The Church has within call a competent ally. The promised THIRD PERSON in the adorable GODHEAD is more than sufficient. When one stands beside Calvary and beholds the Person of THE ATONER and the purpose of the act, when one looks upon the cloven tongues of fire on the Pentecostal morning, and witnesses the marvelous, transforming effects of the Divine power, with the assured perpetuity of Calvary and Pentecost, to doubt is to dishonor Him who gave, and Him who was sent. Unbelief is godlessness. Looking earthward it is impossible. Looking Heavenward faith exultingly cries, "All things are possible to our God. This is the victory that overcometh the world, even our faith." Nothing is too hard for our God. He can save by many or by few. The battle is not yours, but God's.

What is manifestly needed is a general Pentecost—a manifestation of Divine power all along the line; a revelation from Heaven that will "conquer sinners and comfort saints." Hand-to-hand work, the conversion by ones and twos, glorious as it is, will not overtake the necessity. An overwhelming outpouring of the Holy Ghost upon entire communities; making efficient old agencies and inspiring new ones; sending conviction to the hitherto unreachable in Christian and heathen lands; arousing a spirit of inquiry, creating a spiritual hungering and thirsting, the people becoming willing in the day of power, the unbelieving, the Socialist, the Romanist, the heathen

touched, awakened, penitent, prayerful. Is this too hard for our God? Is it not within the Divine bond? Are not these the God-given conditions upon which the Church is to go forward to the world conquest? Do not the symbolic flood and oil suffice? Are not Calvary and Pentecost in force to-day? Has not Jehovah purposed thus to subdue the man of sin?

The believer has the right to look for the miraculous, and is guilty if he does not. Every conversion is miraculous. God who said to the whole earth, "Let there be light," can flood the round globe with spiritual light. The Divine illumination can pervade an entire community as easily as one soul. Experience confirms the declaration. It is not necessary to go back to Pentecost. In modern times, in various parts of Christendom, there have been illustrations of what God can do. In Banga Manteke, on the Congo, in the new mission, the power came. Idols were burned, and multitudes cried: "What shall we do to be saved?" Converts were speedily reckoned by hundreds and the heathen land became "more Christian than any I am acquainted with." With hearts self-emptying and Spirit-filled, isolated instances might become a general rule. Calvary's flood was poured out for successive ages and the multiplied races of mankind. The ascended Lord sends the blessed Holy Ghost upon the world for which he died, the double Divine gift co-existent and co-terminous; the heart of the all-loving Father takes the entire human family in its sweep. God's people have the right to believe in mighty, miraculous works. Following great expectancy, our Jesus bestows great blessing. Human faith determines and measures Divine workings. The Church must believe that nations can be and shall be born in a day. "Thy people shall be willing" in the day of thy power. Let the central heart of the Church, then, be surcharged with Pentecostal fire.


BEAUTIES OF WESLEY.

§ SPIRIT of truth, essential God,
 Who did'st Thy ancient saints inspire,
 Shed in their hearts Thy love abroad,
 And touch their hallowed lips with fire.
 Our God from all eternity,—
 World without end, we worship Thee.

Still we believe, Almighty Lord,
 Whose presence fills both earth and heav'n,
 The meaning of the Written Word
 Is by Thy inspiration given;
 Thou only dost Thyself explain
 The secret mind of God to man.

ABIDING.

BY REV. JOHN PARKER.

O THE chapter on "Growth," in Drummond's famous book, I am indebted for the inspiration, and for some of the illustrations, in writing this article. He calls attention to the Saviour's words, "Consider the lilies of the field." Not their beauty, nor the delicacy or strength of stem or leaf but, "consider *how they grow*"—a free and natural life, without anxiety or care as to whether the sun will shine, or the rain supply be cut off, or the leaves unfold. Without worry or effort, they simply *grow*. Theirs is a life of repose and increasing strength and beauty—they abide in the necessary conditions, without seeking *them*, and grow.

Spiritual growth is a living act—I cannot originate or force it. I may encourage and help it, by prayer, by self-denial, by Christian work, by meditation and communion with The Word; but like the lily, all my growth must be the legitimate result of life within me, which life was a Divine impartation. I supply the conditions that encourage growth in my boy, but I may not presume to force his growth by telling him to do it. He grows the best who hath the least need to think about it, and therefore without trying, grows. He cannot grow by trying. So in the spiritual life, we cannot force

growth or fruitfulness. Spiritual growth is spiritual life unfolding itself from the Divine germ planted within the soul by the Holy Spirit, the Source of life, and then growing naturally and easily as the flower from seed or bud. The germ of life in the hidden seed may be hindered from growth by unfriendly conditions, as cold, or drought, or fungus spores that shut it in and poison its life. Remove these and then, without effort, it grows. So the germ of spiritual life will find hindering conditions in the heart unsanctified—these removed, then abide, "rooted and grounded in Him," and grow. Do not try to do it, nor worry about it. Just abide in faith and conscious dependence, and obedient trust and love, and you will grow.

"I am the vine, ye are the branches; abide in Me,"—not toiling or fretting about fruit, but *abide*. Your fruits are not forced or manufactured by plan, by work, or worry—they are the legitimate products from the hidden life, the fruits of "the Spirit who dwelleth with you and shall be in you."

In life there are possibilities; in no life there are none. There is more hope of development in the slenderest spear of living grass, that the softest foot might trample out of being, than in the grandest marble or granite block chiseled into divinest forms of beauty. Of the grass blade you cannot predict exactly its future, what it will be—for to-morrow it will be more than to-day; but not so with the chiseled block—it grows not—it has no life. So there are immeasurable possibilities in the feeblest child of God. His feebleness may provoke a sneer from the dead souls about him, but at what an infinite distance is he from them! They, like a dead crystal, may add an outside glitter; it is only the cold shimmer of death—but he has life in himself, for he abides in Christ, and the possibilities of the vine are given to the branch. Where the vine can live and grow, so can the branch. Only abiding, and he will grow.

I cannot tell you the mystery of his growth, just as I cannot see the Hand that is shaping into beauty the lily. We expect and are not surprised at its growth. A Divine miracle-worker is at its roots. Considering the lily (if I am wise and humble enough to learn), I shall take account of this miracle-working power—why not take account of the same law in soul-growth? You ask me for the final cause of growth in the lily—God. You ask me for the final cause in soul-growth—God. In both cases He feeds and keeps and builds up and perfects—so that beauty in the lily, and saintly character in His holy ones, results from these three discovered facts: *God—Life—Abiding*.

Some things I can do without spiritual life. I can chasten, refine, subdue, and give to the outside the cold sheen of social propriety, and so relate myself to the better social demands of my earthly life; but this is not growth. I have seen a crippled young lady who, by the misfortunes of birth or early neglect, was a deformed dwarf, by every device of fashion and deceit of padding and powder, vainly trying to hide her deformity and death—but there was no growth. Between her and the healthy child of poverty, with roses and stars in her face, and this child of stunted growth and mortified pride, how great the disparity! You will see in my parable types of the living babe in Christ and the struggling, stunted religionist, without life.

“How does the living soul abide?” As the lily would if it had the power of intelligent choice—*by faith*. “Abide in Me—believe your full salvation possible, because it is in Me—because I have promised it—because I am the Source of all life.” “Abide in Me.” Your salvation—your entire sanctification are not attained by struggle or worry, self-denial or crucifixion, fasting, or mortification of the flesh, but by the faith that, abiding in Him, is made partaker of His life.


How the lily grows is a mystery; if I could account for it, it would be some-

thing else than growth. Concerning the spiritual life, Jesus says, “Thou canst not tell whence it cometh or whither it goeth.” For wax flowers or fruits I can account—for the character built up by polish of culture—or the pruning of nature’s wildness by self-denial, by the mastery of a strong will and the help of friendly surroundings. I can tell when these began and when they ended, but I cannot account for these fruits of the Spirit which are pendant on every twig of the growing life of a renewed child of God, except that He abides in Christ. The one was the product of earth and man, and only for earthly uses. The other was the lily-growth of abiding in Christ, and intended for its fragrance here, and its full and eternal beauty yonder. The one was the creature of accident for its form and its final ruin,—the other, whose roots are in God, need only abide and it shall blossom when the stars have paled their light. In the highest forms of worldly character that boast of respectability, uprightness and honesty, there is no mystery; we understand the methods and motives,—we can reproduce his like a thousand times over; he is the product of earthly tools, and only for earthly purposes. But the feeblest child of God is the product of His Divine breath. You cannot mistake his origin or purpose. “It is God that worketh in him.” He suggests the Vine that gives him growth and fruitfulness. The one is made and will be unmade; the other grows and is immortal as his sire.

What, then? Do not worry, but abide. Give your work and anxiety to others, and trust God to add cubits to your stature. Be sure you are in the Vine, grafted and purged—then abide and grow. Your abiding growth and fruitfulness will honor the King, and for all the rest you can afford to let Him take care of it, without your anxiety.

“THERE is no such detective as prayer—it puts its hand on a man ten thousand miles off.”


BEAUTIES OF WESLEY.

 ALL! Father, Son, and Spirit great,
Before the birth of time
Enthroned in everlasting state,
JEHOVAH, ELOHIM!

A mystical plurality
We in the Godhead own,
Adoring One in Persons Three,
And Three in nature One.

GATHERING SHEAVES.

BY MRS. M. N. VAN BENSCHOTEN.

N a small easel upon my centre-table, is the photograph of a lovely lady. Bright and sparkling, her presence was ever an inspiration and a joy. She gave her heart to the Lord when a young girl, and entered with gladness into the service of Christ. Possessing most engaging social qualities, and a voice of song of great strength and sweetness, she was ever surrounded by a host of loving friends. She married well, and was in the full bloom of womanhood when her health began to fail.

At intervals, during the past two or three years before her death, she was subject to severe sicknesses. During one of these, when apparently near the unseen shore, she had a dream or vision which made a great impression upon her mind, and which she related to several of her friends. In speaking about it to her pastor, she said:

"I seemed to be walking by the side of an agitated river whose turbid waves at length dashed over my feet making me to shrink and tremble, when, lo! in my weakness I felt an arm around me sustaining me. Being unable to see any one by my side because of the mists, I asked, Who is it that is strengthening me? A voice answered 'Don't you know Me?' But as I walked on again, the waves rushed over my feet, increasing my terror, but once more I felt that arm supporting me and soothing my agitation.

I asked still more earnestly for the name of my unseen escort, to which a voice replied. 'Why, don't you know Me, I am the Master. Though you walk through the valley of the shadow of death, you shall fear no evil, for I am with you, my rod and my staff they comfort you.'

"So I walked with Him, my fear all gone, till He brought me into the presence of Almighty God. I knew I was in His presence because of the great light that surrounded Him. As I approached His throne, He said to me, 'Daughter, where are your sheaves?'

"I fell on my knees and put my empty hands over my tearful eyes and answered, 'I have none. I was called so suddenly I had no time to gather any.' I was then asked if I would like to go back and finish my work? To which I responded heartily, 'Yes, I would.'

"Go back, then,' said the Master, 'and try to gather some sheaves, and in a little while I will come for you again.'

She came back, she mingled with us again for a little more than one year; but there was a strange far-away light on her face, a heavenly atmosphere was about her, she was all intent on gathering sheaves.

The New Year opens before us. A new, fresh, blessed opportunity!

Shall we "gather sheaves" this year for the Master? "

The time of our "entering in" may be near. Shall we go with "empty" hands? Shall the Master find "nothing but leaves"?

"Ah, who would thus the Master meet,
And bring but withered leaves!
Ah, who would at the Saviour's feet,
Before the awful judgment-seat
Lay down the golden sheaves,
Nothing but leaves! nothing but leaves!"

The fields are already white unto the harvest. Let us gather the golden grain to lay at Jesus' feet. Let us, this New year, "illustrate" in our lives Holiness unto the Lord, taking for our motto,

"Whose I am and whom I serve."

BEAUTIES OF WESLEY.

COME, O Thou greater than our heart,
And make Thy faithful mercies known ;
The mind that was in Thee impart ;
Thy constant mind in us be shown.

Take us into Thy people's rest,
And we from our own works shall cease—
With Thy meek Spirit arm our breast,
And keep our minds in perfect peace.

REST.

BY REV. MARK GUY PEARSE.

"He maketh me to lie down."—*Psa.* 23 : 2.

"I will feed my flock, and I will cause them to lie down, saith the Lord of hosts."—*Ezek.* 34 : 15.

HE "maketh me to lie down." If there is any one thing that a sheep can do, for itself, surely it is just that—lying down. A sheep may want feeding ; it may want leading ; it may need to be delivered out of the hand of many enemies ; it may need to be brought back to the fold ; but, lying down—surely it is able to do that for itself !

Ah, so we think, and so we never come to the Lord for this great gift and grace. And all the time it is the Lord's own secret, which He keepeth ever to Himself. The sheep are always seeking to lie down, and they cannot. The world is always trying to find this power, but in vain. The tempter would sell almost anything in his realm if he could but buy this knowledge—how to make His sheep lie down.

I was leaning over a gate one day watching the flock as they rested in the green pastures. "When do your sheep lie down, shepherd?" said I. "Well," said he, "I don't know ; I suppose when they have had enough."

Only the Lord can give His sheep that.

Presently there came the master of the flock. "When do your sheep lie down?" I asked. "Only when they are very comfortable," said he ; and even as he spoke they rose up frightened, and hurried together for protection, because the dog

was looking in at the gate.

Only the Lord can make His sheep lie down. And this is the first thing—not the last. "He maketh me to lie down," then "he leadeth me." Many of us have a private version of this Psalm which runs thus : He leads me until I am dreadfully tired, and then He lets me lie down for a little while. No ! Listen to the sweet music of the song : He maketh me to lie down ; then He leadeth me. Stay, timid soul ! you think that to follow Him means a panting journey across a desert place, foot-sore, thirsty, urged on by fear of the night and beasts of prey, while the shepherd himself is ever so far on before thee, and moving so quickly that thou, poor wearied one, canst scarce keep him in sight ! O, the worry, the burden, the fretting, that religion is to many ! Rest ? no, indeed ! It is a wearied effort, dragging tired steps forever up a steep hill, and fearing that they will never get to the top ! Ah, before you take a step He would have you rest with Him. "Lie down, dear child," saith He ; "lie down ; My service is not weariness, but rest ; lie down, then ; when thy fears are gone to sleep, and thou hast learned my love, then will I lead thee."

There is the same wonderful tenderness in the blessed Lord's own words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—then "learn of me." "Rest first, and then I can teach thee," saith He.

Our rest is in the complete abandonment of ourselves to Him. He is mine, and I am His. He altogether mine, and I altogether His. Out into all the past ages the hush of His gracious forgiveness, breathing over it a peace that can be broken. Close over me He standeth with His tender whisper, "Fear not : " ever caring for me, and caring for me in everything. On into the unknown He looketh. He planneth a'l, He provideth, He leadeth. So, compassed about with His favor as with a shield, "he maketh me to lie down."



"Thy testimonies also are my delight, and my counselors."—Psalm 119: 24.

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS IN THE MINISTRY.

CENTRAL THOUGHT.—"*Be ye clean that bear the vessels of the Lord.*"—Isaiah 52: 11.

STATEMENT.—A new year! New, bringing with it new responsibilities and conflicts like to the old and, God be thanked, bringing also the forecast of new conquests and rejoicings, even greater than the old!

We open with new lines of thought, in the foreground of which we place the Topic—*Holiness in the Ministry*. Their dignified, sacred relation to the Church under all the dispensations of grace, suggests the fitness of first considering the claims of holiness on them. The solemn Divine injunction quoted above belongs at once to the past and the present.

I. STUDY ITS APPLICATION TO PATRIARCHAL TIMES. All the way from Adam to Moses we find "holy men of God" officiating as priests, not alone in the offering of sacrifices, but also by accompanying instruction and counsel. After the fall and the promise of a coming Saviour, "the Lord God made coats of skin to Adam and his wife, and clothed them" (Gen. 3: 21), the skins then used being, doubtless, those of animals offered in sacrifice and not killed for food, since the provision to eat animal food was not given till after the deluge (Cf. 1: 29; 9: 3).

Noah, on emerging from the ark, built an altar and officiated as the priest of his family (8: 23). Job "sent and sanctified" his children after their feasting, and "offered burnt-offerings according to the number of them all"; and "thus did Job continually" (1: 5).

Abraham, upon his first entrance into Canaan with his family, "built an altar and called upon the name of the Lord" (Gen. 12: 7), and this he afterward repeated (v. 8; 15: 7-18). Isaac did the same, evidently as the head of his family (26: 25); and Jacob his

younger son offered a sacrifice and "called his brethren to eat of it" (31: 54), built an altar at Shalem (33: 20), made another by Divine command as the head of his household at Bethel, and poured a drink-offering upon a pillar (35: 1-7, 14).

Such was the earliest form of ministry in God's Church, a ministry of family priesthood, with which the prophetic office was also combined.

In proof of the peculiar sacredness of this ministry, and the exalted holiness belonging to it in the Divine conception, we have only to recall the first address of God to Moses at Mount Sinai: "Ye shall be unto me a kingdom of priests, and a holy nation" (Ex. 19: 6).

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*Be ye clean that bear the vessels of the Lord.*"—Isaiah 52: 11.

II.—THE HEBREW OR JEWISH PRIESTHOOD. Israel, after the Exodus, having become "the full-grown family of God," new and special regulations were instituted under which a priestly order was set apart for sacred services. While it differed in many and in marked peculiarities from the Patriarchal priesthood, there was no abatement in the one essential requirement of personal and official holiness. This requirement was emphasized in many ways. The whole ceremony of consecrating the sons of Aaron and their successors, was a declaration of it. Their old garments were laid aside; their bodies were washed with clean water and anointed with oil prepared after a prescribed formula. The new garments belonging to their office were then put on them, and various sacrifices offered. The total surrender of their lives was represented by the ram slain as a burnt-offering, a "sweet savor" to Jehovah. The blood of another victim, the ram of consecration, was sprinkled upon the right ear, which was to be always open to the Divine voice, and upon the right hand and the right foot which were to be always active in holy ministrations. All these ministrations within the sanctuary were to be performed barefooted, in token of the peculiar sanctity of the place and of the service.

The priestly garments were called "*holy*" garments "because they were designed for holy men, and because they formed part of an establishment whose general character was

holy." The golden plate of the High Priest's mitre was especially notable in this respect. The inscription which it bore in relief—"HOLINESS TO THE LORD"—was perhaps the most conspicuous object of his dress, and was in fact a significant memento of the character of the entire service in which he sustained so prominent a part. By this inscription the wearer became as a city set upon a hill, which cannot be hid; the bright memorial incessantly, though silently, proclaiming to the eye, the heart, and the conscience, a holy God, a holy minister, a holy people, and a holy covenant. The Israelites could not look upon it without being reminded of the great principle which Jehovah would have pervade all His worship, and which is elsewhere so solemnly announced, 'I will be sanctified in all them that draw nigh unto me.'—*Bush*.

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—"Now then we are ambassadors for Christ."—2 Cor. 5:30.

III. THE CHRISTIAN MINISTRY. Though the essential idea of the Hebrew priesthood was that of *mediation* by sacrificial offerings, no part of this belongs or can belong to the gospel ministry. Under the Christian system all such priestly intervention passes over to Christ, the once atoning but now glorified and interceding High Priest of our profession. "The New Testament writers recognize in Christ the first-born, the King, the Anointed, the representative of the true primeval priesthood after the order of Melchizedek, from which that of Aaron, however necessary for the time, is now seen to have been a deflection. But there is no trace of an order in the new Christian society, bearing the name and exercising functions like those of the priests of the older covenant."—*McClintock and Strong*.

The essential idea of the Christian ministry is that of an *embassy*, in contrast with that of sacrificial mediation or atonement. Hence the language of Paul in the Central Thought. The one complete atonement has already been offered, and the terms of reconciliation between God and man fully established, leaving as the simple business of the gospel ministry a faithful proclamation of the atonement and of these terms, accompanied by an urgent persuasion of men to become reconciled to God, thus honoring their high commission.

Is it of no account what the character and life of an ambassador may be? or whether he worthily represents or unworthily misrepresents his sovereign and government? It is Jesus who issues the high commission to all His gospel ambassadors: "Go ye therefore and teach all nations," etc. (Matt. 28:19; Cf. Mark 16:15; Luke 24:47). And it is He of whom it is written, that He "did no sin, neither was guile found in his mouth"... "who is holy, harmless, undefiled, and separate from sinners" (1 Pet. 2:22; Heb. 7:26).

Can any other than a *holy* ministry represent Him worthily?

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—"For a bishop (presbyter or elder) must be blameless as the steward of God.....sober, just, holy, temperate."—Tit. 1:7, 8 (Cf. 1 Tim. 3:8, 9).

IV. THE CHRISTIAN MINISTRY (*continued*). To those whom Jesus had called to ministerial responsibilities and honors, he addressed primarily the words, "Ye are the salt of the earth....Ye are the light of the world," (Matt. 5:13, 14). For them He also offered the prayer, "Sanctify them through thy truth" (John 17:17); and to them He gave the assuring promise of the Father, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5; cf. 2:1-4). What was the significance of this baptism? It meant more than the "breathing" and benediction reported by John (20:22). It meant the *pouring out* of the Spirit predicted by Joel (2:28, 29); the baptism of *fire* foretold by "the voice crying in the wilderness" (Matt. 3:11); the *purging*, cleansing, purifying—proclaimed by Christ as a condition of "bringing forth more fruit" (John 15:2; cf. Acts 19:9); and the enduement "with *power* from on high," for which they were to tarry at Jerusalem" (Luke 24:49).

Here was the double significance of complete sanctification and thorough equipment. Were those early gospel preachers intended to be models in spiritual character and qualifications, of the Christian ministry in all the succeeding ages? If so, behold, ye ministers of Jesus, your exalted privilege and your imperative duty! The responsibilities upon all called to minister in the holy place are very great. A holy ministry would lead the people into the enjoyment of true holiness, and the world would be speedily converted.

PULPIT TOPICS FOR JANUARY.

[Designed to aid pastors, evangelists, and leaders of Meetings for the promotion of holiness.]

SELF-CONSECRATION.

Sabbath, Jan. 1st.—"But first gave their own selves unto the Lord."—2 Cor. 8:5.

THE fact of *self-consecration* the apostle gives as the motive power of Macedonian liberality. "God wants more than our gifts—He wants *ourselves*, our love. Three lessons:

I. WHAT IS SELF-HOOD? What is it we call *ourselves*, to which we can lay claim, and which we can offer or present to God? We have *personality* which can never die. There is a vast difference between selfishness and personality. *Selfishness* must die, but not *self-hood*—that is to be the glory of heaven, and crowned amid the acclaim of angels.

II. THE TRANSFER OF SELF TO GOD. The governing principle of this self-love may be either sin or holiness, Satan or God. Man can elect his sovereign. He can give himself to God. Christ has opened the way, and man can now come into the holiest of all and place himself on the altar, Christ Jesus.

III. SELF-CONSECRATION IS THE GENERIC PRINCIPLE IN OUR RELIGION. "But first gave themselves." Before you bring your gifts or service, you must "give yourself."

1. If self is consecrated, all other things will follow—time, talents, property, friends.

2. If self is consecrated, that will settle questions of duty and of casuistry. What to do and what not to do will be no longer a debatable question. A loving heart can never do enough. A sensitive conscience and an obedient will and a sanctified judgment will regulate all questions of dress, pleasure, amusements, society, and Church.

MAN'S NEEDS AND GOD'S SUPPLY.

Sabbath, Jan. 8th.—"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. 5:6.

I. A STATE OF GRACE DEFINED. 1. It must be a justified state, for it is called "blessed."

2. It is not the general dissatisfactions of humanity, or the famine of soul occasioned by sin, but the normal condition of a converted soul. 3. This conscious need has not in it the element of *guilt* or condemnation. God is invited into the heart as its searcher and the Christian desires to see his defects so as to get rid of them. 4. This need is *intense*

and cannot be put off. It must have immediate relief—hunger must have bread and thirst must have water. 5. This need is *specific*—it is for *righteousness*.

III. THE CORRESPONDING SUPPLY. 1. The principle in political economy, that need gradates the supply, is equally true in grace. 2. The principle of physical science, that nature's generic wants are always supplied,—that the eye predicts light and hunger food—is also true in the realm of the soul. 3. *What is a full soul?* When the tide rises and the waves come rolling in, not only bays and rivers fill, but also the rivulet and pond within the line of flood-tide. If obedient and wholly given up to Him, He will fill our souls.

DIVINE HUSBANDRY.

Sabbath, Jan. 15th.—"I am the true vine, and my Father is the husbandman,"—John 15:1, 2.

I. THE VINE AND BRANCHES.—*Christ and Believers*. 1. The fruitless branches—in Christ by baptism and profession, and not by faith and experience. They have no fruit, and must wither. 2. *Fruitful Branches*—in Christ, so that His life flows through them.

II. RELATION OF THE HUSBANDMAN TO THE VINES AND BRANCHES. 1. The Father's relation to redemption. He planted the vine. The atonement was no accident—it was the Divine plan—"God was in Christ reconciling the world unto himself." 2. The Husbandman's relation to the branches. *The grafting into Christ*. "In Christ and bearing fruit." Certainly this is a regenerated state. In grafting, the old stock must be opened to receive the scion. (So Christ was wounded for our transgressions.) Then the scion must be cut off from the old tree. (Hence separation from sin and worldliness.) Then the scions and new stock are kept together by means of bandages. (Hence the means of grace in the visible Church.) 3. Inner cleansing must precede outward pruning. Trials not necessarily a blessing unless we have the inner life to use them as inverse aids to progress. 4. The processes of the Husbandman. Pruning and girdling, and the mild agencies of nature—sunshine, rain, dew. Chastisements are occasional; God's goodness constant.

III. FRUITFULNESS. The best evidence of sanctification is "more fruit." Fruit is both food and seed, and has in it the element of perpetuity, while it is enjoyable and nourishing to others.

PERFECT PEACE.

Sabbath, Jan. 22d.—"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

I. WHAT IS THIS EXALTED EXPERIENCE?

1. Harmony with God. 2. Harmony with ourselves. 3. Harmony with our environments. 4. Permanent quality of character.

II. THE CONDITIONS of the keeping of God and this constant peace: 1. *Spiritual mindedness*—"whose mind is stayed on thee." 2. *Ab-solute trust*—"because he trusteth in thee."

THE ACTUAL AND POSSIBLE IN CHRISTIAN EXPERIENCE.

Sabbath, Jan. 29.—"Therefore leaving the principles of the doctrine of Christ," etc.

—Heb. 6:1, 2, 3,

I. SOME things to be left behind in Christian progress—left behind as the philosopher leaves the alphabet, or the architect the foundation. 2. Not to live in the past or present experience, not to stand still. To feel satisfied with present attainments is the temptation of the active Christian. 3. Not our attainments but our possibilities should be ever before us. What we are is nothing compared to what we might be and what we shall be. 4. How to span the chasm between the actual and possible present experience: (1) "Be carried on"—get in the scope of God's power—in the current of His Spirit. (2) Present appropriation of the promises.

PRAYER MEETING HELPS

FOR JANUARY.

Suggestive to pastors and others who conduct Social Meetings.

First Week—"IN HIS STRENGTH" (Ps. 71:16).

THE path of the year is before us, radiant with Divine promise and providence. Beckoned by these, this is my response: "I will go in the strength of the Lord," etc. Hence,

1st. *My confidence*,—"I and God." My weakness, ignorance, dependence, exposure, fear. His presence, strength, guidance, support, deliverance. Thus confident, my heart is strong, step firm, success assured. I am thus at the beginning saved from worry, weakness, or fear of possible failure.

2d. *My confession*,—"His righteousness only." Every man reveals himself, confesses unconsciously his controlling thought and motive. My confession shall be, "His righteousness"—His only. My life through the year shall suggest: My salvation through

grace alone. That His righteousness requires my holiness, and makes the promise certain.

Second Week—"UNTO GOD" (Phil 4:5-7).

1st. *Your opportunity*. Tell Him everything. Enfold the whole life in an atmosphere of prayer and praise. "In everything"—large enough to give you concern or comfort. Tell Him—praise Him. This will give importance to all the factors that shape your life. To discipline, temptation, purpose, prayer. Especially will it make His presence and interest in you more near and comforting.

2d. *Your advantage* from this will be—(1) A life of forbearance or moderation. (2) Delivered from worry or needless anxiety. (3) The peace of God will keep you. Nothing else can. (4) Looking for His coming.

Third Week—"MY SAINTS" (Psa. 50:5).

One of the few Old Testament pictures of the coming judgment. Impressive scenes foretold. 1. "Our God shall come," etc. He has long seemed to be silent concerning the apparent triumph of wickedness. But His silence is now over. A fire and tempest are about Him, suggesting the severity of His judgments. 2. The heavens and earth respond to His call and come to judgment. 3. The gathering of His saints to Himself and to each other.

(1) "Gather my saints"—my holy ones,—for safety, vindication, recompense. (2) "Together." Hence eternal fellowship and communion with each other. (3) A remembrance of their covenant by sacrifice.

Fourth Week—"PRAYER" (Luke 11:1-13).

Success in the Christian life depends on our success at the mercy-seat.

1st. *Remember* (1) All successful prayer is of the Holy Spirit. (Rom. 8:26. (2) You are coming to a throne of grace. Hence authority that commands. The resources that supply. The King is on the throne. (3) God waiteth to be gracious. (4) Be specific and importunate.

2d. *Bring with you*—character. This is the ground of confidence (1 John 3:18-22). We include in character all that makes sincerity, integrity, faith, consecration.

3d. *Practice*. Our life must take the direction of our prayers. Are we seeking *pardon*?—then repent, and abandon sin, etc. A *holy nature*?—then live holiness. A *revival*?—are you working for it?

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10:2.*

“Here, in earth's home, preparis g
For the bright home above.”

HOME MOTTO FOR 1888.—“*I will walk before the Lord in the land of the living.*”—*Psa. 116:9.*

HOME PROMISE FOR 1888.—“*The Lord shall preserve thee from all evil: he shall preserve thy soul.*”—*Psa. 121:7.*

EVENING INQUIRIES.

WHAT good to-day? Have kindly tho'ts been cherished?
Have words been spoken full of gentle grace?
Some one been helped, who but for thee had perished?
Some sad heart seen the sunlight of thy face?

Something, I hope! I prayed for help this morning—
I asked for strength to do some little good;
Asked that the Spirit all my thoughts adorning,
Might move my lips with words of gratitude.

One tear was dried! One little tear of sorrow;
One throb of heart-pain found a sweet relief;
My soul was glad, and fondly said, “To-morrow,
With help Divine, I'll soothe some greater grief.”
—*E. H. Stokes.*

NEW YEAR COUNSELS.

BY MRS. MARGARET BOTTOME.

(From her new book, “*Crumbs from the King's Table.*”)

—“OUR FATHER”—(*Matt. 6:9.*)

I WISH you all, as children of our King, a Happy New Year! If you ask me, can every day of this New Year be a happy day? I answer, Yes, in one way. Nothing can take from you or change “*Our Father.*” No matter what changes may come to you this year, you can be happy that you have such a Father. And you can be happy that you have a Saviour; nothing can make Him less than a Saviour—a Saviour from all sin. And the Holy Spirit is your Comforter. Here are three facts, and in the belief of these three facts you can have a happy New Year independent of circumstances. You may lose everything this year of earthly comfort; but you cannot lose “your Father,” “your Saviour,” “your Comforter.” Your unbelief alone can make you unhappy. The three

facts never change. God is unchangeably love. All we have to do is to believe it is so, and we are happy. In these certainties, amid so much that is uncertain, again I wish you all a Happy New Year.

—“HE KNOWETH THE WAY THAT I TAKE”—(*Job. 22:10.*)

What? This trying way? Yes, this is the very way He is taking you. Well what will be the result of it? *Gold.* Shall I ever come out of it? Yes, “when He has tried me I shall come forth as gold! O, you need not think God is going to keep His saints in a furnace forever, they are all “coming forth” and they are all going to shine. The line of the old hymn is true—

“I only design Thy cross to consume,
And Thy gold to refine.”

But after all God has told us about His love for us, it will be a pity if we do not believe “that He leadeth us,” even though it be through “the fire.”

—“EVERLASTING”—(*Gen. 17:7.*)

I remember once making a wreath of God's everlastings: “everlasting hope,” “everlasting kindness,” “everlasting arms,” “everlasting righteousness,” “everlasting kingdom,” “everlasting name,” “everlasting covenant,” “everlasting salvation,” “everlasting strength,” “everlasting Father,” “everlasting Son,” “everlasting love.” And if we could only see it, this is God's crown for us all. Alas, we crown ourselves with all but the everlasting, and when our crowns fade or are taken away, we feel that all the beauty and joy of life are gone! Why not have the immortal, the *everlasting*? They are offered to all.

New Year Talk with the Children.

Dear little ones:

WHEREVER you are, as members of the Guide family I come to you with a Happy New Year greeting. How many dear little children in this favored Christian land have never been taught the precious truths of salvation; so when these glad holidays come that mean so much to you, to them it means nothing save being made happy by gifts from dear friends. But to many of you it means, I trust, “another year has gone with all its opportunities for being and doing good.” And what a precious word comes from the Bible: “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for

the prize of the high calling of God in Christ Jesus." So on the threshold of this New Year, we will give ourselves to Jesus to be His dear followers, and take for our motto, "I can do all things through Christ which strengtheneth me." Let me ask each of you, Will you try to help some other soul to know Jesus? If you know Him as *your* Saviour, it will strengthen your own faith very much to tell to others "what a dear Saviour you have found," and never forget to ask Him to show you how to speak for Him as well as how to live for Him. He is a loving, tender Saviour, always so ready to hear the feeblest cry of a little child.

In your school-life, He will *surely* help you if you ask, expecting Him to answer your petition. It is all right to play and be happy, and yet be real little Christians.

"O, do not be discouraged,
For Jesus is your friend,
He'll give you grace to conquer,
And keep you to the end."

The Lord bless you dear little ones. Wishing you a Happy New Year.

Phoebe M. Annin.

THE TRY COMPANY.

PEARL TEXT.—"O give thanks unto the Lord: for he is good: for his mercy endureth for ever."—Psa. 136:1

A PRAYER.

"Come Father, Son, and Holy Ghost,
To whom we for our children cry;
The good desired and wanted most,
Out of Thy richest grace supply;
The sacred discipline be given,
To train and bring them up for heaven."

We desire to re-organize our TRY COMPANY so as to enter upon the New Year with fresh life and vigor. In order to this we wish each one who would be recognized as a member of the Company to write us at once giving full name and address. We will then record them anew in our Registry and know how many we can depend upon for service. Any boy or girl reading the Guide may become a member by requesting it. The only conditions are: 1st. To be good, 2nd. To do good. It is expected however, that each one will engage in the Bible exercises furnished from month to month in The Guide, reporting to us the results of their work by letter—and also to pray daily for the members of The Company. When our list of names is made up we will send to each a copy of our *Christian Holiness Almanac* for the year. Let us hear from you soon. Remember! Give full name and address.

EXERCISE FOR JANUARY.—1. Commit to memory Isaiah, 12th chap., and hymn No. 1,074 in the Methodist Hymnal,

2. Send us word in a letter what you think are the most important Lessons taught by Jesus in the Parable of the Lost Sheep. Luke 15th chapter, 3 to 7 verses.

LOVED ONES GONE BEFORE.

[NOTE.—Let notices reach us within three months after the time of the friend's departure.]

MRS. PHOEBE R. LEE, wife of Gilbert M. Lee of Fond du Lac, Wis. closed her earthly pilgrimage Oct. 8th, 1887. She was born in Canaan, Pa. in 1805. She was married to Gilbert Lee in 1822. To them were born seven children, six of whom still live. Mrs. Lee was converted soon after her marriage, uniting with the Congregational Church. The exemplary and patient life by which she "proved the doctrine all Divine," is abundantly testified to by her husband and children. She was "the loveliest of mothers," and "one of the most sinless women that ever lived," is their affectionate tribute. In her days of strength she was known as "a mother in Israel." For sixty years she was full of Christian activities, aiding in every holy work. For ten years past she has been a great sufferer, but her patience has been heroic. At length her troubled breathing ceased, and a restful smile upon her features told the joyous story—at home with the Lord! Her aged companion, now eighty-six, and surviving children, lovingly cherish her memory.

AMASA ALLEN, of South Otrelio, N. Y., departed this life, Oct. 22nd, 1887. He was born in New Hampshire in 1803. When about forty years of age he sought and found the Saviour. He was a strong believer in the doctrine of entire sanctification, and had the experience. He loved to read The Guide, and it was his last reading on earth. He said he was waiting for the coming of Christ and the holy angels. He rests forever.

MRS. MARY A. STANDLY, of Forest City, Iowa, sweetly fell asleep in Jesus July 19th, 1887, in her 52nd, year. She gave her heart to God in early life and united with the Methodist Episcopal Church, and has been a consistent member thereof. For several years her health has been impaired and she has endured great suffering, but her faith in Christ was unwavering. About four years ago she entered into the experience of perfect love, and she rejoiced constantly in the abiding presence of Jesus. To talk and read of Him was her greatest pleasure. She loved the Bible and the Guide to Holiness. She rests from her labors.

MRS. SALLY GRIFFING, of New Haven, Ct., fell asleep in Jesus July 17th, 1887. She became a Christian in early life. She was possessed of a good mind, and was a Bible student, and a lover of the standard works of Methodism, and of The Guide. She had strong faith in God. Over the mirror in her room was the motto, "*Be thou faithful.*" She was an exemplary Christian. Having had a severe fall, after five weeks of suffering, she triumphantly entered her heavenly home.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13: 15.

"I will praise Thee—
Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
507th hymn, commencing—

"Walk in the light, so shalt thou know
What fellowship of love
His Spirit only can bestow,
Who reigns in light above.

A number of requests for prayer were presented to the meeting, after which Mrs. Palmer said,—I have dear ones whom I long to see fully saved. Will you pray that they may see their privilege and take the cup of salvation.

Rev. Geo. Hughes then led in fervent prayer, after which, "*Rock of ages, cleft for me*" was sung with warm hearts and in the Spirit.

Mrs. Palmer said—Now we will listen to what our Lord Jesus Christ will say to us. In the seventh chapter of Matthew, 7th verse, Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We can hardly pass these blessed truths. Have I all I ask for? Do I receive? O, how my heart does go out with intensity of desire! How well I know these truths: "He that seeketh findeth; and to him that knocketh it shall be opened." If we were earnestly seeking, soon would the door be opened to us. "Ye shall seek me, and FIND ME, in the day when ye shall search for Me with all your heart, and I will be found of you"—is the blessed promise. We must prize this promise. We cannot say we do ask the Lord with all our hearts unless we do. "What man is there of you, whom if his son ask bread, will he give him a stone?" How we are urged to come to Jesus! And we must come with the simplicity of a little child. I remember at one time, when I was seeking for a clear witness of purity, these words came to me: "If he ask a fish, will he give him a serpent?" My heart was comforted with the thought that my Heavenly Father would not allow me to be deceived.

Jesus tells us of the "strait gate," the narrow way. Isaiah speaks of a "highway in which the

ransomed of the Lord shall walk." I have often thought that this strait gate opens into the Highway which the Lord of the way said should be called "The Highway of Holiness. The redeemed shall walk there, and the ransomed of the Lord shall return to Zion with songs and everlasting joy." Blessed way, to walk with God! Now is the time to decide—will you? A number arose, asking us to pray that they might have a clean heart this afternoon. Now is God's time—is it your's? Make the entire surrender. Be honest with God, and you will find it easy to trust. If we walk in the light we shall have fellowship with God, and know that the blood cleanseth us from all sin.

MARVELOUS STATEMENTS.

Rev. Geo. Hughes.—There are marvelous statements in the lesson this afternoon: "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Who said that? Why, God our Father. I remember hearing Father Coleman preach a glorious sermon on that text. It was only twenty minutes long, but it was full of Gospel. He said, Any one to give such a promise as that must have on hand every thing that could possibly be asked. And our God has such stores of blessing and is ready to communicate them. But, says one, "I have asked but have not received." Well, then, there must be some defect in the asking, for the promise is sure. It is undoubtedly true that prayer is a mighty exercise, and truly offered, must prevail. If we ask according to the Divine will, we shall surely receive.

CITY MISSIONARY WORK.

Rev. G. W. Mooney.—It has been some time since I spoke in this meeting, I do not know about the present leadings of the Lord, but I do know that I am trusting in Him. I have been going forward in my missionary work in the Eastern District (The Five Points) of Brooklyn, without salary, on a strictly faith-line. A man came into our mission the other night who had not attended a church service in thirty years. He was brought there by his little girl repeating the "Golden Text" at home which she had learned in the Sabbath school, and it fastened conviction on the father and he and his wife are seeking Christ. Romanists and hard drinkers are being converted. I have received a new impetus and am going forth to work for the Master.

UNDER THE BLOOD.

A Brother.—When a boy of fifteen I sought the Lord and received the forgiveness of my sins. After that, as I reached mature years, I sought purity of heart, and obtained it. Then there was

nothing between me and Jesus. I am now under the blood and am rejoicing in Christ's saving power. I see strange faces here. I am nearing my home, and expect to meet there those with whom I have had sweet fellowship on earth.

A NEW WORLD.

Dr. Remington.—I have found a new world—where there is corn and wine. I am feeding on manna from heaven. I work in the hospitals, and find much to do there for the Lord. There will be a meeting in heaven where we shall see Bro. Palmer, and other loved ones with whom we have spent so many pleasant hours here below. It seems to me I can almost imagine what that meeting will be. At the battle of Monmouth a woman went and fired a cannon over the dead body of her husband. So our dear Sister Palmer is working, though her precious husband is gone. May God bless her!

Mrs. Palmer.—There are many good things that the Lord has in store for us, and which we may get out of His Word. The apostle prays, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." He does this for us if we trust Him. I would like to know how many here have this peace. [Many hands were lifted.]

WHAT I KNOW.

Sister Hughes.—I know the words which have been spoken are true, I do love to hear people tell of what they know. "If we walk in the light we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." I know that is so. We cannot walk in the light long without walking into the fountain. In reading the sermon upon the Mount, I was wonderfully lifted up in my early experience. How much strength I received! Then those words, "Sanctify them through thy truth." When we give up ourselves entirely, and believe the Word is true, then the promise is fulfilled. For thirty-six years I have been walking in the light. O, how Jesus has been saving me! A neighbor came to me recently and said, "If I had known you were sick I would have called upon you before." "O, I am not lonesome," I said; "Jesus is here—and my soul is filled with laughter, yes, with laughter, and with contentment."

Singing, "*Blessed be the name,*" etc.

Sister Brown, of Orange.—This is the first time that I have ever been in this meeting. I know the Lord converted my soul. My mother was a Roman Catholic, and I did not know much about

the Bible. Through the instrumentality of the Methodist Church I was brought to know Christ's saving power. I can tell the spot where Jesus spoke peace to me. Then I was told I must give up going to theaters, balls, etc. Why, I thought, others do not require us to be so strict. And, for six years I was in the dark. My prayers, as it seemed, went no higher than my head. It was harder for me to find the Lord when I came back. I said, "Do you not have to grow into grace?" "No," was the reply, "it is a free gift." And when I took it as such, I was filled with joy, and even laughter. The Lord has cleansed my heart, and I praise Him.

Singing, "*'Tis the promise of God.*"

WALKING IN THE LIGHT,

Sister Dendler.—I want to tell about a few things that I know. I know I was a great sinner, and sought the things of the world, its pleasures, but was not satisfied. When, returning home after the war, as we were coming around Cape Hatteras, these words came to my mind. "In the day that ye search for me with all your heart ye shall find me." I cannot say I never danced or went to theaters and operas, for I did—but the Lord has taken all that out of me. It is amazing how He can keep us from desiring these things, and how peaceful and happy is the life that we live in the sun-light of God's grace. In this room I gave my first testimony. Dr. Palmer said, "Have you received it?" "Yes," I said. And I was put into the battle to work for God, and have been doing it ever since. I let the Lord teach me, and it is grand living. He provides for me. What a blessed experience it is when you are kept in God!

GREAT PEACE.

Sister Chandler.—I never shouted in my life. But the power of God came upon me under an old tree at a camp-meeting which I never lost—it was so good I could not give it up. For twenty years, I was some times up and some times down. I was the loyal daughter of a Methodist preacher and tried to do right the best I knew how. I went once to the theater after I was married and I have had no desire to go since. My soul will live for ever. I am so glad that nine years ago I went to Ocean Grove. We had been all around the world. My mind had been taken up with what I saw. We went into the Tabernacle one day, where Dr. and Mrs. Palmer were holding meetings, and I heard that there was a peace which I did not have, and that it was for all who would seek it, and I sought it on my bed with tears and with all my heart, and I found it. To be anything or nothing is a wonderful experience.

I can rejoice in the Lord my God with all my heart. I have now come to a place where it is comfort and happiness in trusting in Jesus.

FULLY CONSECRATED.

A Brother.—Fifteen years ago I gave my heart to Jesus and joined the Methodist Church, now I am a Baptist. I made many mistakes and every time He forgave me, but at last there was a day when I gave myself up to God fully. My heart was centered in Him, and it is this afternoon and shall be for ever, glory to His name. I hate sin but love everybody. I am a youth in Christ Jesus. It was in Philadelphia where the kind people led me out into this blessed experience of the Holy Ghost, and the Lord Jesus Christ. I am entirely the Lord's, wherever I am, and am filled with joy this afternoon.

ALL THE LORD'S.

A Brother.—I was converted some years ago, but stumbled and fell, at Vicksburg, but came back again. I was asked in camp if I read *The Guide to Holiness*; I said, no. It was handed to me and, while reading some of the Christian experience there, light came into my soul, but I did not shout. I have advanced and retreated but I have at last become firm in my faith, and trust I am the Lord's. glory be to His name! I see that God takes care of His word.

A Sister.—I must give in my testimony. The truth makes me free indeed. When I was but fifteen years old, the Lord wonderfully converted my soul and since that time I have not wanted to go to places of amusement. I heard about this meeting, and I came with my sister. There is more in religion than we know about. When I was sweeping my floor a still small voice spoke to me, and from that day to this I have known God in full salvation.

A Sister.—While thinking can it be possible that I ought to give my heart to Jesus, I went to my teacher and said "Dear teacher, I want to be saved." She told me to look to Jesus. Then I thought weeping would save me, but she said "tell Jesus what you want." I did not know how to pray, but I offered a penitent's prayer, and as I was praying, the blessed Jesus came and filled my soul. Teachers, don't be afraid to tell about Jesus, for He is a wonderful Saviour—and He will bless your efforts.

TESTIMONY OF FRIENDS.

A Brother.—I was converted thirty years ago. Since that time I have been sweetly saved. I would like those who are seeking to be sanctified to accept Him to-day, for I feel there are those who ought to be sanctified. That young man, if he

would give himself up to the Lord, O, what a work he might do for the Master. God help him!

Sister Collins.—I stand up as a witness of the love of Jesus in my heart. He converted me when I was a child, and I now stand a living witness of His keeping power. I am just waiting until He is pleased to take me, whom He has redeemed and washed through His cleansing blood. Not that I shall die, for I expect to fall asleep in Jesus, and then live through all eternity. O, that every one of us may meet and sit around the table of the marriage supper of the Lamb! Everlasting praises unto the Lord God our Father!

Singing, "*Blessed assurance*," etc.

A Brother.—I want to add my testimony. It was an act of faith that brought peace to my heart. I believe in the possibilities of grace. We might receive a hundred-fold of God's goodness if we would. I want to work in the power of the Holy Ghost. We need the fresh oil to teach God's children in the way of perfect peace:

Sister Palmer.—It is about time to close, but I would like to know if there are some here who will give their hearts fully to Christ. He is everything to us. I just take Jesus at His word, and He saves me moment by moment. The old man is crucified, and the new man has arisen. You can find in the sixth chapter of Romans where it says, "For he that is dead is freed from sin," and "liveth unto God," what a glorious life it is! "Likewise reckon ye also yourselves to be dead indeed unto sin" etc. These are God's own words. Let us consider it is so, believing "that we are made free from sin" through the grace of our Lord Jesus Christ. Who will say I will now reckon myself "to be dead indeed unto sin"? Who will do this—all who will, arise.

A large number arose, and while standing we sang "Glory to the Lamb!" The meeting closed under the gracious influence of the Holy Spirit.

CHEERING WORDS.—*Sister C—*, of Lodi, Ohio, writes: The Spirit seems to draw me this morning to write you a few lines. I must tell you how precious the *Guide to Holiness* is to me. I love it as my ever dear friend. I can say this morning, I am trusting in the blessed promises of my dear Heavenly Father. O, how sweet to rest in the rifted Rock, Christ Jesus! He is my shield and hiding place, in every trouble of life, glory be to His holy name! I now realize by faith that Jesus is able to do "exceeding abundantly above all we ask or think." The spiritual drought here is great. A few of us have a precious Holiness Cottage meeting on Sabbath afternoon. God adds His blessing, and we look for more.

OUR SOCIAL MEETING.

New Year Testimonies.

THE WORD.—“*Thou crownest the year with thy goodness.*” —Psa. 65 : 11.

A NOTE OF PRAISE :

“Praise to God, immortal praise,
For the love that crowns our days!”

Rev. J. L. Sooy, Trenton, N. J. : The blessed Saviour is unusually near me. It seems increasingly easy to do His will. There is my mark of progress.

Mrs. Bella Cooke, New York, : The past year has been to me, amid much pain and weariness, one of close communion with my God. I realize still, as I lie in the corner, His power to save to the uttermost. Blessed, thrice blessed, be His holy name, the same yesterday, to-day and forever.

Rev. John Thompson, Philadelphia : Every day during the past year has been a day of thanksgiving. To the glory of God's grace in deep humility of heart I am glad to testify that during the whole year there has not been one moment in which I could not say from the depths of my heart “Thy will be done” without a moment's consideration as to what that will might be. At present I am resting in the sweet will of God—and as to the future it is so fully given to God that I am fully saved from anxiety. With a conscious sense of my own weakness and unworthiness I bear this testimony with a single eye to God's glory.

Miss Lizzie M. Boyd, Wheeling, W. Va. : I cross the threshold of the old year into the new conscious that to me life's highest meaning is to glorify my king. His girdings of strength are about me for service, and I run with joy to do His will. I am living under the blood.

Rev. S. Townsend, Ocean City, N. J. : Tried, yet trusting—trusting fully in the Lord. “The eternal God is my refuge, and underneath me are the everlasting arms.”

Mrs. H. G. Townsend, Ocean City, N. J. : Trusting the power of Christ to save to the uttermost. “Who forgiveth all thine iniquities, who healeth all thy diseases.”

Rev. S. A. Sands, New York, East Conference. : “Blessed be the God” and rock of our salvation for a perfect cleansing and blessed keeping.

Presd't E. H. Stokes, Ocean Grove, N. J. : Another year on “*The King's Highway*.” What a blessed way it is? Sometimes, it is true, there have been thorns in the path, but what are these when our shoes are iron and brass? At other times, there have been heavy toilings, but the

promise, “As thy day, so shall thy strength be,” has been realized. The King's Highway begins at the foot of the cross, but it ends in heaven! I am already, far along, and I see the glory glints on the mountain tops beyond. How inspiring the view! In the glad'ning glow, which increases in brightness every day, “I press toward the mark for the prize of the high calling of God in Christ Jesus.

Rev. John S. Heisler, Camden, N. J. : In looking to Christ I see such an adaptation to all my needs and such a fulness for my supply, that it gives me perfect peace.

Wm. Webb, Wadena, Minn. : I was formerly a Cormish miner. I thank God for a full salvation. I know what it is by blessed experience. Jesus saves me now. Hallelujah !

Rev. John Parker, Hamden, Conn. : I am conscious of being in the Divine favor. He has made and keeps my heart pure, so that I daily see God in the sense of reverent love, appreciation, correspondence, and adoration.

Anna C. Green, Winchester, N. H. : I have wanted the privilege of telling what the blessed Jesus has done for my soul and body since I have been here all alone for weeks. Many of these days and weeks for three years have been full of glory and praise to God. I have, however, desired Christian friends to unite with me in prayer and song.

Mrs. E. G. Taber, City of Mexico, Mex. : Having experienced what it is to be buried with Christ by baptism into death, and rising and walking in newness of life, I am able to comprehend the declaration of the apostle, “Ye are complete in Him,” which is the head of all principality and power. When we have thus come into the fulness of this blessing of grace, we are God's free children; delivered from the power of darkness and “made meet to be partakers of the inheritance of the saints in light.” Praise God for the blessings and victories which are ours through Jesus Christ our Lord. The Guide finds its way to this benighted land, and kindles our hearts afresh with zeal for the salvation of souls.

Mrs. A. Mayo, Arborville, Neb. : I am forty-eight years old. I was converted when I was twenty. I am weak in my body, but strong in Jesus. He is my strength, He keeps me day by day. I trust Him every day and find I grow stronger. He gives me grace sufficient for every trouble.

Ida J. Rink, McPherson, Kan. : My testimony is this : I am saved to the uttermost, trusting in Jesus. For a long time I was seeking this blessing, but when I stopped trying and trusted Him to save me fully, I was saved.



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

I. FREE GRACE AT THE LAST.—Mr. McLaren and Mr. Gustart were ministers of the Tolbooth Church at Edinburgh. When Mr. McLaren was dying, Mr. Gustart paid him a visit, and put the question to him, "What are you doing, brother?" His answer was: "Doing! I'll tell you what I am doing, brother. I am gathering together all my prayers, all my sermons, all my good deeds, all my evil deeds; and I am going to throw them all overboard, and swim to glory on the plank of *free grace!*"

ONCE MORE!

ONCE more we fling to the breeze the banner of *Bible Holiness!* It is a glorious banner, flaming with Heaven's own light. We might well suppose that at sight thereof the millions of our Christendom would rally, and go forth to glorious war.

Under this banner there have been heroic fights and sublime victories. The annals of Bible Holiness are indeed lustrous. Intelligent readers thereof wonder and adore. The footsteps of THE INFINITE are so clearly discernible, along this line, as to give witness that "the doctrine is most Divine," and that the cause has the mightiest sanctions of THE ETERNAL THRONE.

The cause of Bible Holiness has made illustrious advances as the present century has been unfolding. The great "*central truth*" of Christianity, as Bishop Peck well denominated it, which was becoming encrusted with powerless generalities has been divested of its incumbrances, and lifted to more prominence before the Church. Despite the Zinzendorfan error, and the chilling influence of formalism, which widely prevail, *the truth*, the truth which the immortal Wesley and his coadjutors formulated, and declared with unction from on high, still lives and holds sway in a living Church, and that sway is constantly widening.

The revival of this old Bible doctrine has become "*The specialty of the Century.*" Under the self-denying and heroic labors of Dr. and Mrs. Phæbe Palmer, Rev. James Caughey, Rev. John S. Inskip, and his co-laborers of the National Association, and the numerous other instrumentalities which have sprung into existence, the work has moved forward with surprising force, and the results are wide-reaching and glorious. Periodicals have been multiplied on this line, instinct with Pentecostal fire, and the issue of books and tracts from a *holy press* are well-nigh innumerable. But there is need of a rapid multiplication of these leaves for the healing of the Church, and the evangelization of the nations. *Millions of money ought ere long to be consecrated to God on this sacred altar.* The people calling themselves "*The Holy People*" should rise from the realm of *ones and fives*, into the grander realm of *hundreds and thousands*—may we not say, *millions*? Holiness is worth everything, and no sacrifice should be esteemed too great, in order that it may dominate the earth.

Christian missions have received a marvelous impetus from this modern Revival of Holiness, at home and abroad. The tread of conquering legions in India, China, Africa, Japan, and in other lands is due to this. The great Women's Gospel Temperance movement, and the cause of *Prohibition*, now steadily revolutionizing this Republic, and promising to sweep the globe, are traceable thereto. We are hoping, ere we go hence, to write a book in which some of these historic wonders shall be recorded. Send us facts to aid us. We are gathering materials. And now this year, once more, we fling the banner to the breeze. God help us!

We intend that THE GUIDE shall give no uncertain sound. We enter upon the year to make it, if possible, more pointed and pungent in its utterances than ever, pointing out, fearlessly, the hindrances in the way of spreading Bible Holiness, and earnestly appealing for more radical work in all departments. In thus consecrating ourselves renewedly to the great work laid upon our hands, we ask for the heartiest co-operation of our friends, by prayer and means, in order to the achievement of greater results, speedily.

PRAYER.—“There is no time lost in sharpening the scythe.”

BIBLE KEY-WORDS.

1. THE WORD “IF.”—“If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.”—(*John 15 : 7*).

The word “if” in this text is the key-word. It occurs twice, and in each instance has a vital connection. Taken together we have a great condition which must be fully met in order to the reception of the wealth of the promise. It is one of the “exceeding great” promises of Holy Scripture, the fulfilment of which is suspended upon this little word “if.” Let us note this two-fold condition: “If ye abide in Me.” This abiding in Christ denotes a personal, living, and perpetuated union with Christ—a spiritual union. It is not sufficient that by an act of true faith we are brought into this union, but by continuous believing we are to realize this union in perpetuity. It must be complete, the life of Christ flowing through every part of our spiritual being—our life in fact being “hid with Christ in God.” And this union is distinctly revealed to our consciousness, by the Holy Ghost.

“*And my words abide in you*”—the “if” being understood. The words of Christ are to be a law unto us—a delight to us—our whole being in sweet harmony therewith. While they are words of law they are words of love, and our hearts being full of love, perfected in love, flow out even in glad response to every word that has proceeded from the gracious lips of our adorable King.

Well, then, this double “if” being verified, what follows? Why, the exhaustless exchequer of Heaven is ever accessible, and we may draw upon it to any extent—“Ye shall ask what ye will and it shall be done unto you.” That is what ye will in accordance with God’s will—what ye will that is included in the promises. A soul abiding in Christ and in His words, will pray in the Holy Ghost, and, asking according to God’s will, must prevail. The Holy Ghost becomes his indwelling Inrercessor, and indites every petition, and He will prompt no asking except according to the Divine will.

“He who has felt the sweetness of mercy will fear to offend it.”

UNCLAIMED PROMISES.

1. “*But my God shall supply all your need according to his riches in glory by Christ Jesus.*”—(*Phil. 3 : 19*). There is much *unclaimed* Christian property, possessions which are immeasurable, to which thousands of professing Christians do not assert their right. There are given unto us “exceeding great and precious promises,” given to the humblest child of God, and yet how many fail to enter upon their inheritance.

Now we have cited one of these promises at the head of this article, one of the most glorious promises in the New Testament. It is very explicit, it would seem that there could not be any mistaking its meaning. It is very comprehensive, too, and carries with it Divine sanctions which make it a great Christian verity.

Look at its several terms: “*My God.*” Here is its declared source and authority, Paul’s God, the God whose power and grace he had fully tested in his remarkable conversion and subsequent experiences. And each one adopted into the family of heaven, may turn a confiding eye upward, and say, “*My God*”! In the exercise of a living faith there may be a personal appropriation of all that He is in Himself and all that He has in treasures. Here then we are directed to the source of supply—full, overflowing, undiminishable—“*shall supply.*” There is a *shall* inserted in the promise—“*My God shall supply.*” The Divine faithfulness is put at the back of the promise. “*All your need.*” Here the promise assumes great proportions: “*My God shall supply all your need.*” That is surely wide-reaching, it sweeps the whole ground. “According to His riches in glory by Christ Jesus.” This phrase opens to our view infinite, unfathomable depths—depths of grace, and love, and power.

The promise is before us—our Father’s promise. What will you do with it? Will you believe it or stagger at it? It is yours, if you believe. “Ah,” say you, “it is too great for me.” Too great for you! If you stand there, hesitating, questioning, it will be to you an *unclaimed promise*.

—"A coat richly embroidered, only encumbers the wearer."

SONGS FOR JANUARY.

A SONG OF PARDON.—"O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—(*Isa. 12 : 1.*)

Are you a pardoned sinner? Are all your past transgressions forgiven? Is there a clean record on high? Has the blood of Christ made the page white? And have you the inward witness of the Holy Ghost that your pardon is complete—that "not a spot of *guilt* remains on you?" If so, you may well rejoice. A song is demanded of you. A sinner fully and freely pardoned, consciously so, in January, 1888, should be full of joy. He should be ready to cry out, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." God's anger is removed—fear and condemnation are gone—a Divine peace is implanted. Who would not rejoice?

Pardon is the corner-stone of the spiritual life. First, the record must be made clean—the indebtedness canceled—then is there a foundation for the upbuilding of a superstructure that will stand the storm.

—"AS LONG as the Church is living so much like the world, we cannot expect the children to be brought into the fold."—*Moody.*

A SONG OF PURITY.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." (*Isa. 61 : 10.*)

Covered with the robe of righteousness! That is something more than pardon—it is, surely, *true holiness*. God has a well-stocked wardrobe, and it is full of robes—spotless robes, beautiful robes, white as the light. In these He would array all His saints, that the world may be captivated by the brightness of their holy presence.

If you have this consciousness of inner purity, a whole-hearted song should be sung. It may be well to take up the prophet's triumphal strains: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation."

—"My great controversy," said a good man, "was with myself."

A SONG OF ADORATION.

"Blessed be the name of the Lord from this time forth and forevermore." (*Psa. 113 : 2.*)

The Jews, it is said, used this and *Psalm 114-118* on their great festivals, and called them the "*Greater Hallel*," or *Hymn*. The call here to bless the name of the Lord, is a call to adore the glorious perfections of His character. (See *Psa. 5 : 11 ; 211 : 9.*)

This spirit of adoration is a saintly excellency, which is being constantly outbreathed Heavenward. A careful study of the Divine character, will inspire it, so that the heart will be filled with rapture. If the verses succeeding the one above quoted are considered, the abundant reasons for this song of adoration will be seen. The devout heart, amid such contemplations, may well unite with the Psalmist in saying, "Blessed be the name of the Lord from this time forth and for evermore."

—"I AM OF NO USE." So say many. How do you know? *Work and wait!* GOD will adjust the accounts.

A TRIUMPHAL SONG.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (*1 Cor. 15 : 57.*)

Death is to the Christian a vanquished foe, so much so that it is hardly worth while to speak of his dying at all. Jesus hath spoiled the enemy in his own territory, and hath ascended up on high with the keys of death swinging from His girdle. And what He has done in His own person He proposes to do in the persons of His own people.

If we be pardoned and purified through the blood of the Lamb, what have we to fear at the gates of death? Nothing! All such may say, exultingly, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But, thanks be unto God, which giveth us the victory through our Lord Jesus Christ." Does January find you with the dominion of sin destroyed? Then sing your triumph-song!

"The Lord gets His best soldiers out of the highlands of affliction."—*Spurgeon*.

A BRIGHT RECORD.

True Christians make bright records—on earth and in heaven. Their earthly life is full of beauty, being a reflection of the image of Jesus—full of love and good works. Like their adorable Lord they "go about doing good," filling up the measure of a useful life, and setting in motion waves of influence which sweep far and wide, mightily affecting their generation.

During the past year we were called to follow to his earthly resting place, one of our Conference classmates, Rev. W. G. Wiggins. He looked far more likely to live than ourself, but the Master called him home and he was glad to obey. He had not for a number of years been able to sustain the responsibilities of the pastorate. But in his retirement he was not idle. Selecting Paterson, N. J. as his home, he entered into business, and God was pleased to give him large success. The means thus placed in his hands was employed for God's glory, and the uplifting of his fellow man. The Churches in Paterson received liberally, and many private individuals were helped by him.

At his funeral the tokens of public appreciation were marked. A large congregation assembled at the Church to testify regard for this noble and true servant of Christ. It was particularly touching to see many colored people, young and old, mingling in the procession passing around the casket, weeping. He had shown great sympathy for them. And when his remains were borne from the Church large numbers of persons lined the sidewalks, showing that he lived in the hearts of the people. Our beloved brother rests—rests well! His record is bright. A good and true and noble man! He has won a crown of immortality. His memory is precious.

Bro. Wiggins was favored in having a true helpmeet who entered heartily into all his benevolent plans. After sharing in all his itinerant cares and labors, she survives him to be still one with her ascended companion in spirit and in holy work for the Master. They will by and by have a happy meeting in the beautiful land beyond the skies, to part no more forever.

"No charity for sin, but unbounded love for the sinner."

"THE YOUNG PEOPLE'S METHODIST ALLIANCE."

WE are so impressed with the importance of the organization which is named above, and which has its headquarters in Chicago, that we hope to devote to it a column in *The Guide* each month this year. There is a sentiment prevailing in our Churches, widely, at the present, that the chief end of Methodism now, so far as young people are concerned, is to *amuse* them. Hence "*The Lyceum*" has become a popular institution, providing dramatic entertainments, under the specious plea that by this means the young people will be kept from the theatre.

The Young People's Alliance comes in then, opportunely, to counteract these growing and deleterious tendencies. It had a spiritual origin, and it has a purely elevated and spiritual aim. Its membership is now 2000. It publishes a neat and beautiful monthly paper, which we hope will be widely disseminated in the homes of our people. In a late issue we find the following statement:

"It is the aim of the young People's Methodist Alliance, by loyal co-operation with pastors, daily study on spiritual lines, avoidance of questionable amusements, holy living and thoughtful enthusiasm, to lend a hand in keeping the hearts and minds of young people of our Churches in sympathy with the usages, sacrifices and experiences that have made the past century of Methodism mighty for God."

Last summer, at a number of Camp meetings, the Local Alliances had their place on the grounds, making themselves felt in the holding of Young People's Meetings.

At home, also, in the Churches they propose to render active service.

The President of the St. Joseph (Mich.) Local Alliance recently issued a request on this wise: "Members will be present at the Thursday night prayer meeting each week during the month, unless unavoidably detained, and will take part each evening either in prayer or testimony, or both."

A course of Spiritual Reading is prescribed for this year, and those who faithfully pursue it, will receive the *Asbury Scal*.

We desire this "Alliance" to extend its sway Eastward as well as Westward. The East should be represented in its Councils, and effort should be put forth to organize Local Auxiliaries in this section. The excellent paper "*The Methodist Young People*" is sent with *The Guide* for \$1.25. Let us have orders for one thousand this month. For further information about "The Alliance" address Miss Lodilla Ambrose, Evanston, Ill. The Alliance calls for *ten thousand* subscribers to its paper, and ought to have them.

"The martyrs' flames have often preceded the throne of heavenly joy."

OUR INQUIRY ROOM.

NEW YEAR PRAYER:—*Open thou mine eyes that I may behold wondrous things out of thy law.*—(Psa. 119:18).

A PRAISE-NOTE:

"My God, I am thine, what a comfort Divine,
What a blessing to know that my Jesus is mine!
In the Heavenly Lamb, thrice happy I am,
And my heart it doth dance at the sound of His name."

POINTED BIBLE INQUIRIES.

"Do ye now believe?" (John 16:31). Jesus was conversing with His disciples about His going to the Father, and what blessed gifts they might expect to receive, because the Father loved them. At a certain point in the conversation, the disciples said, "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee, by this we believe that thou camest forth from God." This was a grand acknowledgment. Jesus answered them, *Do ye now believe?* He desired to emphasize their avowal of faith. Suppose The Master should put the question to us, in person, what would be the answer? Each word is significant—*Do ye?* faith is an act, an exercise. *Do ye?* *Do ye now?* *Do ye now believe?*

"*Shall we continue in sin, that grace may abound?*"—(Rom. 6:1). Shall we take advantage of God's marvelous grace, and allow ourselves in sin? "God forbid!" the apostle says. So we may and ought to say. Sin is inconsistent with a state of justification. No justified person has a warrant to sin—and entire sanctification goes further—it takes away our bent, or inclination to sin.

"*What fruit had ye then in those things whereof ye are now ashamed?*"—(Rom. 6:21). Retrospects are good sometimes. What fruit have we had in our sinful life? Why, pain, and bitterness and sorrow and death. The retrospect is revolting. We would fain cast over it an oblivious veil. Is such a life worthy to be perpetuated? Nay, verily. We are now freed from sin (if we are in Christ) for "the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." Our fruit is now unto holiness, and the end everlasting life. A life blessed indeed!

INQUIRIES OF CORRESPONDENTS.

1. A brother asks: Can a person remain in a justified relation who renounces the doctrine of holiness as a second work of grace as a present attainment?

Ans.—This depends upon the degree of light possessed by the individual. Christians of other denominations than our own have not been educated to believe that this is attainable before death, and yet they are very excellent people, giving evidence of being justified. But with Methodists it is different. Every individual who is received to membership in the Methodist Church, both at baptism and at his reception into full membership declares his unqualified belief in the doctrines of the Church, and it is supposed that he has examined them carefully and that he gives them his unqualified assent. When men are received into the Conference this belief is made solemnly emphatic. Now, if after being thus received, this particular doctrine of the Church, entire sanctification is renounced and opposed, whether it be by a minister or layman, we cannot see how a state of justification can be retained. To all intents and purposes they are *covenant breakers*, breakers of baptismal vows, and how can such retain justification? Mr. Wesley held that those who were not positively going on to perfection could not retain justification and certainly not Methodists who oppose it.

2. A brother in Delaware inquires: Is it right for a Christian to save hundreds of dollars, putting the money in a Savings-Bank, to provide for sickness or death, when the Bible says, "Lay not up for yourselves treasures on earth," etc.

Ans.—Treasure laid up on earth is the accumulation of wealth upon which the heart's affections are set, to the exclusion of God—that is what the Bible forbids. It is making gold our god, instead of the one true and living God. Prudent foresight, such as providing for sickness and death is another thing, and the putting in a Savings Bank is a mere matter of convenience. There is no harm in the accumulation of wealth if it is obtained honestly, in the natural order of Providence, provided that it is held in subordination to the Divine will, to be used only for the Divine glory. If money is placed in our hands, as capital, we are to make it as productive as possible, so as to have the more to employ for God.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

A PRAYER FOR DIVINE TEACHING.—“Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.”—Psa. 119:33. This prayer is *personal*—“Teach me.” There is in every case personal need, hence the propriety of such a petition. The Prayer is directed to the right source—“Teach me, O Lord.” The Lord is the source of all light and life and strength. It is *specific*—“Teach me,”—give me Divine illumination and instruction. And this instruction is to be upon a particular subject—“thy statutes.” The prayer contemplates a result—“I shall keep it unto the end”—that is, God’s law—I shall be obedient, loyal to the Divine government.

I.—CLOSET STUDIES.

CLOSET MOTTO.—“My hands also will I lift up unto thy commandments, which I loved; and I will meditate in thy statutes.”—Psa. 119:48.

“O, may these heavenly pages be
Our ever dear delight.”

DAILY BIBLE CALENDAR—JANUARY.

1. Joshua 24; 15. John 12; 26. John 6; 68.
2. Prov. 4; 7. Psa. 89; 15. 2 Chron 1; 10.
3. Isa. 26; 4. Psa. 125; 1. Psa. 141; 8.
4. 2 Pet. 3; 14. Psa. 125; 5. Luke 2; 29, 30.
5. Hos. 14; 1. Psa. 103; 8, 9. Psa. 28; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Psa. 42; 1, 2.
8. Psa. 34; 14. Psa. 85; 8. Isa. 26, 12.
9. Ephes. 4; 25. Prov. 12; 19. Psa. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psa. 50; 15. Psa. 46; 1. Psa. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psa. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hosea 14; 2.
14. Jer. 3; 12. Hosea 14; 4. Song 1; 4.
15. Col. 3; 5. Rom. 8; 13. Psa. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psa. 27; 14. Isa. 40; 31. Psa. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psa. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psa. 33; 5.
20. 1 Cor. 15; 58. Haggai 2; 4. Psa. 119; 117.
21. Col. 4; 2. Psa. 145; 19. Luke 11; 1.
22. Gen. 17; 1. Isa. 58; 11. Psa. 143; 10.
23. Eccles. 7; 13. Psa. 121; 4, 5. Psa. 16; 8.
24. 1 Pet. 4; 9. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psa. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psa. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psa. 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57, 58.
29. 1 Pet. 4; 15. 2 Thess. 3; 3. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 58; 9. Psa. 88; 2.
31. Gal. 6; 9. Gal. 6; 9. Psa. 90; 16.

DAILY READINGS FOR THE MONTH (PSALMS).

—The members of the “Guide Prayer Union” will read the chapter for the day in concert. Commencing with January 1st, read Psalm I, and the following Psalms in regular order to the 31st. If you have a good Commentary, you may add that to the reading of each Psalm.

BIBLE TOPIC FOR EXAMINATION—GRACE. For this exercise, provide yourself with a blank book, Concordance, Bible Dictionary, and Commentary if possible. (See the one named in the December number.) With these aids, look at the passages with the word GRACE, and note the particular Bible teaching, and their connection.

II.—CLOSET PRAYER

Before bowing before the Lord, strengthen your approach to God by closing your eyes and fixing your thoughts on this promise:

“Draw nigh to God, and he will draw nigh to you.”
JAS. 4:9.

Then, sing if you can,—if not, repeat this as

THE CLOSET HYMN.

PRAYER is the soul’s sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the Christian’s vital breath,
The Christian’s native air;
His watchword at the gates of death,
He enters heaven with prayer.

I. GENERAL SUBJECTS FOR PRAYER.

1. For a special New Year endowment for service upon all the members of the Prayer Union.
- 2d. Upon all ministers and Churches.
- 3d. Upon all missionaries and evangelists.
- 4th. Upon all Editors and Religious Book Publishers.

II. FOR INDIVIDUALS, AS FOLLOWS:

Alabama, R—, for a sister’s conversion. Canada, H—, for an afflicted mother and family. M—, for a pastor and wife’s sanctification, and for a revival. C—, for Sunday-school teacher, leader of singing to be filled with the Spirit, and backslider reclaimed. Connecticut, I—, for a sister to be sanctified, and friend converted. Illinois, C—, a brother to be filled with the Spirit. Iowa, M—P—, for a brother to be sanctified; for a brother preparing to preach; for a doctor to be saved. Kansas, B—, for a husband’s sanctification. Massachusetts, F—R—, for a brother to know his acceptance; for a son with mind unbalanced. Michigan, H—, for salvation of widow and sons. Minnesota, W—, for a sister to be sanctified (earnest request); a husband reclaimed (once a minister). Missouri, for a brother to have bodily healing and mind restored; a backslider to be reclaimed; a brother to be sanctified; a minister to be sanctified; and a backslidden mother and daughter to be reclaimed. Nebraska, M—, a brother to be sanctified. New York, C—M—, for a son’s conversion; for a wicked son trying to take away his parents’ living. C—, for the salvation of a brother, four sons and their wives. Ohio, D—, for a sister to be sanctified. Pennsylvania, U—C—, for an aged brother to be filled with the Spirit.

IV.—OUT-DOOR SERVICE.

MOTTO—“Exercise thyself unto godliness.”

1. Help some needy person.
2. Win some young person to Christ.
3. Distribute tracts to persons in the streets.
4. Get a Holiness Library in circulation, somehow.
5. If traveling, speak to some one about Jesus—in the cars.
6. See how many boys you can induce this month to stop smoking cigarettes.

HELPFUL THOUGHTS.

The silence of the Scripture may be regarded as evidence of its Divine inspiration. It is silent by design. The subjects upon which Scripture is silent are precisely those which irreverent curiosity would fain probe to the uttermost.—*Punshon*.

THE EDITORS' BRIEFS.

OUR NEW YEAR CANVASS!—At this writing, the lists of new subscribers to **THE GUIDE**, which are daily arriving, are highly encouraging. We thank our friends for their diligence and kindly efforts. Let each and all continue in well doing. Those old subscribers who have not yet renewed we hope will do so without delay. We still have copies of November and December numbers to send to new subscribers. *Work all along the line!*

OUR PORTRAIT. We desire to say, that in deference to the wishes of subscribers, frequently expressed for some time past, we present in this number a portrait of the Associate Editor of **THE GUIDE**. It is done with considerable opposition in his own mind, as he is disposed rather to shrink from public observation, concerned only to exalt Christ before the people. But his personal preferences have been overruled by the judgment of his senior in command, Mrs. Dr. Palmer, and by the numerous and earnest request of subscribers.

—The **NEW CHRISTIAN HOLINESS ALMANAC** for 1888 is ready. We consider it a gem. Every subscriber should have one. And it should be scattered as a tract. Send for a dozen or a hundred. Order soon—make no delay.

AN ERROR.—Somehow, in publishing our Special Premiums, for new subscribers (see page 356, November number), for two new subscribers, we say, in addition to the book offered, *six* almanacs—it should have been *one*. We offer one only from this date. Let this be understood.

TO BE SPECIALLY NOTICED:

—If you do not get the life of Mrs. James, you miss a great treat.

—Sister Jennie Smith, has issued a second volume of "Ramblings in Beulah"—paper covers, 25 cents; cloth, 50 cents. Order it.

—The demand for Mrs. James' Wall Roll has been so great, that our last addition of 2500 copies is exhausted. We shall soon issue a new edition. Agents are doing well in selling it.

—"*Pentecost in Practical Life*" by Dr. Masden should be circulated. We have it on sale, price 50 cents.

—All who are interested in the circulation of books on holiness should have our new Catalogue. *It is free—write for it.*

—Mrs. Rev. W. B. Osborn has removed her **Missionary Training School** from Niagara Falls to West Philadelphia. She is doing a great work for God and humanity. Let her have your prayers and your practical aid. She works on the *faith principle*. Address her at 41st and Ogden St. West Philadelphia, and get one of her circulars.

—*Rev. Dr. J. M. Thoburn, of India, will conduct Revival Services for at least two weeks, in the Madison Avenue M. E. Church, (60th St and Madison Ave.) commencing Sabbath Jan'y. 15th, Services each week-day at 3 and 8 P. M. These are designed to be Union Services and the pastor, Dr. Masden, desires the co-operation of pastors and members of the Churches in the city and vicinity, in this special effort to save souls. We invite the earnest attention of our readers to this series of services. We hope it will be a truly Pentecostal occasion. Pray for it.*

—"*The New Jersey Conference Holiness Association*" is at work. Pastors who desire meetings can address Rev G. Hughes, Pres'd't. at his office. Those who are interested in the work can become *Contributing Members* by paying one dollar per year. The money will be used in evangelistic work. Bro. W. C. Stockton and W. B. Osborn are its recognized evangelists. Those who wish to aid the funds of the Association will address Rev. W. P. B. Strickland, Treas. Camden, N. J. Sisters Osborn, Stockton, Lizzie R. Smith, Lillie Kenney and Nettie Van Name, were recently elected active members of the Association.

—Get the new book by Dr. Sheridan Baker, "*Hidden Manna*." Price, 75 cts. Order of us.

—Rev. W. B. Osborn, is supplying Port Republic charge, New Jersey Conference, until Spring, when he expects to engage in evangelistic work.

—Bishop Taylor's Committee in New York need \$15,000 at once, to meet the pressing demands upon them. Who will furnish it? Let every reader of *The Guide* who is able to do so, send us a *New Year's Offering to this Fund* before the close of January.

—Mrs. Margaret Bottoms has issued a beautiful little Holiday volume, "*Crumbs from the King's Table*." See extracts in Home Department. Price, \$1 00.

—The *Christian Standard*, Philadelphia, Rev. E. I. D. Pepper, Editor, is greatly improved, assuming the quarto form, and reduced to \$1.50 per year, may be had with *The Guide* for \$2.25.

—Our new works, "*Life of Dr. Palmer*," "*Fragrant Memories of the Tuesday Meeting*," "*Life of Mrs. Mary D. James*," "*Rifted Clouds, or, the Life-Story of Bella Cooke*," "*Grace Magnified*," "*Life and Letters of Mrs. Phoebe Palmer*," "*Earnest Christianity*," by Rev. Jas. Caughey, "*Helps to Every-Day Holiness*," and the *Wall Roll*, by Mrs. James.

—Rev. G. W. Mooney, an earnest pioneer worker, has undertaken the establishment of a Mission in Eastern Brooklyn (the "Five Points" of Brooklyn, so called), and God is owning his labors. Romanists, and hard drinkers, are being converted. He has no Missionary Society at his back. His reliance is on God only, and voluntary contributions. He ought to have help. Bear it in mind.

—We have a neighbor in the Bible House, Wilbur B. Ketcham, son of a New York Conference minister, and an enterprising young man. He furnishes all sorts of works when ordered. He publishes *Christian Thought*, by Dr. Deems, *Pearl of Days* (in support of the Sabbath) and *The Book Record*, with notices of current literature. Address, W. B. Ketcham, 71 Bible House, N. Y.

HARVEST GLEANINGS.

"All the ends of the earth shall see the salvation of our God."—ISA. 52: 10.

"Now give the kingdom to thy Son,
Extend His power, exalt His throne"!

AT HOME.—

—Sister Lidie Kenney, and Nettie Van Name, have been aiding the pastor, Bro. W. Franklin, at Jamesburg, N. J. The Spirit has been poured out graciously in the sanctification of believers and the conversion of sinners.

—Sister Grace Weiser, has been engaged in special services in Seventh Street Church, New York, Bro. Layton, pastor. In one week 40 were reported as being saved.

—It is stated that 2,500 persons have arisen for prayers, and about 1,000 have professed conversion during the meetings held at Columbus, O.

—Simpson Church, Brooklyn, J. O. Peck, pastor, has had 84 accessions during the past six months.

—There are indications of a sweeping revival in Parker, St., Church, Lawrence, Mass. L. P. Cushman, pastor. About 50 have recently presented themselves as seekers.

—At East Saugers, Mass. about 60 conversions reported, Bro. Gillensfield, pastor.

—Bullville, N. Y., F. D. Abrams, pastor, is having a gracious revival, 40 conversions to date.

—The salvation of 45 at Garden Grove, Ia., is reported.

—About 400 seekers of salvations have presented themselves during a revival in Aurora, Ill.

—A great revival is progressing on Buchtel Charge, O., P. S. Butts, pastor, 80 accessions.

—At Wallace's Chapel, and Bybetown, Ky., F. Grider, pastor, nearly 100 conversions.

—A Jubilee service was held Thanksgiving night in Grace Church, Springfield, O., over the first 50 conversions since Conference, G. L. Tufts, pastor.

—At Loyal, Wis. over 100 professed conversions.

—Bro. Knapp, reports from Norwood, Mich., about 50 obtained pardon, and a great number full salvation.

—At a Holiness Convention recently held at Enosburg Falls, Va., about 30 were sanctified and a number reclaimed and converted.

—A great revival has been enjoyed in Newton, N. J., W. Martin pastor, 140 conversions.

—The Central Church, Newark, N. J., F. C. Iglehart, pastor, has had a blessed revival 80 conversions.

—At Athens, N. Y., F. Hamblin, pastor, 50 conversions.

—A promising mission has been opened in New York, 27 State Street, through the labors of Rev. Jas. Mathews, and his wife.

ABROAD.—

—India, Sister Isabella Leonard, Evangelist. has been working in India. In a letter recently received from her she says:

"I am glad to say God is with me in my work. I have just spent some weeks in the Central Provinces, in Bro. C. P. Hard's, District, and have seen sinners converted and believers sanctified. In the next few weeks I expect to attend the Oudh and Rohilcund Dist. Camp Meetings in the North India Conference and shall be rejoiced to press the glorious truth of Christian holiness upon our native Christians through an interpreter. At the Rohilcund meeting there may be twelve or fifteen hundred native Christians present."

—Dr. Baumann, of the Church Missionary Society, recently asked a well-known Brahmin in Calcutta if he had ever read our Bible. The man looked at him, and then slowly replied, "I have read the New Testament eighty-three times, and the Old twenty-seven."

—At this time 870,000 adult converts from the heathen world, are in the Church of Christ, the result of missions.

—The English Baptist Zenana Missions in India have now 18 stations, 42 Lady visitors, 25 assistants, 104 native teachers and Bible women, and 41 girl's schools containing about 1,500 pupils.

—The Chinese Governor of the large Island of Formosa, in starting a college has chosen a missionary to organize it.

—In fifty years the communicants in the missions of the London Missionary Society have increased from 6,615 to 70,561.

—A few years ago it was thought improper for a woman to be a foreign missionary unless she were a missionary's wife—now there are 2,400 unmarried women in the field.

—A Christian missionary on entering a new field in China was kindly received by the mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

—The London *Christian* says: The Liverpool ministers have covenanted together to spend some time in private prayer every Wednesday, with a view to secure a revived ministry and a revived Church.

—A General Roman Catholic congress of lay and clerical delegates from all English speaking countries is to be held in London next summer.

—The *Methodist Advocate* was issued in Yokohama (Japan) in October, the first page in English, the three pages following in Japanese.

—"The Salvation Army" has 788 officers in Canada, against 590 last year, an increase of 198.

—Dr. Wm. Butler and wife are now in Mexico, attending a general meeting of the Missions.

GUIDE HYMNAL

Cleanse and Fill Me.

ABBIE MILLS.

Dedicated to Mrs. J. S. Inskip.

Dr. H. L. GILMOUR.

1. I am com-ing, Je-sus, com-ing, At thy feet I hum-bly bow;
 2. Take a-way the bent to sin-ning, Ev-'ry bit-ter root with-in;
 3. Search as with a light-ed can-dle Ev-'ry hid-den cor-ner, Lord;
 4. Now thou art the blood ap-ply-ing, I am clean, I feel the flow
 5. Lo! the prom-ise of the Fa-ther Swift descends, and fills me now;

I have tast-ed thy sal-va-tion, But I want the ful-ness now.
 Heal the tide at its be-gin-ning That has caused me oft to sin.
 Sep-ar-ate me from the e-vil Thro' thine ev-er-liv-ing Word.
 That a-lone hath power to make me Whit-er than the pur-est snow.
 Glo-ry, glo-ry, hal-le-lu-jah! Thou art cleansing, fill-ing now.

CHORUS.

Cleanse and fill me, cleanse and fill me, Fill me with thy Spir-it now;
 5th v. Cleansing, fill-ing, cleansing, fill-ing, Thou art cleansing, fill-ing now;

Cleanse and fill me, bless-ed Je-sus, Fill me with thy Spir-it now.
 Glo-ry, glo-ry, hal-le-lu-jah! Thou art cleansing, fill-ing now.

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FEBRUARY, 1888.

THE WORD FOR THE MONTH.—“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”—Col. 3 : 17.

„O THAT all the art might know
Of living thus to Thee !
Find their heaven begun below,
And here Thy glory see !

“Walk in all Thy works prepared
By Thee to exercise their grace,
Till they gain their full reward,
And see Thy glorious face ”

GOSPEL POSSIBILITIES.

[EDITORIAL.]

JESUS gives us this great promise: “All things are possible to him that believeth.” It was given under peculiar circumstances. A father in great distress approached Him. His son was under the power of a dumb spirit. He had applied to the disciples for relief, in vain. Now he comes to the Master with this plea: “If thou canst do anything, have compassion on us and help us.” His faith was weak and trembling; there was the discouragement of failure upon him. Jesus compassionated his weakness, meeting the “if” touching His ability, with another “if” which was designed to draw from him a becoming exercise of faith. The effort was successful, for the agonized father cried out, with tears, “Lord, I believe, help thou mine unbelief!” and his child was restored.

This promise opens to us faith’s great possibilities. All things that accord with God’s will and promise are within the grasp of our faith. Note chap. 11 : 23, 24 ; 1 John 5 : 14, 15. The Holy Ghost inspires true desire, indites our petitions, and gives power to believe. A desire so inspired, a petition so indited, and a faith so impowered must be victorious.

We may then well ask with Dr. Adam Clarke: “Why are not our souls completely healed? Why is not every demon cast out? Why are not pride, self-will, love of the world, anger, peevishness, with all the other bad tempers and dispositions which constitute the mind of Satan, entirely destroyed? Alas! it is because we do not believe. Jesus is able—more, Jesus is willing—but we are not willing to give up our idols. We give not credence to His word; “therefore hath sin a being in us, and dominion over us.”

THE WORD OF GOD

"Every word of God is pure."—Prov. 30 : 5.

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

THE CROWNING GRACE.

BY REV. JOHN SUMMERFIELD.

TEXT.—"And now abideth faith, hope, charity,
these three : but the greatest of these is charity."
1 Cor. 13 : 13.

THINGS in religion are not always esteemed according to their value ; hence, the form is maintained—the power is denied ; gifts are preferred to grace—show to that which is solid—tinsel to gold. This was the Corinthian error : gifts for display rather than charity which edified. He allows to covet the best gifts, but yet he shows a more excellent way—charity ! Having showed her superiority, he then contrasts with her two sister-graces—these three abide, and must abide—they are the three cardinal graces—but the greatest of these is *charity*.

I. Explain the meaning of the terms.

II. Establish the truth asserted.

I. The meaning of the terms. Faith is an important term in Scripture : "He that believeth and is baptized shall be saved"—high authority said it—and said also, "He that believeth *not* shall be damned."

Definitions are not often given in Scripture, but we find one of these in Heb. 11 : 1 : "Now faith is the substance of things hoped for, the evidence of things not seen." It is a Divine persuasion and conviction of spiritual and Divine truths—that is, Faith in God is a conviction of His (attributes) Being,

self-existence, etc. Faith in Scripture is persuasion and conviction of Divine authenticity. "Holy men spake as they were moved by the Holy Ghost." Faith in Jesus Christ, that He is the true Messiah, the Christ of God, the only Redeemer : that He lived here, suffered, died, rose, ascended, and appeared for us at the right hand of the Father—"that this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

But that faith which brings salvation is not the mere result of rational conviction, but of Divine persuasion—of the operation of God. It is a principle in the heart, not an opinion in the head. Saving faith is such a Divine conviction of God as He is, as leads to seeing Him who is invisible. Faith in Scripture implies such faith in Jesus Christ, that He loved *me*, as leads to personal reliance.

Connected with, and resulting from this faith, is *Hope*. The object must be good, otherwise an object of fear. Hope looks forward to all that heaven is and has—rivers of pleasure—eternal life in heaven with God, etc. The object must next be *future*—"we hope for that we see not." Many blessings once the object of hope, are now enjoyed by you. Still the great and proper object of hope is before you. The object must be *attainable*, else despair : if heaven is not to be attained, I cannot hope for it. But we may obtain !

We can "give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear." Jesus died and revived that my faith and hope might be in God. "Blessed be the God and Father—a *living hope*—*begotten* again"—hence an heir. We have an earnest in ourselves also :—"Christ in you the hope of glory." The promises ensure heaven if faithful unto death—His word and oath are given.

Thus the mind tends toward it ; hence it is the *pleasing* expectation of future

good. Faith and hope are nearly allied; so intimate that "faith is the substance of things hoped for." Faith has respect to things that are *true*; Hope to things *good and desirable*. Faith can review the past—all history—look back into eternity before the world was—and again can penetrate the vista of the future. Hope cannot look back—always future.

Connected with these, and proceeding from them, is charity—love *in its Divinest sense*. The substitution of the word *charity* for *love* has injured Paul's meaning; both learned and ignorant apply it to almsgiving. Read the context: a man gives *all* to the poor, and his body to be burned, and yet has not charity!

It has the blessed God for its great and first object; and what is this? It is His love in us reflected back on Himself, "*because he first loved us.*" And this love is supreme—*all* the heart. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." And then our fellow creatures are the secondary objects of this charity. The brotherhood first. This is distinguished from *benevolence*.

Thus all the tables are compressed into one word, *Love*. Though the text refers to our love to men chiefly, yet it implies that it springs from love to God.

These three are nearly allied—the same family. Yet mark the distinction: Faith relates to what God has said; Hope to His promises; Love to what He is.

Faith believes, Hope expects, and Love enjoys.

II. Establish the truth asserted.

Do not mistake Paul, as though he derogated from faith and hope. Lower faith and hope? He says they are great, though love is the greatest. Why?

1st. It is greatest in point of *rank*—talents and gifts are great, but faith and hope are essential—we cannot go to heaven without them. But love is great in its own nature and character. Faith and hope are of the operation of God, but love is from His heart—oozing out—by

love we are let into God. We are called to be strong in faith, to abound in hope, but to be *perfect* in love! We are to put on the shield of faith, the helmet of hope, but *above all*, put on charity.

It decides the genuineness of faith and hope. Faith cannot work without love—it is the animation of faith. And what is hope without love? Hope "*maketh not ashamed, because the love of God is shed abroad in our hearts.*" Faith sometimes has doubts, hope has fears, but charity *always hopes*; yea, when faith and hope both stop, charity *believeth, hopeth*, does their work.

Charity is the end of what faith and hope are but the means; the labor of love raises the top-stone.

Faith is the root, hope the buds, but love is the fruit of the Christian's tree. Again, faith and hope are essential to man as a sinner, but love was his religion before he was a sinner, and it is now by love that he rises above his fall and forms alliance with heaven. Love is the religion of heaven—burning there—the element of heaven. Again, not by faith and hope, but by love, we resemble God. God believes not, hopes not, but "God is love"; and by this we rise into His likeness.

Wonder not, then, that love is the foremost fruit of the Spirit, the end of the commandment, the fulfilling of the law—the royal law—that sits on the throne—the queen of graces.

2d. In point of *utility*. Faith and hope are selfish graces—private props. Charity is to others like the sun in the firmament, it goes about doing good. Personally, she visits the sick, feeds the hungry, clothes the naked; has a wise head, an attentive ear, a quick eye, a heart for others' woes; has an eloquent tongue, an open hand: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me." Thus she pursues her way; if contradicted, is not easily provoked; whatever is said of her, she thinketh no evil; she over-

looks not the temporal interests of man, but chiefly regards the spiritual, and such as take in the good of the world.

3d. In point of *duration*—abideth forever. Faith and hope will perform their last acts—they belong to probation. Faith and Hope are Moses; Love is Joshua. Faith and Hope here supply the place of vision: “Here we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as also I am known.” In an evangelical sense, faith and hope are not in heaven; we are to hope to the end; but no end in heaven: “There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.” Charity shines brightest—one glory in the believer, another in the spirits of just men made perfect; brightest when body and soul are together. Charity is not at home here—the atmosphere is impure; *there* is her element—she shall burn brighter there!

Learn wherein real Christianity consists. In creeds? professions? No! but in Divine principles, holy tempers, benevolent actions. Orthodox opinions, unaccompanied by faith, hope, and charity, are fruitless.

He who is without faith cannot please God—without hope is without God—without charity.

Faith is suitable to our weakness here—sense could not discern. Hope bears up in the vale of tears, holds up the head in the waters. Charity converts the enmity of the human heart.

Learn the *excellency* of real Christianity. It brings faith, it inspires hope, and fills us with the love of God.

Is this religion ours? yours? mine? Have we this faith, hope, charity? A man is better known by what he loves, than by his faith and hope. If a man loves God, we know who *he* is! We look for the effects of this love in his life and conversation. Does your faith-work by love? Ponder this, deeply.

BEAUTIES OF PHCEBE PALMER.

THOUGH harsh words on thy ear may fall,
And angry thoughts inflate;
Speak gently! ah, the cost is small,
The revenue is great.

Kind words have healed full many a wound,
Have lightened sorrow's weight;
O, then, in gentle words abound—
Their revenue is great.

SHORT PAPERS ON CONSECRATED LIFE.

BY REV. CHAS. W. L. CHRISTIEN.

I.—LIFE AN APPOINTED MISSION.



WE ONLY utter a very simple truism when we say, that no living thing is made without a purpose. The bird in the air, the fish in the sea, and the cattle upon a thousand hills; the flower of the garden, the grass of the field, and all the myriad fruits of all the climes—everything has its place to fill and its work to do, a special work for which it has been fitted in all the elements of its organization. And modern science is bringing out this feature of the material world more and more strikingly. And surely if not a lamb in the fold, or an ear of corn in the harvest field exists without its mission, the greatest of all God's handiwork on earth, man himself, must have a mission. Never let us think of any human being as a waif and stray upon the river of time, left to be carried hither and thither as every current and eddy and whirlpool shall decide, without any special desire or care on the part of his Creator. In the intention of God every man has his own work to do and his own sphere to fill. He is not an orphan in the universe. He has a Father's heart to love him, a Father's power to aid him in a thousand ways, and a Father's wisdom to guide him the best way through life, if he will go.

Our Lord speaks of His own earthly life precisely in this way: "I came down from heaven, not to do my own will, but the will of him that sent me." "I must work the works of him that sent me, while it is day." And when He came to the closing scene, He "lifted up His eyes to heaven," and said, "I have glorified Thee on the earth, I have finished the work which thou gavest me to do." And our Lord's life is our example.

Now, of course no man can tell beforehand what his life-mission is to be. God does not put a programme into our hands and say, "That is the plan for your life." We can only know the providential will of God concerning us as He reveals it step by step. I may know that I am in my right place now, and doing the work God has appointed me; but what may happen on the morrow I know not. Even when I can see the general outline of my appointed mission I cannot tell the details. Sometimes a life-work may turn out very much what was expected, the most natural ordering of events possible. But very often it is otherwise, and the whole life of the Christian is a series of surprises. He may indulge hopes and lay plans accordingly—and possibly commit no sin in so doing—but God brushes them all way, and brings him along a path unknown. And he joins in singing with a multitude of others subject to a similar experience:

"Thy providence hath brought us
A way no more expected
Than when Thy sheep passed thro' the deep,
By crystal walls protected."

The point we wish to insist upon is this, that without entire consecration of heart and life to God, no human mission can ever be fulfilled. It was because the Incarnate Son was "holy, harmless, undefiled, and separate from sinners," and because He could almost say, "I delight to do thy will, O my God; yea, thy law is within my heart," that He was able to fulfil all the Father's purposes. And it is because so many believers do not live

in entire consecration that their lives fail to realize the intentions of God. This must ever be the first great question, Are we willing to go God's way? Do we give up ourselves to Him, to be what He wills we should be, to do what He desires we should do, to go where He arranges for us to go? Are we willing for the Lord to be simply and absolutely Master? If the block of marble is not in the hands of the sculptor, he can never chisel it into the statue. If the vessel no longer obeys the rudder, the pilot cannot steer. We must put ourselves into God's hands by an irreversible act of eternal dedication, for Him to do in us, and for us, and by us, all that He designs. Then only can we fulfil all His counsel.

And a second necessity follows from this, we must do the present duty, whatever it is. Every moment has its work. At times it may appear trivial, though in reality the opposite. But whether trifling or of what appears paramount importance, it must be done "as unto the Lord." The whole is made up of its parts. No painting is beautiful if its details are not well executed; no anthem stirs the soul unless each note does its proper work. All the beauty of art is the beauty of detail. And "the world is drowned in beauty," because God is a God of details, and every iota and fraction of His handiwork is as exquisitely finished as all the rest. And life is made up of details, and if we do not consecrate all of them to God, the life-mission must be marred.

And while thus doing the work of the present the believer must trust for the future. He has no Scriptural right to be alarmed and worried respecting the days to come. Link by link the chain of life will be forged. He who has guided the past will arrange the future. He who has strengthened for bygone duties will make us mighty still, although the work demanded may be new, and a hundredfold more difficult than any yet appointed. "I am the Lord, I change

not." And one of the sweetest of all thoughts to the child of God is that his Father, Redeemer, Comforter, will be to him in all the days before him what He is to-day.

So we may rejoice in the undoubted assurance that if the believer lives in the spirit of full devotion "a moment at a time," God will be able to accomplish in him, and for him, and by him, "all the good pleasure of His goodness." He will lead him, He will teach him, He will employ him, He will give him peace and confidence, and joy. He will do that which Infinite Love desires, and infinite Wisdom plans, and infinite Power is able to perform. The world talks of self-made men, and honors them, and rightly so; but we prefer to talk of God-made men, and God-made lives, for these are the brightest and best that can be seen on earth.

MY LIFE.

LORD, must my life forever be
A sinning, turning back to Thee?
Or is there life, *this* life above,
A perfect realm of perfect love?
Now, to my heart, from Thy own Word,
The answer comes, distinctly heard,
"As I am am holy, so be ye—
I'll keep you through eternity."
"I've sanctified myself for Thee,
That through the truth thou may'st be
A vessel used to honor Me,
Where'er my Spirit leadeth thee."
"Come out from all the world to Me—
Mine alone henceforth to be :
Be separate ; and I will bless
With promise of eternal rest."
"Rest, not from labor, toil, or strife,
But rest from sin. A holy life
To be from this time forth thine own,
Until thou sittest on the throne."
"If this thou'lt take, by faith, as thine,
Forevermore thou shalt be mine:
Thy poor heart then no more shall roam,
My joy be thine, my home thine own."
Lord, I believe ; and thine I am :
I'm free indeed from sin and shame—
My heart o'erflows to all with love,
I'll praise Thee till I reign above.—G. S. O.

BEAUTIES OF PHCEBE PALMER.

THE King's highway ! how narrow is the road,
How few there are that find it ! Yet the abode
Of God ! the Christian's home lies at its end ;
And none can reach the goal, but they who bend
With purpose all unwavering, steady, true,
And step undaunted, though all hell pursue.

"THE DEEP THINGS OF GOD."

[SECOND PAPER.]

BY REV. DR. WILLIAM REDDY.

"*The Mystery of Christ.*"

GOD'S WAYS are far above our ways, and His thoughts far above our thoughts. We read in the New Testament of "the mysteries of the kingdom of heaven" (Matt. 13:11), and of "the wisdom of God in a mystery, even the *hidden* wisdom which God ordained before the world unto our glory" (1 Cor. 2:7); and of "the *revelation* of the mystery which was kept secret since the world began, but which is now *made manifest*" (Rom. 16:20).

This "mystery" so often referred to, whatever may be included in it, and whatever it may mean, comes under the head of "the deep things of God"; things which "none of the princes of this world knew," and which the natural man receiveth not, neither can he know them," except as they are revealed by the Spirit of God.

But what is included in the mystery?

1st. It includes the *plan* of God to save man by the *atoning sacrifice of Christ*; by the incarnation, life, and death of Jesus the Son of God, who was "the Lamb slain from the foundation of the world." This was "the mystery of godliness"; "God made manifest in the flesh," etc. (1 Tim. 3:16). This was in accordance with "his own purpose and grace which was given us (believers) in Christ Jesus

before the world began," but "which was made manifest by the appearing of our Lord and Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel."

2d. This mystery, or plan, included salvation by GRACE through faith, and not by the works of the law. "Who hath saved us, and called us with an holy calling, not according to our works" (2 Tim. 1:9.)

3d. The plan was unfolded by degrees of revelation, as the race could bear and appreciate the truths revealed. Not all at once, but by gradation. Darkness enveloped the people in the infancy of the race, after the fall; and the first ray of light which fell, was the promise that "the seed of the woman should bruise the serpent's head." This was the *evening star*. Stars of prophecy and of promise succeeded that first promise, and were multiplied to constellations. The *moon* arose on Mount Sinai, and combined its fairer light with the stars in the firmament, and with those which followed. John the Baptist was the herald of the rising sun. His dispensation was as the *break of day*. Then "the sun of righteousness arose with healing in his wings," and shone "more and more unto the perfect (or meridian) day." The sun was in its zenith at Pentecost, but not to decline.

There is a striking analogy between the "plan" thus unfolded, and the process by which a soul is conducted through the different stages of Christian experience, from the point of conviction and of faith, to the perfect day of full salvation, and Christian maturity. Jesus said to His disciples, "I have many things to say unto you, but ye cannot bear them now." The *deep things of God* would have stumbled them, as is the case now with many who have only been initiated into the elementary truths and experiences of the "things of God."

4th. One of the profoundest of the deep things of God embraced in the

"mystery, is that "the kingdom of heaven" was the calling and the conversion of the Gentiles. God was pleased to call out of the heathen world the family of Abraham, and to enter into formal covenant with Abraham, and to concentrate the light of revelation into the limits of that covenant arrangement. The Gentiles were left out, and by proselytism only could they be partakers of the provisions of that covenant. God's plan, in respect to the Gentile world, was a deep mystery. It was hid, or "kept secret since the foundation of the world." But in due time the revelation of this mystery was made by "the preaching of Jesus Christ" (Rom. 16:25). "In other ages this was not made known unto the sons of men, as it is now revealed unto his holy apostles (and unto us), by the Spirit; That the Gentiles should be fellow heirs of the same body and partakers of his promise in Christ by the Gospel" (Eph. 3:5, 6).

It was difficult even for the apostles to credit the idea that the Gentiles were to be admitted to share the blessings of the Abrahamic covenant. Even Peter had to be instructed by a special vision, and a direct authorization from God to go to the house of Cornelius the first Gentile convert. It was a marvelous advance upon Jewish prejudices. But Christ had "broken down the middle wall of partition," and they had to learn that "in Christ Jesus there was neither Jew nor Greek, bond or free, male or female."

The Gentiles were grafted into the Abrahamic covenant, and thus was fulfilled the promise made to him, that in his seed "all the families of the earth should be blessed." This "mystery" is now made manifest to His saints (holy ones). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." (Col. 1:26, 27.)

Finally, this mystery of Christ as included in the "deep things of God," em-

braces the *full salvation* of believers from all sin, and the *fulness of the Spirit*, and the "mighty working" of that Holy Spirit *in and through* the saints. This "great salvation," in accordance with God's plan, was a great mystery until after Christ's resurrection, and until He was glorified. "It *began* to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3.)

This is that "well of water, springing up into everlasting life," which was to be in those who should receive the Holy Ghost *after Christ was glorified*. And by this Spirit the "deep things of God" are known, and by this Spirit "he that is spiritual judgeth (or discerneth) all things, yet he himself is judged (or known) of no man." These deep things of God "knoweth no man but by the Spirit of God." (1 Cor. 11:15).

We conclude this article by a somewhat extended quotation, which opens an exploration, by Paul's prayer for the Colossians (see chap. 1, 9-13). Read this most deeply profound chapter:

"We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power unto all patience, and long-suffering, with joyfulness: giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: Unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end." AMEN.

"He that is always angry with his sins will seldom sin in his anger."

BEAUTIES OF PHCEBE PALMER.

HEAR up, courageously, my soul;
Shrink not despondingly,
Nor bow to care, nor fear's control;
Christ conquers all for thee.

Christ hath o'ercome thy foes for thee,
He teacheth thee to fight;
He, and He alone, gives victory,
And clothes thee with His might.

"FORASMUCH."

BY REV. JOHN PARKER.



BY reference to I Pet. 1:18-23, the purpose I have in view by these brotherly words of inspiration and help will be made clear. 1. "FORASMUCH"—that is, in consideration of the importance and pre-eminence of this imperial truth, *your redemption by the blood of Christ*, you will surely give reverent heed to the foregoing admonition, that you pass the time of your earthly sojourn in fear of His impartial judgment, for ye worship the Father of all men who, without respect of persons, will judge every man according to his doings. All have been redeemed, but all do not gratefully and believingly rely on the atonement for salvation, and are therefore not saved. But if a Christian, then this is the foundation of all your hope—that ye were bought with the blood—and not with contemptible or perishing things. Even gold has a limit to its worth. If gold could redeem you, you could then tell how much the soul is worth, and the malignity of sin would have a limit. But sin has no limit of malignity, and our redemption no measure to determine its value—when even God says to my tearful inquiry as to the price of salvation, "Blood."

2. As the result of this, they who were "strangers, exiles, scattered abroad," were heirs to a pure and fadeless inheritance. "Their faith and hope were in

God." This was about all they had left. Family, property, country, all had been taken away by the cruel hand of persecution. But they had God. Their faith related them to the atonement, the Divine promises, and His sheltering providence. Their hope was a living hope (1: 3), and it referred back to the resurrection of Christ, and forward "to the inheritance that is incorruptible." Their earthly estates were confiscated, but this inheritance was imperishable—"it fadeth not away." These together "*were in God*, as the roots are in the earth, and as every organ in the body is rooted in and related to the heart and fed by its blood. "In God"—not in circumstances. The roots of other men are in circumstances; they rely upon them for support. The roots of the Christian are in God's integrity and faithfulness. Hence your unlikeness to the world about you in the source of your comfort, and in the strength of your heart, amid adverse conditions of poverty or persecution.

3. Another mark of your Christian perseverance. "Ye have been born, not of corruptible seed," not of human generation, "born not of the flesh." Hence the dignity of your new birth, which is Divine in its origin and nature. You are the spiritual product of the Holy Spirit and not the accidental and unspiritual result of any mere religious rite or ceremony, as of baptism, or confirmation, or confession of a creed. Born of the Spirit and of the Word—this is the meaning of the Saviour's words, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3: 5). The water symbolizing the purifying power of the Word. And in Eph. 5: 26: "That he might cleanse it (as) with the washing of water, by the word." No living man was ever saved apart from these two causes—the Spirit and the Word. They always operate together. "Thou hast magnified thy word above all thy name." He always does it. And as the Christian life cannot begin

apart from these, so neither can it continue. Leave out of your godly solicitude and dependence either the Word or the Spirit, and you will die. Here it is where backsliding begins, a life divorced from the purifying Word and Spirit of God.

To these three causes,—the precious blood, the Holy Spirit, and the living Word,—is attributable the purifying of your souls (v. 22). The blood as the purchasing cause, the Holy Spirit as the efficient cause, and the Word as the instrumental cause. No soul was ever purified apart from these three causes, and as they are only available in the present life, it follows that entire cleansing from all sin and all inherited defilement is only possible somewhere before you die. Only in proportion then as these become supremely precious and desirable in your esteem, are you growing in grace; in proportion as you are drifting away from, or living without a constant dependence on these, you are backsliding.

If you go not constantly to the blood for atoning merit and cleansing,—if you go not constantly to the Word with hunger and relish, and rely not constantly on the Holy Spirit for guidance and power, you are surely drifting into presumption and blindness, or you are bartering your priceless inheritance for time's perishing baubles. This is the sense in which "the word liveth and abideth forever" is to be taken. Its supreme value to you cannot be matched by all the perishing things of earth.

4. The blessed result of all this will be, the dominion of love in you. Love supreme to God, that makes His will the luxury of your life. Love unfeigned for all believers in Christ. Love pure, sincere, and fervent, that waits not, seeks not for caste or color, nationality or Church affinity for its opportunity. Love that is helpful, tender, forgiving, and always "speaking the truth in love." We must "add to this brotherly kindness and charity," that is, love that is

compassionate and thinketh no evil toward all men. First, love for the brotherhood circle in Christ, then for the circle of suffering and imperiled humanity. Thus by our one faith and hope we are in God; by our one baptism of the Holy Spirit we are to be sanctified wholly, and by our one bond in Him we are lovingly united "to the head, even Christ"—sanctified in God and preserved in Jesus Christ, and called—*sanctified, kept, called*. Who can estimate this Divine quantity? This is all for you in Him, beloved child of God!

Righteousness, inward and outward, with assured pardon, a quickened conscience, and peace with God,—the witness of adoption into God's family—not a servant, with a sense of bondage, but a son. And beside this, joy in the Holy Ghost—joy, the foretaste of heaven—the Spirit's demonstration of your entire sanctification. Abiding in Him, and His words abiding in you, your empire of possibility in prayer becomes unbounded.

A VALUABLE BANK-NOTE.

"My God"—The Banker's name.
 "Shall supply"—I promise to pay.
 "All your need"—the amount.
 "According to His riches"—the capital of the bank.
 "In glory"—the location of the bank.
 "By Christ Jesus"—The Cashier's name, without which it would be worthless.
 Philippians 4 : 9 is the check-book.
 "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."
 —Sel.

THE ONE WAY.—It is said that the ancient city of Troy had but one way of entrance. In whatever direction the traveler went he would find no way to go into the city but the one which was legally appointed, and the only one which was used by those who went in and out. There is only one right way to the favor of God, to the family of God, to the presence of God in prayer, and finally to the city of God in eternity—and that one way is Christ. "I am the way," He declares; "and no man cometh unto the Father but by me."

BEAUTIES OF PHOEBE PALMER.

AND would'st thou now be sanctified.
 From sin's pollution free?
 Look now to Him who for thee died,
 And purchased this for thee.
 Now is God's time! the cleansing flood
 Is open to thy sight;
 O, just now wash in Jesus' blood,
 And make thy garments white!

THE FIFTIETH YEAR.

BY ABBIE MILLS.

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."
 —Psa. 45 : 7.

THOUGH I will bless the Lord every day, for never-ceasing mercies, yet this year seems to call for some marked tokens of thanksgiving, for twice twenty-five years ago I was adopted into the family whose members have all tasted the joy of pardoned sin.

Then only a child of scarce nine years, my jubilee began, and now the fiftieth year has been reached, a year crowded with causes for praise from beginning to end. One of the first hymns I learned to sing was the one commencing,

"Thus far the Lord hath led me on,"

And truly, I can sing it loud as ever with a faith more strong.

The first years of my "stepping heavenward" were so full of timidity that many a doubt choked the streams of praise, yet the Lord never left me, and when my father and mother forsook me, for the eternal world, my Heavenly Father gave many a token of His care for the orphaned child, and the Spirit revealed more and more clearly the way of entire consecration, and spoke of the baptism of the Holy Ghost. Eleven years after I was born of the Spirit, I realized that "the blood of Jesus Christ cleansed me from all sin." Then that unbelieving fear had no more place in me, and my growth in grace was much

more rapid and symmetrical. I was out of the tunnel that darkened my way, God was my Sun and Shield, and no good thing did He withhold from me. If what I had desired was not in His sight good, I no longer wished it mine; I only coveted a continual fulness of His love.

The greatest freedom I found in being His willing servant, and I would depart from Him no more forever. But I found my bliss in having His likeness so stamped upon me that all the world might know that I was the Lord's wholly, soul, body and spirit. My wondering eyes beheld the beauty of the land which the Lord God had given me. Instead of a servant merely, I was now a child of the King of kings—He who ruled in heaven and on earth. And I found how easily He could control circumstances that had seemed before so full of hindrance to me. Verily, all things work together for good to those who yield themselves unto God. The things I had esteemed as gain I now counted but loss for Christ. But what riches I found in Him! In seeking first the kingdom of God and His righteousness, I found vastly better than looking out for "number one," as some term it.

Consenting to be led by the All-wise One, whether He gave me what my former ambition craved or not, I was granted, in ways I never could have planned, more of this world's goods than I had thought could be mine. Delighting myself in the Lord, He gave me the desire of my heart, and as at each step I saw His hand, I felt that I had incurred a debt I could never repay. The best that I could do was to obey the injunction to "Rejoice evermore; in everything give thanks."

Even when the "light afflictions" had, for me, a crushing weight, I found a blessing peculiar to that state of things, and faith increased, and became more deeply rooted in God. The hand of Infinite Love wiped away my tears, and gave me the joy that remains while seasons speed on their way.

Beyond the noontide of life here below, how rapidly the hours fly!

"The winter's night, the summer's day,
Glide imperceptibly away,
Too short to sing His praise."

A fifty years' walk with Jesus! Tired? No! Only let me mend my pace, keeping step with these days so full of opportunity and light. The years that have fled will bear inspection only on the side where shines the loving-kindness of the One who came to save sinners. Grace, abounding grace is all my plea. I will praise my uttermost Saviour, and would that I had a trumpet voice, that all the world might hear!

Concerning anything that I have done in the past half-century, I would put my hand upon my lips and remain utterly silent. But in regard to what Jesus hath done and is willing to do, I would be a faithful, diligent witness, while I still pursue my journey to the land of light and blessedness. For, though it seems fitting to mark this semi-centennial year, yet I would not halt here, but press on to the better that lies before.

O, blessed way of holiness! Had I not consented to walk in it when found, what would have been my loss even here, this side heaven. Not that to be a converted child was a small thing. Had I not listened to the voice of Jesus, then my inner ear might have grown more deaf than the bodily organs that have refused to convey to me the ordinary tones of my friends. Seeing that my Saviour did give me justifying grace when only a little unnoticed child, I mean that He shall never hear the last of my song of thanksgiving because of His condescension. I am so glad that I know that a child may be converted and go on in the Christian course without backsliding. Though in measuring my own by other's experiences I often doubted whether I had really been born again, yet when sinners were invited to seek the Saviour I never felt that it meant me. But

when I heard entire sanctification preached, I felt that holiness was what I wanted, and when I gained the coveted prize, the witness that I was cleansed was much clearer than that which I received at conversion. To the suggestion that "this was conversion," I replied, that I had but one petition before the throne at that time, and that was, that I might be baptized with the Holy Ghost, to the purifying of my soul, as I fully believed that all my being was consecrated to God.

The first step in childhood was preparatory to the one taken at the first camp meeting I attended, which on that Fourth of July made me free indeed. Many blessings I have had along the way, many refreshing seasons, yet the FIRST and SECOND blessing stand out distinct from all the rest. The one made me sing,

"O, happy day, happy day,
When Jesus washed my sins away."

In the hour when Jesus spake the second time, "Be thou clean," my glad heart found expression in such words as these:

"O, glorious hope of perfect love!
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

This is the hope that still inspires my breast, and it makes me abound in hope through the Spirit. It is a hope that makes my "home over there" appear to me very captivating and real; but still, to be a witness for Jesus of this great salvation, I would gladly wander up and down here below twice fifty years, crying, "Behold what manner of love the Father hath bestowed upon us," only craving for myself an enlarged heart and more love, *more love, MORE LOVE!*

GOD should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole soul.—*Masillon.*

BEAUTIES OF PHOEBE PALMER.

THIS day the covenant I sign,
The bond of sure and promised peace;
Nor can I doubt its power divine,
Since sealed with Jesus' blood it is—
That blood I take, that blood alone,
And make the covenant peace my own.

But that my faith no more may know
Or change, or interval, or end,
Help me in all Thy steps to go,
And now as e'er Thy voice attend;
And deign, O Lord, to call me Thine,
And I will dare to call Thee mine.

WOOD—HAY—STUBBLE.

BY LIZZIE M. BOYD.



HERE is a good deal of it—the mixture of wood, hay, stubble, with the gold, silver, and the precious. Only an anointed spirit-vision can comprehend its meaning in its finer experiences, or see the necessity of the separation of the precious from the vile.

In our prayers we tell the Lord so many beautiful things—things that He knows all about. Instead of simple, humble petitions, embodying the heart's desire for ourselves and others, it comes to be a finished oration to Deity. If He should sift them there would be very little left. Yes, the wood, hay and stubble of words laid upon God's altar is an amazingly large amount—so much so that it is hard for a direct answer to come back to the heart through the rubbish of it. We have been so wrongly educated in our conception of prayer, that it has come to be the part which is most admired by the human ear, which is not the part most precious to God, but only wood, hay and stubble unto Him. Many timid ones would be encouraged to open their mouth unto the Lord if they had before them the example of older ones praying in the spirit of unmixed requests.

In our testimony, too, there is "wood, hay and stubble." Even at our best we find

to our heart's grief so much of *ourselves* mixed up with our witnessing for Christ. Not upon any witness stand in any court of earth would it be allowed to bring in so many things irrelevant; and yet on the Divine witness stand we have double eyes, so that we are looking this way and that way, to please this one, and complement the other, and magnify ourselves. True, it is not glaring as when we first saw ourselves in this mixed state. It has pained our eyes as we have discovered it, and if true to the Holy Ghost's showing, we have dropped much of it out. If allowed to remain, in our untrueness to light, we grow used to it, and the conscience becomes less and less sensitive. But if there is an honest, sincere striving to get away from the mixture, it will be to us growingly painful whenever we discover it in ourselves or in others. The sight of it blending with our spiritual sacrifices which have been already offered up unto the Lord, will drive us in humility to our closets, for confession and seeking of cleansing from this interior selfness that found expression in our outward services.

In our onsteppings with our Lord, it more and more comes to be, "I loathe *myself*, and into *nothing* fall. We will not love and cherish the "*I*." This kind of faithful following on to know the Lord, will lead any soul before very long either consciously or unconsciously into the grace of entire sanctification.

I had a friend who had never heard the doctrine of entire sanctification explained. She was quite concerned when a work on that line was commenced in our city. When it was told her very simply what it meant, she exclaimed, "Why I received that experience years ago, and did not know it was sanctification." So, without knowing anything of terms or methods, she grew in her justified state up to the point where the mixture of the selflife with her strong spiritual nature was unbearable; and at the cross, alone with her God, she wept and prayed, and

abandoned herself utterly to Him, and came forth from the conflict slain—the wood, hay and stubble consumed by the fire of the Holy Ghost.

In our religious work there is wood, hay and stubble. There is a good deal of Churchly activity in these days that will surprise us to see, when it is put into God's sieve, how little of it will be left. Thrown into the Divine crucible, the most of it will be consumed as perishable material, worthless and unenduring. Less of it, and of a better quality, would be more acceptable to Him. But we have grown into the thought that *doing* is pleasing to Him more for its quantity than for its quality. The coming of His kingdom is "without observation"—without human show; yet we aim to bring into it so much of the noise and rattle and tinsel of the human! In trying sincerely to help on His kingdom, we would find, if we analyse ourselves right closely, that there is mixed up in it considerable helping on our own interests, our personal ambitions, and feeding our desires for creature activity and prominence. How many a man will drop out of the cause of the Master whom he has been serving, as soon as he sees it is not serving his own interests! He weighs well one department, and then another, in the vineyard work, and finally chooses the one that will best advance his personal ends, and take least from his fancied reputation. Many a man who has toiled through years of Church life and, according to man's mathematics is reckoned to stand foremost in good works, yet when he shall come up to the eternal city, will himself be saved, but his works will be burned. God is not so particular in regard to the perfection of our work, but very particular as to the purity of it. It may be tangled; but if love and purity of motive prompted it, He accepts it as of great value.

Do THE best where you are, and a voice may call, "*Come up higher!*"



"Thy testimonies also are my delight, and my counselors."—Psalm 119; 24.

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS IN THE CHURCH.

CENTRAL THOUGHT.—"*For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.*"—Rom. 11:16.

STATEMENT.—In an important sense the ministry of the Church may be considered the "first fruit," and the membership the "lump;" and so of the second figure used, that of the root and the branches. If holiness is especially required of the former, as shown in last month's lessons, it is only because they are the official representatives of Christ and His whole Church. Under Him they constitute the first link in the great chain of Church fellowship, unity, and purity, each connecting link to be of the same character as the first, by an inspection of which every other link in the chain may be correctly estimated.

Though such passages as Matt. 5:13-16, and Acts 1:8, were addressed by our Lord specifically to His apostles, yet by a principle of the fairest interpretation, they may be extended to the entire body of believers. To these as well as to those belongs the high privilege of being the salt of the earth, the light of the world, and witnesses unto Christ, the necessary qualification for which is the savor, light, and purification of personal holiness.

I. THE INTENDED HOLINESS OF THE CHURCH IS PLAINLY SUGGESTED BY HER INTIMATE RELATION TO CHRIST.

This relation is set forth in three great branches:

1. *Christ the foundation of the Church.* (See Matt. 16:16, 18; 21:42; 1 Cor. 3:9, 11; Eph. 2:20; 1 Pet. 2:7.)

2. *Christ the head of the Church.* (See Matt. 23:8-10; Eph. 1:22; 5:23; Col. 1:18).

3. *Christ the indwelling life of the Church as His body.* (1 Cor. 12:12; Eph. 1:23; Col. 1:18, 24.) His abiding residence in the Church is also suggested by another figure, that which describes the Church, whether collectively or individually, as His spiritual temple. (1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; Eph. 2:21, 22.)

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*Holiness becometh Thine house, O Lord, forever.*"—Ps. 93:5.

II. THE INTIMATE RELATIONSHIP OF THE CHURCH TO CHRIST (*continued*).

By the very law of correspondence, the fitness of complete sanctification or holiness in the Church is taught with unmistakable clearness and force. Who is Christ the foundation, head, and indwelling personality of the Church? Is He not pre-eminently God's HOLY ONE? (Luke 1:35; 4:34; Acts 2:27; 3:14; 4:27, 30; Heb. 7:26.) How utterly incongruous with this holy Christ must be an unholy Church! "What fellowship hath righteousness with unrighteousness?... and what concord hath Christ with Belial?... and what agreement hath the temple of God with idols?"

Should not a building correspond with its foundation? "Ye are God's husbandry, ye are God's building." Think of a clean, pure, "elect, precious" foundation stone laid in Zion, and a dingy, bespattered, dust-covered house resting upon it; might not such a foundation be justly ashamed of such a house? Should not the subordinate parts of the human organism be in harmony with the head appointed to control them? Think of Christ as the supreme Head of the Church, "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3), a head in spiritual purity "white like wool, as white as snow" (Rev. 1:14), but having associated with it a mouth "of unclean lips," feet that "run to evil," and hands "defiled"; how marked and unseemly the disharmony between such a head and such inferior members! And what of a pure, chaste, refined spirit dwelling in a filthy, gross, sensual body? How ill adapted to such a spirit would be such a body. Think then of the triune Godhead, eternally spotless, supremely holy, as having an unsanctified, worldly, compromising Church as His body, His habitation or dwelling place; what incompatibility between the residence and the resident! The Church as a whole and in its individual membership, is appointed to be God's spiritual house, concerning which the Psalmist declares with no less truth than emphasis, "*Holiness becometh thine house, O Lord, forever.*"

If God's ideal for His Church were realized, the Church would be indeed a "glorious Church, without spot, or wrinkle."

THIRD WEEK. Lesson III.

CENTRAL THOUGHT.—“*Called to be saints.*”—Rom. 1:7; 1 Cor. 1:2.

III. THE HOLINESS OF THE CHURCH IS ASSUMED AS HER TRUE NORMAL CONDITION.

Holiness of heart and life is the one essential mark of distinction between the Church and the world; it is that makes the Church a Church. The accepted definition of the Church is that of “a congregation of faithful men (observe, *faithful* men), in which the pure Word of God is preached, and the sacraments duly administered according to Christ’s ordinance.” Mr. Wesley defined the “United Society,” organized by him, as “a company of men having the form and seeking the power of godliness.”

The Church rightly conceived of, is not a simple congregation or association; not a club, or lyceum, or mass meeting, or corporation. The world may have all these, and yet be as godless as the heathen. It is not the ordinances that make the Church, except in name; it is not machinery, rules and regulations, that constitute the Church. The real dividing line between the Church and the world is the line of holiness.

See how this is everywhere assumed in the Bible. The inscription engraved and worn on the golden mitre-plate of the Jewish high-priest was, “Holiness to the Lord” (Ex. 39:30)—a visible expression of the intended holiness first of the priesthood, and then of the whole Hebrew Church (Lev. 19:2). Holiness was constantly assumed to be the only proper or allowable condition of that ancient Church. “For thou art a holy people unto the Lord thy God, . . . a special people unto himself above all people that are upon the face of the earth” (Deut. 7:6).

Is it in any wise different as to the Christian Church? The Central Thought shows that the very idea of conversion and Church fellowship, is saintliness of character and life, “sanctification in Christ Jesus.” So another apostle plainly assumes: “But ye are a chosen generation, a royal priesthood, a holy nation,” etc. (1 Pet. 2:9, 10.)

The very charter of the Church is a charter of holiness, the neglect of which is a violation of the charter and a forfeiture of all the rights and privileges under it. Such neglect involves fearful responsibility, and it should be the aim of all faithful ministers to show God’s people their position in this regard, that they may meet their responsibility.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—“*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*”—Rom. 6:11. “*Faithful is He that calleth you, who also will do it.*”—1 Thess. 5:24.

IV. THE HOLINESS OF THE CHURCH IS SOLEMNLY ENJOINED AND FREELY PROMISED. Two classes are almost everywhere to be found in the Church—those who either cannot or will not see the necessity of immediate holiness, and those who fail from some cause to see it as their privilege.

1. *Let the former carefully read and study these solemn commands:* Gen. 17:1; Deut. 6:5; 18:13; 1 Kings 8:61; Matt. 5:48; 22:37; Rom. 12:1, 2; 2 Cor. 7:1; 1 Pet. 1:15, 16.

2. *Let the latter carefully and prayerfully consider the following plain promises:* Psalm 119:1-3; Isa. 1:18; Jer. 33:8; Matt. 1:21; John 1:29; 8:36; Heb. 7:25; 10:16-22; 1 John 1:7, 8.

Inferences: 1. Those ministers or people who antagonize the doctrine of Scriptural holiness, misconceive the true scope of Church membership and the Christian profession. The very intent of such membership and profession is separation from sin and devotion to God, the experience and practice of inward and outward holiness. “Follow” (meaning to pursue earnestly, to press on as in a race) “peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14). The comment of Fausset is noteworthy: “*Holiness*—a distinct Greek word from God’s holiness (v. 10). Translate here sanctification. He is absolute holiness; our part is to put on His holiness, becoming holy as He is holy, by *sanctification*. Whilst following peace with all men, we are not so to seek to please them as to make God’s will and our sanctification a secondary object; the latter must be our *first aim*.”

2. There ought to be no fractional holiness party in the Church, nor in any branch or society of it. Why? Because the whole Church ought to be solidly a holiness party distinct from the world.

3. There ought to be no necessity for holiness meetings, peculiarly so called, in the Church. How then? Why, all the meetings should be holiness meetings. Such were the meetings of the primitive Christian Church at the period of her highest prosperity. (See Acts, chap. 1-5.)

PULPIT TOPICS FOR FEBRUARY.

Designed to aid pastors, evangelists, and leaders of Meetings for the promotion of holiness.]

THE DIVINE LIFE.

Sabbath, Feb. 5th—2 Cor. 5:17; Gal. 6:15.

A NEW CREATURE—Suggests a new creation and a Divine Creator. What He is, He would have you be. Hence the demand for a new creature.

1st. His creative energies applied to your condition suggests your absolute helplessness and need.

2d. Against the old creature—your sinful self, sadly spoiled—His nature protests. He desires your comfort and fellowship. His holiness is the ground of this protest. Do not fail to remember this, or you will yield to the temptation that less than the new creation will suffice. Then, less than God will meet your need. This is your greatest peril. Here is the great mission of the gospel, to reinforce God's demand for your new creation, and to supply all the motives and means for its attainment.

3d. If a new creature is the demand of God, your old nature of self and sin cannot be reformed into the spiritual life. Ye must be created anew.

HIS BEST GIFT.

Sabbath, Feb. 12th.—Luke 11:13.

Are you a child of God? Then in the text Jesus teaches that the Divine nature yearns to give you all good things in one—for His best gift is the Holy Spirit. The method of the argument suggests a ladder for feeble climbers. You are asked to interpret God by comparison with the best earthly love.

1. What is the gift He yearns to bestow? The Holy Spirit—not simply as the witness of our adoption. We received that when He became our Father. But to accomplish in us all that for which He bears that name—to make us holy; to enlighten, guide, sanctify; to us, and through us, to reveal Christ.

2d. This lifts the subject to a higher plane of motive and advantage than is usual among many who habitually ask for the baptism of the Holy Spirit, expecting only a religious thrill. They do not receive what is meant in the promise of the Holy Spirit.

When you ask—seek, knock—for this gift with this intent, to be made like Him, you will receive Him.

CLEAN.

Sabbath, Feb. 19th.—Psalm 24:3,6.

It will suit my order of thought better to change the order of language to "pure heart"—or what you are in the sight of God; and "clean hands,"—or what you are in the sight of men. By "pure heart" we mean a pure love, a clean imagination, a consenting will.

By "clean hands" we mean clean business, life, conduct, motives.

I. *A great revelation.* Character is the condition of access to God and fellowship with Him. "Who shall ascend?" etc. That is, who shall have freedom of access to God.

II. *A Divine test.* Every man is daily tested by the principles and truths revealed in The Book, and dear to God. "So that the work of righteousness is peace," and that life only is blessed that is pure, clean, genuine.

III. *A Divine consolation.* 1. Such a man is blessed in the consciousness that through grace he has a present fitness to stand in His Holy place. 2d. He is blessed in the daily reception of more "righteousness from the Lord" (v. 5). 3d. He is blessed in that he belongs to God's chosen generation (v. 6).

THOU STANDEST BY FAITH.

Sabbath, Feb. 26th.—Rom. 11:20, 21.

I. LOOK BACK. The Jews were broken off because of their unbelief—"thou standest by faith." "They were broken off." A branch that is broken off is irremediably destroyed, its condition hopeless. It once was vitally related. Now, the branch is broken off. Why? Because of unbelief. This word must not be limited, in its meaning, to *not* believing; it also means *not* doing, *not* loving, *not* confessing—not vitally and fruitfully related to Him.

Think of the sad history of unbelief in this book. "But I am prone to doubt." Do you know why? Is it not because of disobedience? Begin to "will to do His will," and you shall know, believe, and rest.

II. LOOK FORWARD. 1st, Recognize the possibility of falling, that you may continually look to Him. Whatever weakens faith tends to your falling. Watch against the temptation that something else in you will suffice for your Christian stability. "Thou standest by faith" alone.

2d. Recognize the blessed possibility of your standing, and the resources of God available to your safety and strength.

PRAYER MEETING HELPS

FOR FEBRUARY.

Suggestive to pastors and others who conduct Social Meetings.

First Week—"GOD WAS PLEASED." (Mal. 3 : 16.)

What did they talk about ?

—Things that greatly pleased God. "He hearkened," etc.

—Things that related to God's kingdom, and their own spiritual life.

—Things that endeared them to each other in the Lord. For "they spake often," and often sought each other's society—having no relish for the society of the ungodly.

Who were they ?

—"They feared the Lord." Not afraid of, but they feared to grieve Him. There is a fear that is bondage ; but this was born of reverence and love. It has no torment.

God's special token of approval.

A Divine enrolment was kept before Him. "A book of remembrance."—Of their life of separation to Him when His cause was neglected and despised.—Of their life of protest against prevailing and popular ungodliness.—Their names and deeds have immortal record—for it was "written before Him."—Jesus says, Our names written in heaven will justify the highest joy.

Amid the last things, will be the bringing forth of God's enrolment in the Book of Life. (Rev. 21 : 27.)

Second Week—"OVERCOMERS." (1 John 5 : 3, 4.)

A serious matter ; we shall be victors or vanquished. Which ?

What is meant by the world as our enemy ?

—It does not mean the material world, nor the people that are in it, but the world's spirit, principles, maxims, beliefs, customs, etc. Its pride, self, covetousness, etc., are chosen instead of Christ, by those whom the world conquers. By them time and earthly things are magnified, eternity is minified and distant. Many are yielding to this corrupting world-power ; and are conquered by it.

We can overcome.

—Resolution—the mastery of the will is much, but God's unfailing method is our faith in eternal realities, in the nearness and certainty of eternal recompense, and in His love and care for us.

The imperial motive.

—Jesus says we can overcome by faith. "Be of good cheer ; I have overcome," that

is, "expect to overcome." Look to me—rely on me—think often of me. I am watching you." The highest types of heaven's blessedness are held out to him that overcometh. (Rev. 2d and 3d chap.)

Third Week—"A SOUND HEART." (Psa 119 : 80.)

A sound heart means a healthy source, and centre of natural life. As is the centre, so the extremities.

A heart sound in the statutes of God, means a sound faith and genuine life, real, unaffected, unartificial. A life tested by the statutes of God, is one put under the discovering light of His truth. It implies

A faith unchallenged by doubt.

A life unweakened by adverse criticism.

A life unchecked by fear.

Thus sound in His statutes, we are not weakened by suspicion or anxiety as to our reality, or as to the final tests. "That I be not ashamed" in my own eyes, but have *confidence in myself*—in my reality and sincerity. This is absolutely necessary to successful prayer. I cannot have confidence in God till I have confidence in my own honesty and integrity of purpose. (Deut. 26:16-19 ; 1 John 3:19-22.)

Fourth Week—"NOT ASHAMED OF HIS PEOPLE.

(Heb. 11 : 16.)

1st. Because of the plain declaration of their lives that they were going to heaven—(14th v.) Such lives suggest God as the source of their hope, and the end of their obedience. Such lives demonstrate the power of His grace to give victory over sin and the world's captivity. Such lives commend God's religion, and redeem the Gospel from the reproach of the wicked.

Such lives of holy aspiration as "strangers and pilgrims" are a godly protest against worldliness among believers, for "they were persuaded of, embraced and confessed the promises." They proved their sincerity by at once beginning and maintaining the pilgrim life to the end.

2d. *God's endorsement of their conduct.*

He hath prepared for them a city.

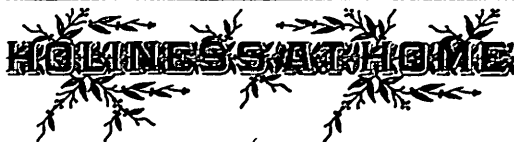
A city God hath prepared—what must it be when He builds it !

Their assurance of it as a Divine heritage

Is necessary to feed desire for it.

To support us in the pilgrimage,

And to break the grip of the old life—
(15th verse).



—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—Acts 10 : 2.

“Here, in earth’s home, preparing
For the bright home above.”

HOME MOTTO FOR FEBRUARY.—“*I will take the cup of salvation, and call upon the name of the Lord.*”—PSA. 116 : 13.

PROMISE FOR THE MONTH.—“*He (the Lord) will bless them that fear the Lord, both small and great.*”—PSA. 115 : 13.

So pure the light ariseth
Upon the Christian’s path,
It all his hope sufficeth.
For he this promise hath :
That though the earth decayeth,
Or heaven should pass away,
His hope’s foundation layeth
On that more sure than they,
Then seek and prove this treasure,
’Tis light, and life, and truth ;
Seek while thy sky of pleasure
Beams brightly yet with youth ;—
Seek ere thy day is clouded
By time’s approaching gloom,
For oft young hope is shrouded
Within an early tomb.

—Mrs. Phoebe Palmer.

WINTER COMFORTS.

“*In the multitude of my thoughts within me thy comforts delight my soul.*”—Psa. 94 : 19.

EACH season has its lessons and its comforts. Winter, to a worldly mind, is full of dreariness and desolation. But the Christian remembers that God made winter. And the work of His hands is good, invariably. True, ice and snow and piercing winds prevail.

The fire upon the hearth makes home comfortable. And while the winds are sweeping over the mountains and the plains, we may in our quiet home-life have sweet and inspiring communion with God. Parents and children may look up to the hills whence cometh help, and receive joyous communications from “the King of glory.”

The Psalmist here says, “*In the multitude of my thoughts within me thy comforts delight my soul.*” Multitudes of thoughts do indeed crowd upon the mind in the varied

scenes of life—perplexing thoughts, sorrowful thoughts, thoughts of solicitude—shall we say, *anxious* thoughts? Anxiety is a stranger to the heart which fully trusts in God. But many conflicting thoughts not unfrequently press upon the mind, and perhaps especially so in winter. The care of the family, the provision needed, and the future of children, these occasion serious, sometimes painful, thought.

God, however, even our own God, is at hand to lift our burdens, and bring to the soul comfort, rich and abundant “comforts”—it is in the plural—which afford real delight. Other streams may run dry—this, never. These comforts are so full of tenderness and love. Listen! “As one whom his mother comforteth, so will I comfort you.” And the apostle says, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted.”

Beloved, in the home circle, daily, in these cold winter days and nights, prove the excellency and the abundance of Divine comforts amid your multitude of thoughts.

Bible Talks with the Children.

BY PHEBE M. ANNIN.

DEAR children : Let us take our Bibles, and look a little at the familiar words (familiar they may be to us all) : “When I see the blood I will pass over you.” Who had spoken these words? The Lord. *Why* were they spoken?

The decree had passed (in the early Jewish times) that unless the doorposts of the homes of the people were sprinkled with the blood of the slain lamb, the destroying angel would cause the death of the firstborn. We will suppose that we are living in those early days (we had seen the effects of the terrible plagues on the Egyptians because they refused to obey God), and now how anxious we would be to avail ourselves of the safety of the blood-sprinkled doorposts. How earnestly we would ask from time to time, “Father, is the blood sprinkled on *our* door posts?” If answered in the affirmative, we could then rest quietly, for had not the Lord said, “When I see the blood, *I will* pass over you”?

But to know *to-day* that the blood of Jesus can wash away the sin of the soul is far more important. How needful to come to Jesus and ask that

just now our sins may be all washed away. Have you ever thought, dear little ones, that even you need this precious blood, to have all *your* sins washed away? If so, we will praise Him and tell to others the story so old, yet *forever* new, "The blood of Jesus Christ cleanseth from all sin," and it must *never* be forgotten. Without the blood there is no salvation.

"For the Lord will pass through to smite the Egyptians, and when He seeth the blood, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you."

A LITTLE boy, who had become much in earnest about his father's salvation, asked him, "Pa, won't you love Jesus?" The father said that he would, soon. The boy pressed his suit, saying, "Pa, won't you love Jesus *to-day*?" This led the father to seek the salvation of his soul that day.

THE TRY COMPANY.

PEARL TEXT.—"*A wise son maketh a glad father; but a foolish man despiseth his mother.*"—Prov. 15:20.

A SONG PRAYER:

"Saviour, who died for me,
I give myself to Thee;
Thy love, so full, so free,
Claims all my powers.
Be this my purpose high,
To serve Thee till I die,
Whether my path shall lie
Mid thorns or flowers."

We hope all the members of the TRY COMPANY will commit to memory the "Pearl Text" and the "Song Prayer," and that the Bible Lessons given each month will be studied.

LETTERS.—Bertha A. Gaden, of Montreal, Canada, sends us a new subscriber for The Guide, and writes:

"My little sister Jessie and I will do our best to get all we can, for we love the Lord and like to be engaged in His work."

[God bless them! Why may not other members of the Try Company follow their example?—Ed.]

NEW MEMBERS.—Hessie J. Bickley, of Olney, Phila., and Edith May Williams, of Cardinal, Canada, desire to become members. Edith says: "The lesson I learn from the parable of the Lost Sheep, is that Jesus seeks and saves the lost sinner."

Herbie E. Blanchard, of Boscobel, Wis., also wishes to be recognized as a member.

Nellie Ham, Dundas, Canada, writes: "I would like to become a member of the Try Company. I have committed to memory the 12th chapter of Isaiah, but not the hymn 1074, for our hymn-book (Methodist) is different from yours. The lessons learned from the parable of the Lost Sheep are:

1. That no matter how many are in the fold, if one be out, Christ wants it.
2. That Christ does not give up seeking it because He cannot find it at once.
3. That when He finds it He puts it in His bosom, and rejoices because He has found the lost sheep.
4. All true Christians rejoice when one more sets out for the kingdom;

EXERCISES FOR FEBRUARY.—Commit to memory the First Psalm, and hymn No. 205 in the Methodist Hymnal. Send us word in a letter what lessons you learn from the Parable of the Talents (Matt. 25:14-30).

LOVED ONES GONE BEFORE.

[NOTE.—Let notices reach us within three months after the time of the friend's departure.]

MRS. ALTHEAH A. SCOVILLE was born in Vermont, June 1st, 1822, and closed her earthly life in Jefferson, Wis., September 12th, 1887. She was early converted and thereafter endeavored to live as an humble follower of the Saviour. She loved the house of God, and when detained at home would express her longing for the place of worship. She spent much of her time in reading the Bible and in prayer. The Guide was also a comfort to her, and when reading of the "Tuesday Meeting," would say how much she would enjoy being there. She was called away suddenly, by a stroke of paralysis. She was a kind and loving mother, and surviving friends miss her, but look to a re-union in heaven.

MRS. MARY R. BLAKEMORE was born July 23d, 1807, and closed her earthly pilgrimage March 9th, 1887. She united with the Methodist Episcopal Church at the age of thirteen, and lived thereafter a faithful Christian. Nothing but sickness prevented her from attending upon the public and social means of grace. She was cheerful in disposition, and ever ready to give a reason for the hope that was within her. No one could be in her company without feeling drawings toward a holy life. When unable longer to attend the sanctuary, her Christian friends held meetings in her room, which were seasons of refreshing from the presence of the Lord. May her mantle fall on the class at Larkens Chapel, of which she was a member.—J. T. Stafford.

MRS. ZEBIAH W. W. ESTES was born April 19th, 1810, and closed her earthly pilgrimage at Milwaukee, Wis., July 2d, 1887. At the age of seventeen she was converted and united with the Methodist Episcopal Church. She was a member of the first Methodist class in Chicago. She was married to Elijah S. Estes September 4, 1837, and they settled on a farm three miles from Milwaukee. She endeavored to train up her family in the nurture and admonition of the Lord. Her home often furnished a pleasant retreat for the weary itinerant. And as her means increased, she gave liberally for religious purposes. She was an enthusiastic friend of The Guide, from its first publication, and often subscribed for copies to be sent to others. After a lingering illness, her departure was sudden and, uttering a quiet and earnest "Good-bye" to friends at her bedside, she fell asleep in Jesus. She leaves an aged and much respected companion, four sons, and a daughter, the wife of Rev. J. Linebar, of the Rock River Conference, who hope for a blessed re-union in heaven.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

"I will praise Thee—

Where shall I Thy praise begin?"

—HEB. 13 : 15.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing three verses of the 946th hymn, commencing—
"Sing to the great Jehovah's praise,"

followed by three verses of the 945th, commencing
"Come, let us use the grace Divine."

A number of requests for prayer were read, and others were orally presented by persons present. Several also arose, desiring prayer that they might have a clean heart. Revs. A. C. Morehouse and Geo. Hughes led in prayer.

Mrs. Palmer arose, and said she wanted those dear ones who were hesitating and questioning their Christian experience to get that matter settled this afternoon. We know that God has said, "Now is the accepted time—now is the day of salvation." And in the same sixth chapter of 2d Corinthians He says, "Come out, and be ye separate, and touch not the unclean thing, and I will receive you." If we honestly desire anything we must use the means to secure it. By His promise is not every soul that is thoroughly consecrated, accepted? He says, Give me thy heart; then say, Lord, I do—I now surrender my whole being to Thee—I will! The will is the most important part of man. I do want these precious souls to get clear of all their doubts and difficulties. I remember in my early experience, Satan never tempted me with doubts about my conversion, but said to me, Are you now accepted? Are you now forgiven? I would say, If God does not forgive He will forgive me now. Let every undecided one decide *this afternoon*, and say, I will now make a new surrender, trusting the promise, "I will receive you."

Singing, "Rock of Ages, cleft for me."

Mrs. Palmer.—Are we ready for the message? O, so solemn to me it appears, that God has a message for us—a message for every one of His dear children. Yes, God has a message for me, and we will ask the Holy Ghost to speak to our hearts.

This lesson which I now have before me (Col. 3d) says: "If ye then be risen with Christ, seek those things which are above." In a class-meeting at one time a dear sister said, "I know I am risen with Christ, but I do not know I am dead to sin." It sounded so strange to me. We *must* be dead to sin if we are alive in Christ. God says, "set your affections on things above; for ye are dead, and your life is hid with Christ in God." My heart says, Praise the Lord! The 9th verse says, 'Ye have put off the old man and put on the new man, which is renewed in knowledge after the image of Him who created him.' Christ is all and in all, praise the Lord! These lessons we should teach to others. Our duty is illustrated by a little incident of one of our early missionaries (Mr. Johnson). People came around him in large numbers and he said, "How shall I teach them?" He decided to form classes of boys and teach them a part of the alphabet, in order that they might teach these letters to others while he was forming and similarly instructing new classes. And thus all were taught. We must help and admonish one another with psalms, and hymns, and spiritual songs, and exhorting one another. This is the work of our meeting. Shall we not make it a memorable meeting—heartily renewing our purpose to put in all the time we can for God? We must take the message from God this afternoon. It seems to me I grow stronger instead of weaker, as time advances. I have felt almost overwhelmed with the consciousness that we are His, and that He desires to talk with us and to walk in us. Let us do all for the glory of God.

Rev. Geo. Hughes.—I have been reminded of an expression in the hymn:

"We all with vows and anthems new
Before our God appear."

If I had written the couplet I might have been inclined to place the anthems before the vows. I shall not take up the time because I see there are many who want to testify. I bring my new anthem and place it upon the altar, and the language of the anthem is, "Bless the Lord, O my soul; and all that is within me, bless His holy name!" And I bring my vows here, based upon the chapter which Sister Palmer has been reading. I am "risen with Christ," therefore "I will seek the things that are above." It came over me like an inspiration, while on my knees that Sister Palmer would bring to us an awful charge from the mouth of God. It is immensely glorious that we are permitted to be risen with Christ. How solemn the charge based upon this fact! It would greatly emphasize the lesson if each one were to write out the chapter, putting their own names in connection therewith.

THE COVENANT RENEWED.

Rev. G. W. Mooney.—While riding in the car in coming here, I asked myself, "Why is it that I am singing, and that there is such a change in my heart?" I found that joy and peace had come into my heart. I felt the same trust and love, but more now than at any time during the past year. I want to give God all the glory for this change which has come in my experience. The Scripture Lesson has made a deep impression on my mind, and I want to renew my covenant. I ask for your prayers for still greater success in our mission work.

GIVING PRAISE.

Sister Tichenor.—Sister Palmer said, the Lord is here. If so, I want to give Him praise for His kindness and care in the past year—for an unbroken family circle, for great happiness and joy, and ever-increasing faith and comfort in His holy Word. The chapter read by Sister Palmer has been a great favorite of mine. I have often read it, but it has come to me with a new force and power to-day. We are to put off all malice, wrath, and evil-mindedness, and put on charity, love, and spiritual-mindedness. And whatsoever ye do, do all for the glory of God. I want to do all I do as unto the Lord.

ASPIRING AFTER HOLINESS.

A Brother.—There was a time in my life when I talked with the Lord, and the time came when I shut out that light, and I refused to testify for Him, and wandered farther and farther away, until I fell deep in sin. I was a backslider. Some time ago I asked to get back to the Lord, and He again blotted out all my sins. I have been under conviction, and have been afraid people would say, "You have made the same profession before." I have determined that I would seek a clean heart here this afternoon. I am anxious for the love of Christ in my soul—the love I once knew. I want you to help me to ask God to do the work.

Sister Worrall.—I am drinking at that fountain that never runs dry. Never have I realized the presence of God as I do this afternoon. Praise be unto His name!

A Sister.—I want to say that I have long sought the Lord and His goodness, and that He has given me more than I have ever asked for. My motto for this year is, "Win souls for Jesus." I love Jesus with my whole heart, and a great blessing came to me from the lesson read.

Rev. Bro. Howard.—I desire to say just a word. I am saved, and saved now, and I praise the name of God every day. The question of my heart is, What can I do for the Lord? For a number of

years I have talked to the poor, the low and the vicious at Castle Garden, City Hall, and the Five Points, and it seems to me there is half a million of these wretched beings unsaved—the most degraded and inhuman people I ever saw. There are young people there who are physically strong, but who are so low and vicious that nobody would dare employ them. Are we doing our duty in this direction? A thousand missionaries could be well employed in these districts.

THE PROMPTINGS OF LOVE.

Rev. I. M. Sec.—All who are risen with Christ start out on a search for souls. I have never seen the love of God manifest without fruit. What the brother speaks of is not new to us. I remember when we went to these calls, and still we will go; and the more we go the more we will find to whom this will be new. Let us serve this people, and not slacken. The dear Lord has given us the pledge of His word that He will guide us.

A BLESSED MESSAGE.

Sister Cassie Smith.—It is now more than twenty-three years since I uttered that prayer, and received the answer. God's message was received by my heart, and I was glad when Sister Palmer read the verse, "Ye are dead, and your life is hid with Christ." I thought of the time when I read it "may," but now I can receive it just as the apostle said it, and my life is hid with Christ in God. I want Him to live forever in my soul. I desire that my life this new year may be more devoted than ever before.

Singing, "All the way," etc.

A Sister.—I went to the Jerry McAuley Mission on Sunday evening, as I often do, and I thank God for helping me to turn over a new leaf to-day. Pray for me that I may be fully saved.

A Sister.—I feel like praising God. In this new year my all is Jesus'.

THE WORD PRECIOUS.

Rev. A. C. Morehouse.—I have been wonderfully blessed in coming here. I love the Word, but it seems more precious, if possible, as read here by dear Sister Palmer. The lesson is, that we should put on charity, which is love. This is the bond. God help us to do that. This decision of the soul is just what we must make. Dear friends, what God gives us to do is the very best thing to be done. His omnipotence will supplement all our weakness. O, I have the victory within! I hope you will pray for us in our present work.

A Sister.—To-day I find the Lord a satisfying portion, and I want to be used in His service. I know so many dear friends where I reside that I

would be so glad to bring to the service of the Master. I ask you to pray for them.

Singing, "*Other refuge have I none.*"

CHRIST FULLY REVEALED.

Dr. Ball.—I rise to say that I began a physical and mental life in 1800. In 1822 I was born of God, as I believe. In 1832 I proved that I was risen with Christ. He was revealed to me in the gift of the Holy Ghost. I had a Pentecostal baptism. I feel He is my Lord and my Redeemer. I suppose I felt like Thomas, when he cried out, "My Lord and my God!" So did I. It is a delightful thought, that the law of the religious life is *growth*. I assure you, brethren, that I rejoice exceedingly in the knowledge of God, and recognize all His care and goodness in making of me such a being as I am, with faculties by which I may know and enjoy Him as my God and Father, and especially that He came to me in the only conceivable way in which I could have been reached—"God manifest in the flesh." I am now living in my youth, and I praise God for what He has done for me. Of course I have much to lay me in the dust, when I think of how much more I might have done. But I praise God for salvation.

A Sister.—For many years I have come to town purposely to be at this meeting on Tuesday. For fully thirteen years I have known nothing but this blessed religion. The way grows brighter and brighter still. I have never known Christ so near as now. I want you to pray that I may win souls to God. Let us press forward this year and see what God will do in us and for us.

Singing, "*He has come.*"

A Sister.—Jesus says unto me, "Fear not, for I will be with thee and uphold thee." I believe I never was so near heaven in my life as here, Glory be to God for what I feel in my soul to-day!

A Sister.—I was brought up a Presbyterian, and did not know for many years what it was to be risen with Christ. There is nothing so precious to me this side heaven as this meeting.

A Sister.—I expect to spend this year with Jesus, and let Him use me as He sees best.

DIVINE POWER OF RELIGION.

Rev. Dr. Lowrey.—O, how much I have enjoyed this meeting! I have heard and felt enough to convince me of the Divine power of religion, and that it is not a cunningly devised fable. The testimony that comes from a green old age, and from youth and riper years, how satisfying! More of divinity—more of gospel verity in it than many sermons from the pulpit.

BRIEF TESTIMONIES.

A Sister.—None but Jesus—all for Jesus.

A Sister.—I can praise God that it is well with my soul.

A Sister.—I want to take up the cross and speak for Jesus. I am not in the habit of speaking, but I want my lips to be unsealed. I am so glad I know how to live with Jesus.

A Sister.—I thank God that He has opened the way for me to come to Him. If it is so good here what will it be on the other side?

A Sister.—I know that I am risen with Christ. I praise Him that He is just as fresh and precious as the first day I knew Him. God has so graciously saved me from doubt, and I am so much stronger than before. Praise the Lord—I can say that now every moment.

Bro. Smith.—God has spoken to me and said, "If thou wilt let me, I will instruct thee, and guide thee with mine eye."

A Sister.—I praise God that I have found the way. Jesus says, "I am the way, the truth, and the life." My heart is still more than ever fixed upon God.

A Sister.—I have the witness to-day that I am a child of God. When I lie down I think it will be well with me if I never rise. Nothing has ever been so sweet to me as this present moment. Jesus grows more precious to me day by day. Pray for me, and may the Lord show me what to do for Him.

A Sister.—My face is set toward the new Jerusalem, and my trust is in Jesus.

Mrs. Wright.—All the way my God has led me. He knoweth what I need. I feel that I have never had such a sense of humbling myself. I have never had such communion with God, and yet I have been so humble. He has never shown to me the treasures of His grace as during the past year. Lord, I am nothing—I am as a mote upon the sunbeam. Thou canst do with me just as Thou wilt. I know that I am dying to self. I thank God to-day, that notwithstanding my infirmities, He saves me.

The meeting closed with singing the Doxology, and Dr. Lowrey pronounced the Benediction.

IF WE ASK why Daniel was preserved from lions, why he was endued with such innocency of life, why he was admitted into the secrets of the Divine economy, why he was styled by way of eminence "the man greatly beloved," and why the man of God was glorified by his promotion in a heathen court, the answer to all is: "He kneeled three times a day, and prayed, and gave thanks before his God."

OUR SOCIAL MEETING.

THE WORD.—“I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.”—1 Cor. 9:6.

THE SONG.—

“Trust only Christ, thy Captain,
Cease not to watch and pray.”

A Veteran's Testimony.—Rev. John Scarlett, Orange, N. J.: In reading *The Guide* I am much pleased, profited, and refreshed, and I wish to add my testimony to the list of witnesses for Jesus. I can say this moment, that His precious blood cleanses me from all sin. He spiritually washes me in His blood according to my faith. He, the blessed Christ, leaves in me no “heart of unbelief in departing from the living God.” Three months after I was powerfully converted to God, I received the witness of entire sanctification, and yet, although unworthy as I am, and have done so little good, I have never lost the witness of “holiness to the Lord.” My enjoyment increases as I grow older. This is a wonder to myself. Blessed waves roll over me, at times, even when I am alone with God! I have a delightful foretaste of heavenly blessedness in seasons of private prayer. At the “Holiness Meeting” at Bro. Hughes’ residence, I feel free to give vent to my emotions in shouts of praise, because they know me, and are charitable towards what may be considered weakness. I have a bright prospect of soon joining the blood-washed, white-robed, and crowned, on the plains of immortal deliverance. This hope thrills me through and through. Glory to God in the highest!

Influence of The Guide.—Mrs. Nelson Earl, Honeoye Falls, N. Y.: After commencing to read the *Guide* I began to have a great desire to become holy. I prayed for it and, before I received the great blessing, I commenced holding a “Tuesday Meeting” in my own house, which has been kept up since a year ago last June. I received the baptism the fourth day of July following, which has never been taken from me, but fills my soul with perfect peace, for which I praise the Lord continually. Glory be to God for the great love which I have for Him, and for the whole world. My sole aim is to advance the cause of Christ.

Dwelling in Beulah.—Rev. Geo. W. Williams, Newtown, Ill.: My testimony is, sweetly dwelling in Beulah Land. My experience is Gal. 2:20. Bless the Lord, O my soul!

Early Saved.—Mrs. Libbie Stoner, Mt. Moriah, Mo.: When in my fourteenth year, God showed me by His Spirit that I would be forever lost without His pardoning love. I wrestled with

Him three days and nights, when peace broke in to my soul. It was not long, however, before I found to my sorrow uprisings in my heart contrary to the will of God, such as pride, anger, and the love of the world. About five years afterward the doctrine of holiness was taught in our neighborhood. I found I had not been growing in grace, and it took me several days to become fully assured of my justification. I then offered myself a living sacrifice to God. The moment my consecration was complete, God sent the fire of the Holy Ghost to consume the offering. My heart was as a room swept and garnished, and fit for the indwelling of the Holy One. Now I am kept by the power of God unto salvation. Praise the Lord!

Precious Memories.—C. A. Caton, Grayling, Mich.: As I have looked upon the angelic faces given in “*Fragrant Memories*,” of the sainted ones, my mind has been carried back to the memorable year of 1853 when, in Ebenezer Grove, Canada, I listened to their burning words, presenting Divine truth on the glorious doctrine of holiness as it had seldom if ever been presented to us. More than thirty-five years ago I left the wilderness of unbelief and, by Divine mercy, I have been permitted through all these years to pluck the rich clusters of His grace.

An Old Soldier.—Mary P. Tripp, Cushing, Ia.: I was converted in 1833, in Eastern Pennsylvania. I lived in a justified state until 1870, when my soul reached out for the fulness of Jesus. What a struggle I had! On February 7th, 1871, I was enabled to lay all upon the altar—(I abandoned jewelry, dress, etc.) Glory be to God, He received and cleansed me, putting a new robe of righteousness upon me. I have since then been ready to testify to the cleansing power of Jesus’ blood. While I pen these lines I feel the fire of love burning afresh.

Salvation through reading The Guide.—G. M. Lee, Fond du Lac, Wis.: I am past 85 years of age. For almost twenty years I have taken the precious *Guide to Holiness*. It was while reading it that I experienced the joy of full salvation, and I expect to take it as long as I live. I know it has been a blessing to thousands, and I hope God will continue to bless your good cause, and the Tuesday Meeting, for fifty more years to come.

Saved through and through.—Miss A. Gordon, Antwerp, N. Y.: I cannot refrain from giving my testimony to the blood that cleanseth. For nearly two years I have been rejoicing in full salvation. O that all might be partakers of this fulness—perfect love that casteth out fear! I find *The Guide* to be a great blessing—it is soul-food to me. Bless the Lord, O my soul!

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

2. "I AM like a child that hath a gilded book, that playeth with the ribbons, and the gilding, and the picture on the first page, but readeth not the contents of it. Certainly, if my desires to my Well Beloved were fulfilled, I could provoke devils, and crosses, and the world, and temptations to the field; but O my poor weakness maketh me to lie behind the bush and hide me."—*Rutherford*.

THE CHRISTIAN WALK.

THE Christian is designed to be an active member of human society. The cloister is no place for a follower of Christ. As our Divine Lord walked among men, entering into familiar intercourse with them, and seeking to lay a molding hand upon them, so must we. Hence His prayer in behalf of the disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We must therefore stand in our lot, come in contact with the rugged aspects of life, and in so doing develop a robust Christian character that will withstand the severest tests, and bring great honor to our Divine Master.

The apostle in writing to the Colossians says: "Walk in wisdom toward them that are without, redeeming the time." "Toward them that are without"—that is, the unbelieving world. We are not to flee away from the dire antagonisms of the ungodly masses which confront us, but stand erect, move in the midst thereof, with an aspect of heavenly wisdom. And this heavenly wisdom is to be especially manifested in our speech. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." A wise answer to an objector may win a soul—but an unwise answer may inflict serious damage upon our Christianity, which cannot be repaired.

Alford says, "Let your speech, to those without, be always *in* (as its characteristic element) *grace* (i. e., gracious, and winning favor—compare Luke 4 : 22), *seasoned with salt*—not insipid and void of point, which can do no man any good. We must not forget that both those words have their spiritual meaning—*grace*, so common an one as to have almost passed out of its ordinary acceptance into that other,—the grace which is conferred on us from above, and which our words and actions should reflect,—and *salt*, as used by our Saviour in Mark 9 : 50, as symbolizing the unction, freshness, and vital briskness which characterize the Spirit's presence and work in man."

"Redeeming the time." "The Greek expresses, buying up for yourselves, and *buying off* from worldly vanities the *opportunity*, whenever it is afforded you, of good to yourselves and others. *Forestall the opportunity*—i. e., buy up an article out of the market so as to make the largest profit from it." It has been said that "the smallest leaf of the believer should be full of the sap of the Holy Spirit." His conversation should be cheerful without levity, serious without gloom. See Luke 4 : 22 ; John 7 : 46, as to Jesus' speech.

In order that we may thus "walk in wisdom," Christ must be "made unto us wisdom," as well as "sanctification" by the power of the Holy Ghost. Then we have infinite stores of wisdom within us, upon which we may draw perpetually, so that our walk may be in wisdom and in prudence.

This holy walk, so beautifully portrayed, denotes a life of activity—full of vigor and Divine intensity. It is a life of visibility, observable by men, and subject to the closest scrutiny. We shrink not from observation or investigation. "Let your light so shine before men," said the Master, "that they may see your good works, and glorify your Father which is in heaven." Men are to see our good works, the outward demonstration of an inward Divine life, and thereby be led to set their hope in God, glorifying Him by an entrance into the same blessed life. In this way we shall contribute largely to the extension of Christ's kingdom in the earth, and fulfil our calling's glorious hope.

"LOVE, LOVE,—I mean Christ's love,—is the hottest coal that ever I felt."—*Rutherford*.

BIBLE KEY-WORDS.

2. THE WORD "THEREFORE."—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—(*Heb*, 4 : 16).

The word "*therefore*" is the key-word in this apostolic counsel. It relates to the important truth in the context, viz. : that our great High Priest, Jesus, the Son of God, has "passed into the heavens," appearing for us at the right hand of "the majesty on high." He is there in our nature, having carried with him into heaven, brotherly sympathy. Having been "tempted" like as we are, "He is touched with the feeling of our infirmities." Though exalted to the highest heavens, He has changed His *place*, not His *nature* and *office* in relation to us, His *condition* but not His *affection*. As an eminent writer has said, "He can sympathize with our *infirmities*, our weaknesses, physical and moral (not sin, but liability to its assaults). He, though sinless, can sympathize with us. His understanding more acutely perceived the forms of temptation than we who are weak can. His will repelled them as instantaneously as the fire does the drop of water cast into it. He, therefore, knew experimentally what power was needed to overcome temptation. He is capable of sympathizing, for He was at the same time tempted, without sin, and yet truly tempted. And, in sympathy, He adapts Himself to each as if He had not merely taken on Him man's nature in general, but also the peculiar nature of the single individual."

Here, then, is the Gospel provision, in the person of our High Priest. *Therefore*—ah, here comes in the emphatic word—"therefore, let us come boldly to the throne of grace"—confidently, in the full assurance of faith. Coming thus we shall find *mercy*, compassion, covering all our sins and infirmities, and *grace* to help in every time of need—that is, seasonably—and just when needed. Have you, dear reader, learned how to come *boldly*? If not, let the grand assurances of the text and context encourage you.

"GRACE is the only garland that is worn in heaven on the heads of the glorified."

UNCLAIMED PROMISES.

2. "*And as thy days, so shall thy strength be.*" --(*Deut*. 43 : 25.) This is a great promise. It was given originally to Asher, God speaking through Moses to him and his children. He is instructed to "dip his foot in oil,"—and this assurance is given : "Thy shoes shall be iron and brass"—or as the margin has it, "Under thy shoes shall be iron"—denoting sure footing, solid ground, and rich mineral treasures to claim as their possessions.

Now this promise is the common heritage of the seed of Abraham, and is sure to all the spiritual seed. Matthew Henry says : "The day is often in Scripture put for the events of the day ; and taking it so here, it is a promise that God would graciously support them under their trials and troubles, whatever they were. And so it is a promise sure to all the spiritual seed of Abraham, that God would wisely proportion their grace and comforts to the services and sufferings He calls them to. Have they work appointed them? They shall have strength to do it. Have they burdens laid upon them? They shall have strength to bear them. They shall never be tempted above that they are able. "Faithful is he that hath thus promised, and hath caused us to hope in this promise."

"*As thy days*" is a comprehensive phrase, covering the whole ground. Whatever of duty, or temptation, or conflict, or affliction, may characterize *our days*, the promise covers *all*. There is no limitation, no exception. In vain, therefore, do any plead that their days are peculiar, including darkness, or sorrow, or deep exigencies, for which there is no provision. "*As thy days*" covers the whole ground—in exact measurement to the *need* is the strength provided.

Reader, do you claim this promise? Or is it a portion of the Christian inheritance to which you have yet put in no claim? In the sight of such a promise, spiritual poverty and spiritual weakness are intruders. Let not such a promise go unclaimed, but let faith grasp it firmly.

—“EVERY DAY we may see some new things in Christ ; His love hath neither brim nor bottom.”

FEBRUARY COUNSELS.

A COUNSEL OF PEACE : “ *Follow peace with all men.*” (Heb. 12 : 14). “The work of righteousness (holiness),” it is said, “is peace.” Whenever the reign of holiness is established in a human soul, Divine peace becomes all-pervading—a peace that “passeth all understanding.” And this internal dominion of holy quietude disposes to outward peace, “to follow peace with all men.” Nothing, perhaps, tends more to exalt Christianity, than a meek and quiet spirit, amid the turbulences, and the irritating utterances of evil-minded men. In such a spirit they see the image of the adorable Jesus, and are attracted and won by its living beauty and power. In obeying the apostolic counsel we shall make peace our daily study, and “*follow it,*” even with *all men*. In so doing the peculiar character of our Christianity will be demonstrated, Christ honored, and His cause extended in the earth.

A COUNSEL OF HOLINESS.

The apostle to the Hebrews writes : “*Follow holiness, without which no man shall see the Lord*” (Heb. 12:14.) This declaration of the apostle should impress every thoughtful Christian mind—“without which (holiness) no man shall see the Lord.” The reason for this is manifest. God is holy—all the heavenly host profoundly adore His holiness, crying, “Holy, holy, HOLY is the Lord God Almighty !” A being of such infinite purity cannot have fellowship, on earth or in heaven, with the unholy. Hence the opening of the fountain for sin and uncleanness, and every one washing therein loses all not only of his “guilty,” but of his *polluting* stains. And the sooner this cleansing takes place, the fuller the time and opportunity for spiritual development, and for obtaining a meetness for “the inheritance of the saints in light.” Reader, are you thus made holy ? If so, *follow holiness*—daily, constantly—with ardor, and by a consistent life. The call to a life of holiness is so imperative that we should aspire to the most perfect union with Christ.

—LET us stick to this : “All our criticism shall be prayer.”—From “*Holy Fire.*”

A COUNSEL OF LOVE.

Paul gives this precept : “*Follow after charity* (love).”—1 Cor. 14 : 1, This counsel opens the fourteenth chapter—in the thirteenth, the apostle gives us his inimitable portraiture of a character of Christian love, in the fulness of New Testament development. Now he gives this sententious and comprehensive precept, “*Follow after charity*”—make it the object of personal and persistent pursuit. Be not satisfied unless this character is yours. This is not a matter of *attainment*, but of *obtainment*. The simple process is this, “Let this mind be in you which was also in Christ Jesus.” *Let it*—open your heart, by consent of the will, the outflow of desire, and the appropriation of faith to the incoming of Christ in whom all fulness dwells—the fulness of love. Being filled with Christ, you will be full of love—and it will shine with becoming radiance in all your spirit, words and actions.

A COUNSEL OF OBEDIENCE.

The Apostle Peter writes : “*Follow his steps*” (1 Pet. 2 : 21). “Christ,” he says, “suffered for us, leaving us an example, that we should *follow his steps.*” Here is our great example, Christ. His steps are distinctly marked, and we need not mistake them. They are bright and glorious. We are not to follow any human example, however elevated or attractive, only so far as there is a correspondence with the example of Jesus.

Barker, the famous infidel, was won by studying the portrait of JESUS as drawn by the four evangelists. And if an infidel could be so impressed, it is not wonderful that His disciples should be entranced with the contemplation of His excellences. Yea, it is natural that the heart should say, “Whom have I in heaven but thee, and there is none upon the earth that I desire beside thee !” Mark well His steps—to only a step at a time are you called—and each time you set down your foot, let it be in Jesus’ footprint. Then you will force the world to credit your testimony.

BISHOP TAYLOR'S WORK.

THE work of establishing missions in Africa is progressing favorably. The steamer has not yet been launched on the Congo, in consequence of unforeseen difficulties, but will be in due time. In all these great movements, mistakes are likely to be made. We have had a striking instance of this recently. A brother Waller, of Vermont, and his family, were sent out last year. It was intended that he should be cook on the steamer, but not being in running order, he refused to make himself otherwise useful. Before going he and his wife gave testimony in the "Tuesday Meeting" (see Guide of June, 1887), declaring their readiness to do and dare, and die if need be, in Africa, for Jesus. But the difficulties were too great for them. After a lapse of eight months they have returned, and brought an evil report of the land. They told their gloomy story to the reporter of the New York Herald, and it has gone the rounds of the papers, some of our Church papers, with strange eagerness, giving it currency. The soil was not as rich as they supposed—their supplies were scanty—their child had the fever (they say *twenty-six times*)—and among other hardships they had to go to bed at six o'clock for want of candles!

This latter statement is enough to show the intelligent reader that they were not fit for the work in Africa. And, Bishop Taylor being persuaded of it, drew on the "Transit Fund" to pay their return passage. We congratulate the good Bishop in being able thus to dispose of them. He returns in April to attend General Conference, and will give a good account of his work. In the meantime, let none of our readers be disturbed by these foolish reports, but continue to send contributions, which are greatly needed.

The following is in striking contrast with the doleful wailings of the *Waller family*:

CAPE PALMAS, Nov. 9th, 1887.

DEAR BRO. GRANT.—Thank the Lord we are all here, and in good health and spirits, and anxious to get to our respective stations. The Lord has blessed us wonderfully since we landed. That event was the key-note for a revival meeting, and it started in dead earnest. We arrived last Saturday evening, but did not get all the goods ashore until early Sabbath morning. Bro. Harned was very tired, but in the strength of God he preached a sermon that morning which struck the right chord, and after the evening sermon, which the Holy Spirit helped me to preach, Sister Amanda Smith talked, and then sinners were invited to come forward and seek the Saviour. Nine penitent souls came forward. Some found peace that night. Others are seeking, and the meetings will be continued as long as we are here. More than twenty have been forward. Pray that the work begun here may go with us to the stations, that reinforcements may continue to come from America, and that the wave may not stay its course until it reaches the eastern shore of the continent and the last heathen in the land has had the opportunity of hearing the joyful news of free salvation. We are all ready for spiritual, intellectual, and physical work for the Master, wherever He sends us, and we will trust Him for the outcome. With Christian love I remain, Yours in Christ, GEO. WILBUR CADLE.

"The idler is a watch that wants both hands,
As useless when it goes as when it stands."

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

THE ALLIANCE NEEDED.—Henry Date, the President of the Alliance, says:

"A distinctively Methodist Young People's Society, with a practical constitution and a thorough organization, is the need of to-day. The veterans of our amen corners are the connecting links between the Methodism of yesterday and the Methodism of to-day. Between the Methodism of to-day and the Methodism of to-morrow stand hosts of young people, who will conserve and build up, or destroy and break down. Whether old-fashioned Methodism shall be switched and side-tracked, or pass straight on and down the main track to bless future generations is a question of great moment. One thing is certain—the young people of our Church control the switch."

We gather the following items from "*The Methodist Young People*," showing that the work of organizing Local Alliances is progressing:

—During the past few weeks many pastors have written, "I want to start the Alliance in my charge." Start it just as soon as you can, and set the young people to work.

—The Alliance has been organized in the First M. E. Church of Elmira, N. Y. The pastor, Rev. C. C. Wilber, is going to give the young people a talk on the origin, design, and work of the Alliance. Who will be the next?

—Two members of the Alliance, Rev. R. H. Craig, of St. Paul, Minn., and Rev. J. W. Warne, of Austin, Ill., are under appointment by Rev. J. M. Thoburn for the English speaking work in India. Mr. Warne will sail for Calcutta soon.

—We have a few members of the Alliance in Canada. One of these, Miss Lyda Hall, is connected with Band work, and has been engaged in revival work at Nassagaweya, Ont. During the progress of the work a number of railroad men have been reached.

—The Chicago District Alliance held its Reunion at Park Avenue Church, Chicago, Tuesday evening, Nov. 8th. At the brief business meeting, new members were received. The services of the evening were led by F. W. Robinson. The testimonies were pointed, and full of the Spirit. At the altar-service held at the close, fifteen persons went forward seeking for pardon, and for heart-purity.

—At Lansing, Mich. (Central Church), the young people's society is active and influential. The Cadillac correspondent writes, "The Young People's Methodist Alliance, now about four months old, holds monthly meetings, pursues the regular course of study, and numbers a dozen workers."

"So many are God's kindnesses to us that, as drops of water, they run together."

OUR INQUIRY ROOM.

THE HEART'S DESIRE.—"*Shew us thy mercy, O Lord, and grant us thy salvation.*"—Psa. 85 : 7.

PRAYER IN SONG :

"Lord, that I may learn of Thee,
Give me true simplicity ;
Wean my soul, and keep it low,
Willing Thee alone to know."

POINTED BIBLE INQUIRIES.

"*What do ye more than others?*" (Matt. 5 : 47).

This is the inquiry of Jesus addressed to His disciples. "If ye salute your brethren only, what do ye more than others?" The publicans do as much as that. The question shows that Jesus expects more of His disciples than others. And certainly the outside world does, and has a right to look for it. We are to show a more excellent spirit, and be moved to *do* better than those around us. If we do not, our Christianity will be compromised.

"*Why are ye fearful, O ye of little faith?*" (Matt. 8 : 26.) Jesus and His disciples were on shipboard. There arose a great tempest in the sea, so much so that the ship was covered with the waves. Jesus was calmly sleeping while the elements were thus raging. The disciples came and awoke Him, saying, "Lord, save us ; we perish !" And this was His reply : "Why are ye fearful, O ye of little faith?" Strange that their faith was so weak, and their fears so easily aroused, when Jesus was so near. Is it so with you? Be strong in faith, though the winds be contrary.

"*Shouldest not thou also have compassion on thy fellow servant, even as I had pity on thee?*" This inquiry is taken from the parable of "The Unmerciful Servant." He had received clemency from his lord—but he was harsh and unrelenting toward his fellow servant. And his lord properly propounded this question. The lesson is plain. If we have received mercy from the Lord, that same mercy we must show to others.

The rule is, "With what measure ye meet it shall be measured to you again." Let us be consistent and, as our Heavenly Father has been so gracious and merciful to us, let us be so to others.

INQUIRIES OF CORRESPONDENTS.

1. A sister in New Hampshire asks : Is it proper to write religious letters on Sunday?

Ans.—The Bible settles that clearly. Jesus asked the caviling Scribes and Pharisees, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" And they made no answer. The plain inference is that it is lawful to do good. Writing a *religious* letter on the Sabbath, with the design of benefiting a person, is proper—but ordinary correspondence is *not* proper.

2. A young sister in Canada: Please give me reasons against dancing.

Ans.—There are many reasons that might be urged against the pleasure dance. But it may be put in a nutshell by reference to this passage : (1 Cor. 10 : 31). Will the pleasure dance stand this test? No ; certainly not. Then we might ask, who ever kneeled before the Lord and asked His blessing specially upon the dance, before going thereto? Who can give us a case?

3. A sister in Canada: Is it right for Christian parents to give money to their children to go to the Opera?

Ans.—No, not so long as we are forbidden to be partakers of others' sins. (See 1 Tim. 5 : 22.) If it is wrong for the Christian parent to attend the opera (as it undoubtedly is), then it is wrong to encourage his child in so doing by providing him with the money.

4. A brother in Missouri: Do these passages (Rom. 5 : 2 and 2 Cor. 1 : 15) teach sanctification as a second work of grace?

Ans.—We do not understand them in that way. The first has reference to one of the privileges of the justified ; the second simply relates to the advantage of a second visit of the apostle to Corinth. We injure the cause of holiness by attempting to establish the doctrine of holiness by pressing into the service *doubtful* passages. There are enough positive Scripture declarations, such as Mark 12 : 29-31 ; Matt. 5 : 48 ; 2 Cor. 7 : 1.

5. A sister in Michigan: Does not Matt. 23 : 23 teach that a tenth is the standard of Christian giving?

Ans.—No. It simply refers to the practise of the Pharisees under the Jewish law. So much as the Christian dispensation exceeds the Jewish in glory, so much higher, proportionally, is the standard of Christian offerings.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

A PRAYER FOR DIVINE MERCIES.—“*Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.*”—(Psa. 119:41). This prayer finds its warrant in numerous passages which are declarative of the Divine mercy. It would be a good exercise to look them up. It is said, “The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression.” “*Great in mercy*”—that is a comforting assurance. We need mercy daily, if not for our sins, for our infirmities. And more than this, the prayer is for *salvation*—all that the provisions of grace include in this comprehensive word. And it is “*according to thy word*”—hence sure. Make this prayer yours—say, from the heart, Let thy mercies come *unto me*.

I.—CLOSET STUDIES.

CLOSET MOTTO.—“*I will run the way of thy commandments, when thou shalt enlarge my heart.*”—Psa. 119:32.

“Each moment draw from earth away,
My heart, that lowly waits Thy call.”

DAILY BIBLE CALENDAR—FEBRUARY.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13, 14.
2. Phil. 2; 4, 5. Mark 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 18. Psa. 118; 28.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 143; 10.
5. Eph. 4; 27. Jas. 4; 7. Psa. 71; 12.
6. Eph. 5; 15, 16. Zech. 10; 12. Matt. 6: 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 21.
8. Eph. 5; 14. Psa. 37; 6. Psa. 88; 9, 10.
9. Eph. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Isa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Eph. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 8.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. Jas. 1; 5. Psa. 27; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Colos. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 12; 18. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos. 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11, 12. Isa. 38; 14.
24. Psa. 100; 4. Psa. 36; 8, 9. Psa. 80; 1.
25. Luke 8; 18. Isa. 55; 3. Psa. 119; 34.
26. John 5; 39. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 33; 12. Psa. 32; 7.
28. 2 Tim. 2; 22. Micah 7; 19. Psa. 91; 2.

DAILY READINGS FOR THE MONTH.—Begin on February 1st with first chapter of Matthew, and read one each day, and for the 29th (this is leap year), the first chapter of Mark.

BIBLE TOPIC FOR EXAMINATION—SALVATION—What it includes—how it is received—how retained—the fruits in heart, character and life. With the aid of a Concordance, consult passages relating thereto, and make notes in a book which we hope you have provided, commencing to use it for the January Topic. These written exercises will be found to be very profitable. We hope they will be very generally perused.

II.—CLOSET PRAYER.

Before bowing before the Lord, strengthen your approach to God by closing your eyes and fixing your thoughts on this promise:

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

—MARK 11:24.

Then sing—

THE CLOSET HYMN.

THE praying spirit breathe,
The watching power impart,
From all entanglements beneath
Call off my peaceful heart;
My feeble mind sustain,
By worldly thoughts oppressed;
Appear, and bid me turn again
To my eternal rest.

Swift to my rescue come—

Thine own this moment seize;
Gather my wandering spirit home,
And keep in perfect peace:
Suffered no more to rove
O'er all the earth abroad,
Arrest the prisoner of Thy Love,
And shut me up in God.

I. GENERAL SUBJECTS FOR PRAYER.

1. For a special outpouring of the Spirit upon all missionaries, at home and abroad.
2. Upon all seamen, that they may become missionaries of the Cross.
3. Upon all inmates of Hospitals, Asylums and Prisons.
4. For the universal triumph of Temperance and the prohibition of the liquor traffic.

II. FOR INDIVIDUALS, AS FOLLOWS:

Canada, N—C—, For the conversion of a daughter—for two others to have clear evidence of acceptance, and one healed in body, and for the sanctification of another. Illinois, E—P—, for the salvation of children. C—, for a son in consumption to be fully saved. Iowa, H—, for a brother's deliverance from the appetite for tobacco. B—, for one who has lost the evidence of acceptance; for one trying to be a Christian, but overcome by strong drink; for a revival. Maine, B—, for a sister to be sanctified, and healed in body; for conversion of husband, father, and brother. Massachusetts, W—F—, for the conversion of a father and husband. Michigan, P—, for a sister to be sanctified, husband converted, daughter sanctified and healed. Missouri, H—P—, for a brother to be filled with the Spirit. Montana, M—, for the salvation of a mother and children. New York, C—, for the conversion of a husband, 73 years old. P—, for the bodily healing of a brother engaged in missionary work. Ohio, P—M—, for the conversion of an only son, and for a revival. C—, for conversion of husband. M—, for salvation of children. W. Virginia, I—, for Divine help for a husband and wife in trouble. Wisconsin, W—, for a brother to be filled with the Spirit.

IV.—OUT-DOOR SERVICE.

MOTTO—“*Exercise thyself unto godliness.*”

1. Distribute tracts on holiness.
2. Look after non-Church-goers.
3. Visit and try to stir up the lukewarm.
4. Get a member of the Church sanctified this month, privately.
5. Select some unsaved person to be specially labored for this month.

HELPFUL THOUGHTS.

2. CHRIST came to be a perfect Conqueror, to make no compromise with the enemy, to release man from under the curse of the law, and as such He restores the soul to fellowship with God here, and by and by He will call to the grave and it will give up its prey.—*Bishop Simpson.*

THE EDITORS' BRIEFS.

STILL CANVASSING.—Our friends keep at work all along the line, canvassing for **THE GUIDE**. We have encouraging reports from **CANADA** as well as from the United States. We have many appreciative friends in Canada, and they work for us, for which we are thankful. Let the good work go on during the present month.

NOTE THIS PARTICULARLY!—We have in press a new and beautiful edition of the "**BIBLE HOLINESS CHART**," by Mrs. Mary D. James. It has been already widely circulated, and we desire to give it a still more extensive circulation. In order to do this we have determined to offer very liberal terms to agents. Write to us about it. We would like to engage *five hundred* persons at once to sell it. Agents do well with it.

—Get a copy of "*Hidden Manna*," by Sheridan Baker. Price, 75 cents.

THE ALMANAC. Our Christian Holiness Almanac for 1888 is giving great satisfaction. President Stokes, of Ocean Grove, writes:

"The Christian Holiness Almanac for 1888 is at hand. It is a perfect gem. How you manage to crowd so much of the really excellent in so small a space is a wonder. Every page is cheerful with holy light, and almost every line a motive, promise, or direction to holy living. It is worth twice its cost, and ought to be circulated and read everywhere. The Lord give you great success."

—The "*Life of Mrs. James*," "*The Beloved Physician, Life of Dr. Palmer*," "*Rifted Clouds, Life-Story of Bella Cooke*," and "*Fragrant Memories of the Tuesday Meeting*," have been going lively during the holidays. We are still prepared to fill orders. Let them come. Agents are doing well selling the *Life of Mrs. Mary D. James*.

Sister Grace A. Trowbridge, of Newark, Ohio, sends \$10.00, to be used for the Mission at Madras, India, which Miss Mary A. Hughes has gone to establish under the auspices of the Women's Foreign Missionary Society. If there are others similarly moved, we should be glad to hear from them.

—**KEEP THE TRACTS MOVING!** That is, the Tracts on Holiness. Look at our List, especially the new series, "*Phoebe Palmer*," "*Caughey*," "*Parker*" series, and others.

—Mrs. T. Small, of Cleveland, Ohio, has devoted herself to evangelistic work. She has engagements extending to Spring. She has been at work in East Genoa, N. Y., and God has wonderfully blessed her labors and those of Rev. B. F. Weatherwax. A revival has been enjoyed such as that section has not known. Old men, whole families, have been saved, many sanctified.

—Order a lot of "*HOLY FIRE*,"—a book by Rev. B. S. Taylor. It is a grand thing to scatter in dead Churches. Price, only 25 cents. Order a dozen and set them agoing!

—**ROLL IN THE FUNDS!** That is, roll in the money for the Bishop Taylor Transit Fund. Fifteen thousand dollars are needed at once. Shall the work languish? God forbid! Fill the exhausted treasury. Pay no attention to damaging reports set afloat by disappointed persons. The work is of God, and is going forward—depend upon that! A brother in Canada writes:

"I have been hindered by God's providence from joining Bishop Taylor in his work. I have every confidence in him. His work already done is a living monument of God's favor. The little means at my disposal will by God's direction, be used in furthering on his work in the land of darkness and sin. May the dear Lord prosper him, and crown his labors with abundant success."

The brother sends a gold chain to be used for this service. We have quite a number of articles of jewelry on hand which we hope to dispose of soon. It is difficult to get much for them.

—Those who do not procure "*Grace Magnified*," by Rev. W. G. Browning, miss a good book.

THE HOME FOR THE FEEBLE-MINDED, started in Millville, N. J., by the Brothers Garrison, is to be transferred to Vineland. A very desirable property, well adapted to the purpose, has been secured. After Conference, Rev. S. O. Garrison, of Phila., will devote himself to the work, as also Bro. C. F. Garrison, of the N. Y. Conference. For information, address Rev. S. O. Garrison, 1303 Ellsworth St., Philadelphia.

BOOKS AND AUTHORS.

SELF-RELIANCE ENCOURAGED. A Book for Young Ladies. Indicating the principles and possible measures which will insure honorable success here and hereafter. By James Porter, D.D. The writer of this volume is well-known as an able and popular writer. The range of subjects is varied and highly suggestive. Published by Phillips & Hunt. On sale by us, price \$1.00.

THE LIFE OF JOHN WESLEY.—By Rev. John Telford. This latest life of the great founder of Methodism is considered to be decidedly the best. Its style is pleasing, and the work will repay perusal. Published by Phillips & Hunt. Price, \$1.50. May be ordered from our office.

WESLEY BIRTHDAY BOOK. It contains for each day of the year a prose extract from John Wesley, and a poetic gem from Charles Wesley. There is also a blank opposite each day for the autographs of friends and the date of their birth. It is very neatly bound, and a nice book for a present. Published by McDonald, Gill & Co., Boston. Price, 75 cents—gilt, \$1.00. On sale by us.

HIDDEN MANNA. Being A View of Christian Holiness, taken from the standpoint of Personal and General Experience. It is instructive and edifying, and ought to have a large sale. Published by McDonald, Gill & Co. Order of us. Price, only 75 cts. It has a portrait of the author.

BEULAH LAND.—An Autobiography of Mrs. M. Carter. With portrait and illustrations. An interesting narrative of personal experience, and the blessed results of entire devotion as seen in successful evangelistic labors. It is a book that should be read. Published by J. H. Earle, Boston, and on sale by us. Price, \$1.00.

THE AUTOBIOGRAPHY OF MARIA VERNON GRAHAM HAVERGAL. With Journals and Letters. Edited by her sister, J. Miriam Crane. It is said she exemplified in her life the epitome of St. James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It will no doubt prove an attractive and edifying book. It is also embellished with a portrait. Is neatly bound. Published by Randolph & Co., and may be ordered of us. \$1.00.

HOLY FIRE, or, How, When, Where, and Why to promote Revivals of Holiness. By Rev. B. S. Taylor. A stirring book, pointed, practical, and pungent. Should be circulated. Price, paper, 25 cts.; cloth, 50 cts.

HARVEST GLEANINGS.

"He shall not fail nor be discouraged till he have set judgment in the earth."—Isa. 42:4.

"Sing ye in triumphant strains,
Jesus our Messiah reigns."

AT HOME.—

—CONVENTIONS FOR HOLINESS have been held during the past month by the New Jersey Conference Association at Pedricktown, N. J., J. Garrison, pastor, and at Port Republic, W. B. Osborn, pastor. At the former, Bro. S. Townsend was in charge, aided by Bros. Osborn, Cheesman, Andrews and Ogborn, and Sisters Kenney and Nettie Van Name. The power of the Lord was revealed in the sanctification of believers and the conversion of sinners. The second Convention, at Port Republic, is progressing at this writing, and we cannot give particulars. The results, no doubt, will be gracious.

—During a meeting in Mt. Pleasant, Ohio, I. M. Brashares, pastor, there were 40 conversions.

—Four hundred converts were the fruit of Major J. H. Cole's work in Sedalia, Mo.

—Zion Church, Cambridge, Md., Alfred Smith, pastor, has had 93 conversions.

—South Charleston, Ohio, J. J. McCabe, pastor, 140 conversions.

—At Montezuma, Ind., H. L. Gaines, pastor, 65 accessions.

—On Hopkinsville Circuit (Ky.) Conference, N. C. Lambre, pastor, 100 conversions reported the past fall.

—At Embury Church, Paterson, N. J., E. C. Dutcher, pastor, there has been a remarkable revival—101 have professed conversion.

—A four weeks' meeting at Powell, Ohio, Conference, D. M. Bright, pastor, brought 63 accessions to the Church.

—As the result of a revival in Cambridge, Ill. 75 professed conversion. The pastor, W. W. Carr, was aided by Miss Anna Downey.

—Col. G. K. Clarke and wife, who have been conducting the Pacific Garden Mission, Chicago, held 724 meetings last year; 3,535 persons were at the altar, and many saved.

—Bro. C. H. Yatman, of Newark, N. J., with a band of workers, has recently held a series of meetings in Evanston, Ill., and over 200 professed conversion.

—Thomas Harrison has been laboring in Providence, R. I., for eight weeks. About 300 persons presented themselves as seekers, most of whom it is hoped have been converted.

—Sister Grace Weiser has been aiding Bro. L. R. Dunn, pastor of St. Paul's Church, Jersey City. On the first Sabbath, although the rain poured in torrents, 12 professed conversion, and a number entire sanctification. Over 50 converted to date.

ABROAD.—

AFRICA.—Mrs. L. Francis Ratcliffe writes from St. Paul de Loanda, to Rev. E. Davies, the following:

"It is a glorious morning in Loanda. A delicious sea breeze makes the air cool and delightful, and many birds are filling the air with their songs, and helping to make a very pleasant home. In our airy house on 'The Heights of the Cross,' as it is called, all is well, and the peace of God keeps our hearts and minds in Christ Jesus. I feel I am perfect weakness, but then you know,

"With all my weakness, leaning on His might,
My soul sings, Hallelujah—all is light!"

And "if we walk in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ, His Son, cleanseth us from all sin." That is the promise, and I claim it, glory to Jesus! It makes me feel strong in the Lord. My soul rejoices in my God, in whom I delight. I want to be true, and constantly filled with the indwelling presence of the King of kings. "The King's daughter is all glorious within."

Our work here looks quite encouraging, and we are looking for the Lord to supply "all our need according to his riches in glory by Christ Jesus." Our day school is increasing. I feel like being all for Africa as long as the Lord wants me here. It is good when we can see a soul redeemed for His kingdom. Our scholars are making good progress in learning English, and in singing gospel melodies. They sing the English words, but they are translated into Portuguese for them that they may sing with the understanding. We often hear the boys singing our hymns in the street.

Do not forget us in your prayers, and when you are having Pentecostal baptisms, pray that they may reach Africa."

—The "Missioners" are throwing considerable spirit into the work of the West London Mission. Rev. Bros. Pearse and Hughes have had large audiences at St. James' Hall.

—The Foochow (China) Conference was held November 10-15, Bishop Warren presiding. The net increase of Church members is 182. Missionary money contributed, \$350.74; money raised for self-support, \$962.43. The delegate to the General Conference is Rev. Sia Sek Ong; reserve, Rev. G. B. Smyth, now in the United States.

—Methodism in Japan is of only fourteen years' growth, but there are now over 3,300 communicants in the various Methodist bodies. The Methodist Episcopal Church, which is the strongest, has 30 missionaries, with 2,500 members.

—An "Ocean Grove" has been established at Victoria, Australia.

—The Steamer "Annie Taylor" will, in the Spring, be launched at Stanley Pool, and will do good service on the tributaries of the Upper Congo. A few out of the one hundred missionaries sent out have returned, but 80 now remain, full of joyous hope, and there are 19 on the reserve list, ready to go.

—Rev. C. P. Hard, of Ajmere, India, held a Convention for Holiness in his Church in September last, led by Miss Isabella Leonard.

GUIDE HYMNAL

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Jesus Saves Me Now.

T. B. STEPHENSON.

WM. J. KIRKPATRICK.

1. This is the glo-rious gospel word—Our God his heav'ns doth bow,
 2. God speaks, who cannot lie; why then One doubt should I al - low?
 3. I trust not self; 'twould throw me back In - to despond's deep slough,

And says to each be-liev-ing heart, Je - sus saves thee now!
 I doubt him not, but take his word— Je - sus saves me now!
 From self I look to Christ, and find, Je - sus saves me now!

CHORUS.

Je - sus saves me now, . . . Je - sus saves me now; . . .
 saves me now, saves me now;

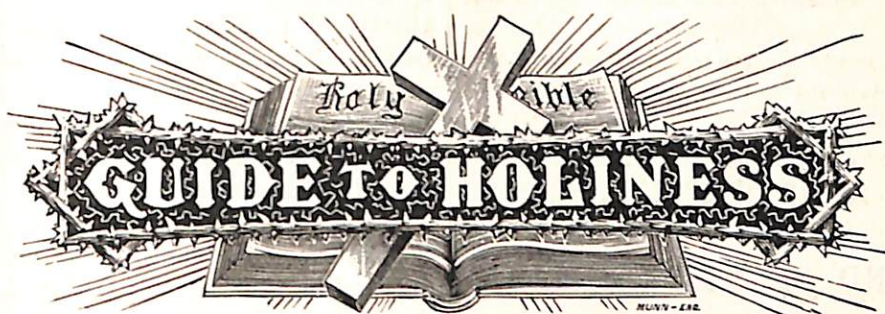
Yes, Je - sus saves me all the time, Je - sus saves me now.

4 Temptations hard upon me press.
 No strength is mine, I know:
 Yet more than conqueror am I—
 Jesus saves me now!

5 Whate'er my future may require,
 His grace will sure allow;
 I live one moment at a time,
 Jesus saves me now!

6 Why doubt him? He who died now
 The crown is on his brow; [lives;
 The Son of Man hath power on earth:
 Jesus saves me now.

7 And when within the pearly gates
 I at his feet shall bow,
 The heaven of heavens itself will be:
 Jesus saves me now.



MARCH, 1888.

THE WORD FOR THE MONTH.—“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.—Col. 3:15.

“SAVE us in Thy great compassion,
O Thou mild, pacific Prince;
Give the knowledge of salvation,
Give the pardon of our sins.

“By Thine all-atoning merit,
Every burdened soul release;
Every weary, wandering spirit,
Guide into Thy perfect peace.”

GOSPEL POSSIBILITIES.

[EDITORIAL.]

PAUL says, in writing to the Philippians, “I can do all things through Christ which strengtheneth me.” If the apostle had made the first part of this declaration unqualifiedly, or unaccompanied by the redeeming clause, it might well have been challenged. But as it stands before us it is a grand utterance, revealing to us in a strong light, Gospel possibilities.

“I can do all things”—all things demanded of a Christian in the sphere to which he may be providentially allotted. These allotments are diverse, involving more or less of difficulty, peril, and responsibility. Often duty appears formidable, danger is appalling, and the responsibilities of the situation are indeed great. In the contemplation of these

things, unaided we might well be abashed and tempted to flee away. And many have, even under the wide-reaching sanctions of grace, fled ingloriously from the field. Such cowardice is unworthy of our Christianity. How is this to be averted? The apostle gives the answer:

“Through Christ which strengtheneth me.” That shows the amplitude of Christian resources. No one need say in sight of duty however arduous, conflict however severe, or peril however appalling, “I cannot—I dare not!” No! Such words should never emanate from Christian lips. Rather let it be, “I can, I will!”

Note the inexhaustible character of these resources. Jesus said, “All power is given unto me in heaven and in earth.” “All power!” Then He has in Himself infinite strength, so that no draft upon Him can be too great to be honored. Saints may draw to their hearts’ content, and find His exchequer ever full.

THE WORD OF GOD

"Every word of God is pure."—*Prov. 30 : 5.*

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

THE END OF THE COMMANDMENT.

BY REV. BISHOP MATTHEW SIMPSON.

TEXT.—"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—*1 Tim. 1 : 5.*

THE phrase, "the end of the commandment" here means the design, the purpose for which it was given; and by the phrase "the commandment," I understand the whole system of revealed religion. In other words, it might be said, Now, the whole object of God's revelation to man is to promote "charity out of a pure heart, of a good conscience, and of faith unfeigned." Its aim is to bless the world, to make mankind happier, to spread abroad purity of heart and rectitude of conduct, and to give men fellowship with the great God who made the world. This is the work of the Christian Church. And, taking the passage in this view, I ask your attention, then, to the declaration of the apostle—that the Christian Church is established on earth as a system for the spreading abroad of charity among all men, and the blessing of mankind in every possible form and that, so far as the individual is concerned, the steps in this process are three—a *pure heart*, a *good conscience*, and a *faith unfeigned*.

First, then, I remark, that the whole object of revelation was to give man higher conceptions of God and such knowledge of Him as would elevate human nature. The Greek mythology has

in it some very beautiful fables. It had a wide sway over men ; it helped to form the Greek mind ; it threw an air of grace over society. Under its fostering touch poetry sounded some of its most beautiful notes, the orator uttered some of his most persuasive strains, art moved in its grand processions, and society, in many aspects, was lifted up. And yet there was in their theology that which drew them down to earth ; their fancies of Jupiter and Venus were earthly fancies ; and while many of them spoke eloquently of the great gods, they believed that in their bosoms reigned anger, passion, lust, and all the baser instincts which draw down human nature to the level of the brute ; and if such passions reigned in the bosoms of their gods, much more might they be expected to rage in the bosoms of the worshipers of those gods. So far from their religion having in itself a holy, elevating power (though in some aspects it was elevating), it in part tended to degrade and destroy the higher aspirations of the soul.

But the revelation given in the Word of God is that of a pure and spotless character—a character of perfect wisdom, holiness, purity, justice, goodness, and love ; and just so far as the worship of such a being can have an effect upon the worshipers, it must be to develop in the mind those loftier tendencies which God by nature has implanted in us : Whenever man comes before God, there is an image in his mind of perfect purity, perfect love, and perfect goodness, so that Christian worship differs from all other systems of worship in this, that there is nothing in it which feeds man's baser instincts, but everything to draw him upward, purify his heart, and rectify his conscience. And if the idea of God is of One who sends rain upon the just and the unjust ; who makes His sun to shine upon the good and the evil ; who gives seed for the sower and bread for the eater everywhere ; who raises the mountain-tops in grandeur

and spreads out the plains in beauty; who opens His hand and satisfies the desire of every living thing—the man who dwells much in the thought and society of such a being must gain a heart of universal goodness—must himself seek to spread abroad blessings over the face of the whole earth. In other words, he will learn to love all whom God loves.

Then, again, the commandment is charity, in that all the teachings contained in God's Word breathe a spirit of universal love. Does He exhibit Himself to us? It is as a Father—there is no exclusiveness. He loves not one more than another. He may give temporal advantage to one rather than to another; He may select Jacob rather than Esau; He may select you for a position for which He has not selected me; but in His Father's heart He loves me as He loves you, and the humblest child is as dear to Him as the proudest monarch on earth. There is in this respect some truth in Pope's language, that

"He sees with equal eye, God over all,
A hero perish or a sparrow fall."

He is God over all, and His watchful care is over all His creatures.

Again, consider the commission He gave His disciples, to "Go into all the world and preach the Gospel to every creature," whether it be in the tropics or in the polar regions; whether on the continents or in the islands. As Christians, we never do our duty until we carry the knowledge of salvation to every human being; and I am satisfied that the Church has done a vast wrong to the world in not long ago having carried these glad tidings to every one on earth. Just as it fails of accomplishing this mission, wars, tumults, tyranny, and discord will remain among men; and just as it carries out this grand commission, it will spread peace, love, and concord to the very ends of the world.

If the heart be made pure, it will follow that there will be a good conscience—that is, I shall do right, I shall always

aim at doing right; I shall try to keep a conscience void of offense towards God and man. Without a good conscience, no matter what we may say about purity of heart, our words will be as sounding brass and a tinkling cymbal. To every man I must be just. I must never impinge upon the rights of any human being: I must allow him his sphere just as God allows me my sphere; and if this principle prevails, will there be tyranny, oppression, fraud, and the manifestations of avarice? If I am taught to do right in everything, then shall I leave my neighbor unmolested in his rights. If all were thus influenced there would be honesty, social purity, and security for life and property, and thus Christianity, working from within, would prepare the way for universal peace. But then, after all, something more is necessary. A Christian whose character is simply pure and honest is, after all, not a force in the world. There are many nominal Christians who have very little power for good; they are all the time occupied with themselves. They wish to be happy, and that is well enough in its place—they are studying all the time their own nature. It is a kind of internal physiology they are occupied with—an examination of themselves; but the true Christian character goes beyond a pure heart and a good conscience, and exercises a faith unfeigned.

And what is that faith? It is a conviction of the unseen, spiritual, and eternal—a conviction that God is my Father and is ever near me, and that this world is full of light. An ancient poet rises up to the great conception, "It is in Him we live and move and have our being," but it is only Christian faith that realizes it. To the man who has faith unfeigned, in whom it exists in its plenitude of power, God is always present. Place me on the mountain-top and, if I have faith unfeigned, I recognize that God is there; place me in the lonely

wilderness, and God will be there ; place me in the city full, where hurrying crowds may jostle me, yet God is nearer to me than the crowds, for omnipotent compassion encircles me in its arms. I am the Lord's, and He is mine.

Did it ever occur to you, my Christian friend, that God is more anxious to come near to you than you are to Him ? Has it ever occurred to you that God has come—if I may use the phrase—ninety-nine hundredths of the way in His anxiety to meet you ? Did not the Saviour leave His throne and embosom Himself in humanity ? Did He not talk and live to give you a consciousness that God is near you ? O, He came to be near and save you, and to take away the veil ! How beautiful the figure in which He represents Himself as saying, "Behold, I stand at the door and knock. If any man will open the door, I will come in to him." Is not that enough ? The great God stands at your heart and mine and, gently tapping, as if by the fingers of His love, He calls, "Open, open, open !" and His fulness is ready to enter in. Now, if I have that faith unfeigned that thus brings God near me, what a panoply of power shall clothe me ! "I will not fear what man can do unto me," said David, when he felt this. "Though an host should rise against me, in this will I be confident." Man can lean on the arm of God if God be near him, and then he feels the meaning of that sweet promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Ah ! never did you see a little babe cling so closely to its mother's bosom, and rest in such perfect consciousness of safety and of peace, as fills the soul of the man who rests in the arms of the everlasting One. We draw closely up to the pulsations of the great heart that beats with universal love.


Let the Church be inspired with these three elements—a pure heart, a good conscience, and a faith unfeigned—and what a power it would be to overcome

the world ! Then its great mission would be one of charity and of love. Its agencies in the main are spiritual, but in its aim it takes in all the elements of earth and of heaven. I do rejoice that man was made to govern the earth, and my creed is, and has long been, that there is not a current in the air nor in the sea, nor an element anywhere within the reach of possible human investigation, but God gave to man to be governed and controlled by him. Man was made to rule the earth, and the only reason why he has not ruled it is because he has been abandoned to passion and lust, and has become a brute rather than a man : instead of soaring Godward he has sunk earthward.

And now, dear Christian friends, let me ask, have you this salvation that makes the heart pure, that makes the conscience right, and that gives you faith unfeigned ? Have your eyes been opened ? Have you had glimpses of the unseen ? Are you living a life of faith on the Son of God ? Are you alone in the world, or is Jesus with you ? It is your blessed privilege to have a consciousness of sins forgiven, that Jesus loves you, and that He dwells with you ; to have an assurance that you are an heir of glory, which will reconcile you, if need be, to a life of sorrow and to the hour of death. If you have this assurance, I bid you God-speed ! Let your motto be, Onward and upward. A little while longer, and earth's scenes shall be over, and angels' songs shall fall upon your ears ; a little while longer and the Master's voice shall say, "Come up higher." A little while longer, and all tears shall be forever wiped from our eyes. When Christ shall make up His jewels, God grant that you may shine like diamonds, sparkling with the glory of your Master.

MANY indeed think of being happy with God in heaven ; but the being happy in God on earth never enters into their thoughts.—*John Wesley*,

BEAUTIES OF FRANCES HAVERGAL.

 O Thee, O Comforter Divine,
 For all Thy grace and power benign,
 Sing we Alleluia!


To Thee, by Jesus Christ sent down,
 Of all His gifts the sum and crown,
 Sing we Alleluia!

To Thee, who art with God the Son
 And God the Father, ever One,
 Sing we Alleluia! Amen!

SHORT PAPERS ON CONSECRATED LIFE.

BY REV. CHAS. W. L. CHRISTIEN.

II.—LIFE, GOD'S TRAINING.

IFE is often spoken of as a school, and such it is evidently meant to be, for if not it would be an enigma never to be solved. But it is not to be looked upon as a school for the intellect merely—it is much more than that. Man has a spirit as well as an intellect. He has to live in eternity as well as in time. While he is a sinner, he is a redeemed sinner. Life is Christ's school of grace, in which men are to be trained for all God has for them to do here, and for all the higher employments of a glorious heaven hereafter. And Christ is Lord—Lord of nature, of providence, and of grace. "All power is given unto me, in heaven and in earth." And so in His hands, and at His disposal, is everything that is needful to save, and teach, and train the immortal souls whom He has ransomed.

But it is not until the sinner comes to Christ and finds salvation, that his spiritual education and training fairly begin. He then matriculates at the University of grace, and becomes one of Christ's students. And God intends that the training should go on all through life. The Book makes this plain enough. It is the will of God that I should be both

pardoned and purified from sin, justified, and sanctified *now*, but neither the one nor the other is a terminus. We reach them only to pass them. "The path of the just is as the shining light that shineth more and more unto the perfect day" of heaven. Pardon is a crisis in the life-history, and purification of the soul from sin is another; but to the very last day of life God is training His child to something better, fuller, richer.

But the point we wish to emphasize in this paper is, that the purposes of God in our training can never be fulfilled without entire consecration on our part. No one can teach another who will not learn, no one can train another who is not willing to be trained. It must depend upon ourselves whether God's design shall be accomplished or not. The sun shines down upon a nettle and a rose growing side by side—what can the sun do for them? Why, he can develop a sting in one, and color and scent in the other. No amount of sunshine will ever give the nettle beauty and fragrance, while the rose will never use the sunshine to produce a sting. It depends upon the nature of the plant itself as to what effect external forces shall have upon it. And so it depends upon what we are as to what use we shall make of Gospel provisions. The plant is what nature has made it. We do not commend the rose for being a rose, or condemn the nettle for being a nettle. But not so with man. Character is voluntary. And it must ever depend upon ourselves as to whether we receive the training which God desires to give us. If we are but half-hearted in His service we never shall, we never can. Religious apathy, religious unfaithfulness, anything short of full devotion, will let all manner of Gospel benefits slip by unappropriated and unheeded; and the chances of grace, which if well used would make a spiritual fortune, will all be thrown away upon the man who is but lukewarm in the service of his Lord.

But, on the other hand, if we are living in full consecration, the training shall go on, for there is nothing to hinder it. Satan cannot stop it; the world cannot prevent it. There is no barrier in God's way, so the thing shall be done.

And in the life-training that God gives to His entirely-consecrated children, He uses everything connected with us. Nothing shall touch us but for our increased spiritual culture. The Book shall teach us "wondrous things" as we are eager to understand its message. The Holy Spirit shall fulfil in us His mission, "He shall guide you into all truth." The ministry, which was instituted "for the perfecting of the saints, for the edifying of the body of Christ," will answer its end in our experience. The communion of saints will prove a constant help. A thousand holy things shall bring us good. And not only so—our Lord will also use all the providential arrangements of our life for the same purpose. The bitter disappointments and the glad surprises, the smarting pains and the sweet pleasures, the bright sunshine and the days that "must be dark and gloomy," the hours of stir and pleasing novelty and those that pass in apparent monotony—all will be pressed into God's service of grace. He will make the details of every day life a means of profit. Literally, "all things" shall "work together" to teach and train the fully devoted disciple of Christ.

The process of training, however, will not be alike in any two cases. We are so essentially different one from the other that it could never be. God has a great family, but He takes every child by himself, and gives him his own special treatment. And we are so ignorant, of ourselves, of the peculiar lessons we need to learn of the best, and possibly the only, way in which we can learn them, that we no more understand the kind of tuition we require than a child comprehends the best way in which he should be educated at school. Nor are we aware

of the work we are fitted to do, or what work we shall have put into our hands before we die, much less what employments heaven will give us to perform, so that it is not possible that we can see the special culture that is necessary for us. But if the believer is living a life of full devotion to Christ this moment, doing the work of the present "heartily, as unto the Lord," the duty and experiences of to-day will be a preparation for to-morrow; the service of this week shall make him ready for the next; each month shall have been anticipated by the month before; and the years shall witness an increasing advancement as he "grows up in all things into Christ," more and more matured, more and more blessed.

Happy are they who by entire devotion to God each moment are being "made in all the will of God complete."

GRATITUDE is the homage the heart pays to God for His goodness; Christian cheerfulness is the external manifestation of the homage.


TRUE CHRISTIAN LOVE.—A convert in India, entreated to give up the Christian religion, said, "I love Jesus Christ because He loveth me, and I must obey Him. Even if I knew that heaven were full, and that there was no room for me, I should still love Him, and live for His honor and glory." Efforts were made to convince him by argument. He said, "should they even be able to bring sophistical arguments which I could not answer, I should not be troubled: I have an inward experience of the love of Christ which can never be shaken nor removed." His relatives wept over him as going to perdition. He said to the missionary: "Threats I can bear, arguments do not move me, but the hardest thing to bear is the persecution of tears. It almost breaks my heart to hear them; but not even for this can I leave Christ." Other converts and inquirers in his native village were told that he was about to return to his old faith. He said, "Should I go back, they would all be discouraged. I thank God that He has helped me to stand firm for their sakes. No; if my own soul were not worth saving, I would cling to Christ in order to bring them to Him also."—*Sel.*

BEAUTIES OF FRANCES HAVERGAL.

AND there was calm !
 O Saviour, I have proved
 That Thou to help and save art *really* near ;
 How else this quiet rest from grief and fear,
 And all distress ? The cross is not removed,
 I must go forth to bear it as before,
 But, leaning on Thine arm, I dread its weight
 no more.

FULNESS OF THE HOLY GHOST.

BY REV. GIDEON DRAPER.

HE first and pre-eminent result of the baptism of fire, was: "They were all filled with the Holy Ghost." This is not synonymous with the working of miracles; it is entirely independent of it. John the Baptist was no miracle-worker, yet he was "filled with the Holy Ghost" from his birth. It was not a qualification for a deacon, that he should speak with tongues or perform wonders, but that he should be "full of the Holy Ghost and wisdom." "Boldness," "utterance," "the place shaken," were the results of this "fulness," and not tongues or miracles. Separated from the temporary and the wonder-working, simplified, it was a spiritual force, a teacher, a revealer, a convincer, emboldening, inspiring. It was a prerequisite to daring, successful labor in the Master's name. It was CHRIST in the messenger, the ascended Lord, absent from sight, present in the soul by the Spirit, the "after-glow," universal and continuous. Hence the transfiguration of the disciples; they were no longer their own—they were possessed by another, driven hither and thither, taught what to say, lion-hearted and fearless. This blessed "fulness" is more than a simple influence of the Divine Spirit, more even than the breath of the Lord Jesus when He said, "Receive ye the Holy Ghost." There is nothing mysterious or incompre-

hensible in its apprehension. It is not to be equal with God. It is not to share all the fulness of the Eternal. The finite heart cannot contain the Infinite. It is only to be flooded with Divine light, animated with the Divine presence, led of the Lord, a vessel meet for the Master's use.

This indwelling is indispensable to spiritual conquest. It is the only power before which the world falls. Jesus Christ in the flesh conquered Satan, because He was Spirit-filled.

This Divine gift is necessarily a *permanent* possession of the Church. The "fulness" is a condition of precedent, as truly as at the beginning. "That He may abide with you *forever*" is the promise of our ascended Lord.

HONOR THE HOLY GHOST.

There should be humble, grateful acknowledgment of the presence of the Divine Spirit. When the emotions have been stirred, when God's truth has been opened up, when the fire has burned on the altar of the heart, when "boldness" and "utterance" have come, when the proclamation of the truth has been in power, let pæans of praise go up to the Third Person in the Godhead, who has brought it to pass. "None of self, but *all* of Thee." Ofttimes there is this unconscious helpfulness, and much peace and joy are forfeited by unacknowledgment. Greater gifts follow, by reason of thankfulness for that which has gone before.

A seeking after this "fulness" should characterize the Church. Its great want is a consciousness of want; a sense of its omnipotency; a hungering and thirsting; a "panting for the waterbrooks." The Salvation Army of England recently met in Exeter Hall for this purpose. With all its eccentricities, separation, consecration, holiness, have been their motto from the beginning. The record of results in Great Britain has far exceeded that in the United States. Thou-

sands of trophies have been won for the Master. With its extraordinary membership and zeal, compassing the world, the Army had its origin in the dedication of two people and their children unreservedly to the Lord. And now the multitudes come together for a fresh baptism of the Holy Spirit. Still greater things were sought of the Lord. In the after-meetings there were many fresh dedications unto Him. Not only in the large Hall used for the multitudes, but there were subsequent private meetings of the officers and leaders, for the same purpose. This is a most hopeful aspect, and is a harbinger of victory all along the line. If the Church were on its knees for itself, contrite, penitent, expectant, it would arise as an "army with banners."

HINDRANCES.

Supreme desire alone secures the proffered blessing. An unwillingness to give up all the idols, to bring in all the tithes, is enough to shut off the greater gift. *Partial* consecration is a primal hindrance. Single-sin Christians (the Bible and the Church are full of them) do not gain this heavenly prize. Dr. Pierson, of Philadelphia, so useful with pen and by speech, recently declared that for thirteen years the barrenness of his ministry was owing to the worship of idols. "God said to me, 'If you will give up the idol of literary applause, and give yourself to rescuing the perishing, I will give you souls.' I said, 'I will do it!'" Within eighteen months God gave me more souls than in the eighteen years that had gone before."

Seeking further grace for selfish ends is a fatal and by no means uncommon barrier. Hoarding blessing is a disqualification for increased spiritual enrichment. An influential and successful worker declared in the hearing of the writer, "that for twenty years the Divine Spirit had not taught him any new truth except as he had utilized all that had been received before."

Self-indulgence, a desire for worldly delights, shuts off and out the deeper, fuller soul-joys of a wholly consecrated believer. The half-hearted Christian is restless and discontented, barren and fruitless.

The Church sitting at ease in Zion, feasting and rioting, immersed in pleasure or in business, unwilling to pay the price, forfeits great spiritual blessing. The select club comes together in fair weather, sing, or listen to singing, greet each other, and separate; the door of the sanctuary opens and shuts on its hinges, and that is all of Church-life. It is not seen and felt, it may be, by pastor and people, that the Church is hindering a great religious awakening; that souls are going down to perdition through their criminal lack and indifference. An unwillingness to self-denial and self-consecration—a love of ease or a love of the world, are potent factors in the spiritual death of a multitude of Churches. The Holy Ghost stands ready, at the beginning of this year of 1888, with a cornucopia of riches, spiritual, eternal blessings, for the individual, for the Church, for the community, anywhere, everywhere, *now*. He is a world-gift, and in the eternally present.

O, that the initial Spirit's office be performed, in opening the eyes of blinded believers to their nakedness and need, to their tremendous responsibility for sinful men, to the value of the gift ready to be put into their outstretched hands!

"O, Jerusalem, Jerusalem! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! If thou hadst known even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

THERE is a higher, sweeter life just within your reach, dear child of God; take it, and become more like God.

JUXTA CRUCEM.

"By Thy cross and passion."
Episcopal Litany.

BY MRS. LIZZIE FENNER BAKER.



MIGHTY Life Bringer,
And blessed Peace Giver,
No angelic singer,

Tho' harp-strings may quiver

In light from Thy glory, can praise Thee as I—
Not for angel or seraph Thou deignest to die,
But up to Thy throne swept a lost human cry—
And that cry, it was mine!

O Compassion Divine,

And Love out of measure, Redemption's vast
treasure,

That a worm like a star in Thy crown yet may shine,
And a creature so vile enter heaven for Thy pleasure.

Dare I think of the sorrow,

Thy birth-place so lowly?

Can language e'er borrow

The thought of The Holy?

In deepest abasement with man at his toil—
The Sinless in contact with earth's sinful soil—
From the Prince of this world to resist Eden's spoil,
And yet all for me!

Lo, my tearful eyes see

Thy life-path so lonely, in weariness trod—
Thine the anguish of man and the patience of God,
Thou the Son, sinking down 'neath the Great Fa-
ther's rod—

Ah, my soul—could it be?

The scorn of the Roman,

The hate of the Jew!

The mockings and smittings,

The bitter night through.

By Thy chosen forsaken in woe's utmost trial,
After cruel betrayal, the faithless denial!
The fearful Prætorium—the fierce soldier band—
The purple-hued garment, the reed in Thy hand—
Thy thorn-crowned brow, and the red drops that fell
While round Thee were gathered the legions of hell.

This—this breaks my heart—

Can I give Thee a part

And not all my being? A creature like I
To stand by the cross where my Maker must die?
Nay! low at its foot in my shame would I lie,
That I love Thee no more!
For no angel could pour

Thro' eternity's ages such sweetness of praise,

Or an archangel copy the song I should raise!

O, take me, my King! and my remnant of days

Let me breathe but for Thee,

And each swift moment be

Unbroken communion—surrender complete—

Till I cast, with Thy seraphs, my crown at Thy feet!

BEAUTIES OF FRANCES HAVERGAL.

NOT your own! To Him ye owe
All your life and all your love;
Live, that ye His praise may show,
Who is yet all praise above.

Every day and every hour,
Every gift and every power,
Consecrate to Him alone,
Who hath claimed you for His own.

THE ADJUSTING POWER OF
HOLINESS.

BY DR. SHERIDAN BAKER.



THE FAITH through which holi-
ness is imparted by the Holy
Spirit, and by which it is re-
tained and matured, accepts
unhesitatingly all the state-
ments of inspired truth. That
"all things work together for good to
them that love the Lord" is, therefore,
no mere theory with holy people, but a
great substantial fact to be realized.
Holy persons accept as true, and find it
demonstrated in actual experience, that
all crosses, all losses, and all reverses of
every kind, are blessings in disguise, and
accept them as such from God's gracious
hands. Thus they are free from chafing
and fretting, whatever may be the char-
acter of the dispensations which make
up the Divine dealings with them.
Hence, they "rejoice evermore, pray
without ceasing, and in everything give
thanks." The ability to do this is called
in this article, the adjusting power of
holiness.

I. HOLINESS ADJUSTS ITS POSSESSOR TO
PROSPERITY. In view of man's terribly
perverted moral nature, there is no con-
dition so perilous to the soul as prosper-
ity in business, in health, and in social
position. But few persons pass through
such dispensations of any length, and
keep themselves unspotted from the
world; and they only such as are truly

devoted to God, and kept by the power of grace. Holy people feel that their wealth is not their own, but God's, and therefore must not be used to indulge self in gratifying a love for money, or in fostering any other lust. They feel that it must be used as God directs, to feed the hungry, to clothe the naked, to build churches, to endow colleges, and to carry on the benevolent enterprises of Christianity. And to these uses do all well-informed holy persons appropriate their income not needed in carrying on their business, and in supporting their families, and other dependents.

Observations substantially the same may be made concerning the blessing of health, which gives roundness to the form, beauty to the complexion, vigor to the muscles, and energy to all the appetites and physical functions, and which prepares for the greatest happiness and usefulness. But the greater part of those who enjoy these blessings use them to gratify pride and vanity, or in mere feats of activity and strength, without any noble aim, or, worse still, to gratify the animal nature, by indulging in mere sensual pleasures. Holiness forbids all this, and leads its votaries to a higher and purer use of these Divinely bestowed gifts. Holy people are led by the force of an internal spiritual life, to view their bodies as the temples of the Holy Ghost, and they cannot, therefore, live merely to eat, and to drink, and to dress; but they eat, and drink, and dress, to support and care for these temples, and keep them in order for the Master's use. They administer to the appetites and senses, and use the muscular forces, not for mere sensual enjoyment alone, but chiefly for merciful and benevolent ends. They live for God.

II. HOLINESS ADJUSTS ITS POSSESSOR TO ADVERSITY. The loss of money, of health and of friends, fall with crushing weight upon sinners and feeble Christians; but wholly sanctified persons' while they feel as keenly as others the loss, can cheer-

fully say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." If riches take to themselves wings and flee away, and they can no longer use this talent, they proceed to use their poverty. They feel that they have no more right to use their poverty to excite and foster envy towards the rich, or to gratify a disposition to murmur and pine, or to stimulate and nourish any other perverse disposition, than they had to use riches to nurse pride, or administer to the animal appetites. They feel that they should be always filled with the Spirit, and wear sunny faces and happy countenances in their poverty and toil, and thus show the power of grace to make them contented and happy in their reverses.

Similar statements must be made with regard to the loss of health and loss of friends. As health must not be used to pamper lust, so sickness must not be used to feed dispositions that are wrong. And as friendships must not be turned to the aggrandizement of self, so friendlessness must not be allowed to awaken and cherish malanthropy or hate towards men. But, on the contrary, as poverty may be used to display the power of grace, and develop personal holiness, so may sickness be used in the same way; and friendlessness to lead to "One who sticketh closer than a brother." What a perversion, therefore, of these dispensations, when they are allowed to lead their subjects to murmuring and sourness, thus rendering themselves miserable, and disagreeable to all around them. Holiness so adjusts to these reverses that they are cheerfully accepted, and used for the glory of God in disciplining self and saving others.—*Hidden Manna*.

"CHRIST never failed to distinguish between doubt and unbelief. Doubt is *can't believe*; unbelief is *won't believe*. Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness. Loving darkness rather than light, that is what Christ attacked."

BEAUTIES OF FRANCES HAVERGAL.

WHO shall tell our untold need,
 Deeply felt, though scarcely known?
 Who the hungry soul can feed,
 Guard, and guide, but God alone?

Blessed promise! while we see
 Earthly friends must powerless be,
 Earthly fountains quickly dry:
 God shall all your need supply.

ETERNAL LIFE.

BY REV. D. NASH.

MARVELOUS words! Who can comprehend them? The terms "immortality" and "eternal life" are not synonymous. The first signifies a deathless existence, but the other implies much more. In the second chapter of the epistle to the Romans, the apostle Paul represents the patient continuer in well-doing as seeking immortality, and declares *eternal life* to be his reward. The reward is therefore greater than the object aimed at, or it is no reward at all. It would not be difficult to conceive of circumstances in which immortality, abstractly considered, would be no blessing if it were a state of dreamy apathy, retaining, however, a recollection of what went before; or, still more, if it were a state of total misery, then we might at the end of our earthly course, with Job, choose "strangling and death rather than life."

But although the term immortality does not itself imply activity, or peace, or blessedness, yet it is necessarily included in the expression used by our Lord. It so far marks the final condition of the saints of God as to show that the original penalty is removed, and that the undying life which was given to man at first is restored, and that death is no more. "Christ hath abolished death, and brought life and immortality

to light through the gospel" (2 Tim. 1: 10). It is an existence not measured by day or night, or any epoch denoting change. If compared to a sun, it never sets; if to a river, the stream is never dry at the fountain-head. It is a condition in which death, or the cessation of life, is treated of as a great mystery.

This is the first thing implied in immortality. But "eternal life" includes much more than this, for it is not simply an everlasting extension of natural life, but the superadding of a new and spiritual state of being, and as such it is called "the gift of God through our Lord Jesus Christ." This state stands opposed to that in which all unrenewed men are, and to that darkness, misery, and moral apathy which is called death, meaning thereby the death of the soul.

Rev. Richard Watson says, "It is to be observed, that in the New Testament the term 'eternal life' does not barely signify perpetuity of being, but of that felicitous existence which springs from admission into the presence of God and from the fulfilment of all those promises relative to a future life which are made in the New Testament to the redeemed and saved." All creatures made in the image of God have true life only in fellowship with Him—wherever this life is absent there is death. Accordingly true life comprehends holiness and bliss, and that of death—sin and misery. The highest grade is the life which the redeemed live with the Saviour in heaven. The life *out of God* is eternal exclusion from communion with Him who is the great Source of blessedness.

These statements are borne out by the whole tenor of the Word of God, from which it abundantly appears that eternal life is not only *endless duration*, but a *happy existence*; and forasmuch as the Holy Ghost is the sole active agent operating between the Godhead and us, it is His work to bring it into our possession. It is called "eternal life" because brought from a source which is eternal, absolute—

ly. It dwells essentially in God, and is communicated to His people by the life-giving Spirit of God; for "The Spirit giveth life" (2 Cor. 3:6). The first manifestation is in grace, or that work of pardon and holiness which the Spirit works in us in this life, and while we are members of the kingdom of grace. Being still in a state of trial, we may, by fearful possibility, be alienated from this "life of God, although it is eternal and Divine in its own nature; for the emphatic phrase does not imply that when it is once conferred it is ours forever. In such a case, probation would cease.

While we are here below, the "life in Christ" includes that inward power by which sin is destroyed, enabling us to bear up under all evils, oppose all enemies, and pass over all obstacles that lie in our way to heaven. Then there is the exercise of the holy affections, such as love, peace, and joy, which have God for their object—affections which are immediately produced by the indwelling of the Holy Ghost, who abides with the believer in consequence of his affiancing in the sacrificial blood of Christ, and who sanctifies him thoroughly unto the Divine service. But when the state of trial is passed, and the body is raised from the grave, eternal life in the believer is manifested in its perfect condition; for it is only then that God is fully known. It is not only perfect but unalienable; it cannot pass away, for although its existence in the creature depends upon the will and power of God, yet His unfailing covenant has made it the possession of the saints forever.

Eternal life in heaven is the soul's highest state, and implies *activity*. It is true, heaven is spoken of in Scripture as a place of rest; yet this is viewed in relation to our state of earthly trial. It does not mean quiescence, for the blessed ones spoken of in Revelation rest not day nor night, but are ever repeating their trinal acclamations of "*Holy*." Indeed, absolute repose would be totally

inconsistent with the true idea of life. Life is expressive of energy, emotion, enterprise. If it be true in the life of grace, it is much more so in the life of glory, that "they that wait upon the Lord shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." Spiritual death is the utter prostration of those powers by which we serve and glorify God, and therefore the opposite to this is, the unwearied and effective use of them. Every thought is an intense thought, and every act an exalted act. It is righteousness not in idea, but in action; a state which requires a glorified body to be the partner of the soul.


Eternal life in heaven implies *fruition*. This was a word in very common use with old English divines, and it would be difficult to find one for the purpose which is more significant. If we understand it aright, it signifies the attainment of the ultimate object or end, for which a creature was created, or a faculty given. Now, eternal life is the fruition of love, for God is its object, the soul having the vision of His face, has *all*. "The pure in heart shall see God"—any thing greater or better would be a contradiction and could not be understood. It is the fruition of *joy*, and far more, the cup is not only full but runneth over, and yet eternal life is only tasted after all. It is the fruition of *desire*—that is, it is all that desire can grasp, for even if the faculty enlarges, the object is coeval with the enlargement, every power engaged to the fullest extent. The last emblematical vision of eternal life was a river, clear as crystal, proceeding from the throne of God and the Lamb. Therefore, to draw near to the fountain head of this glorious stream is to have in the soul the full fruition of the life of God. "He that believeth on the Son hath everlasting life"—that is, he has it now as a believer; but "when He, who is his life, shall appear, he will be like Him, for he will see Him as He is."

BEAUTIES OF FRANCES HAVERGAL.

NOW I see! But not the glory,
 Not the face of Him I love,
 Not the full and burning story
 Of the mysteries above;
 But I see what God hath spoken,
 How His well-beloved Son
 Kept the law which man hath broken,
 Died for sins which man hath done—
 Dying, rising, throned above,
 Now I see that God is love.

"INSTANT IN SEASON."

BY MRS. M. N. VAN BENSCHOTEN.


 SUMMER, with its long, sweet
 days and lingering twilights,
 was slipping into September,
 when one calm Sabbath evening
 a little company gathered for the
 six o'clock class-meeting. There
 was to be no preaching service, so that
 we had more than the hour to spend in
 glad, sweet testimony for our Lord.

The gray-haired leader, a most devout
 Christian, earnestly besought the pres-
 ence and blessing of God. Quietly he
 passed from one to another, pressing up-
 on each the tender inquiry, "How is it
 with your soul?"

At length he came to a fine looking,
 intelligent lady, whose face was not fa-
 miliar. "My friend, have you a word
 for Jesus?" She arose, and with a few
 words told us, that she was not a Chris-
 tian, but sincerely desired to give her
 heart to the Lord, and asked the prayers
 of God's people. The leader addressed
 a few words of encouragement to her,
 and passed on.

A Christian worker who was present
 had heard the words distinctly, and her
 heart bounded with joy. A soul seeking
 the Lord! Joy in heaven over one sin-
 ner that repenteth! She wondered that
 prayer was not immediately offered, and
 as the meeting closed, she stepped up to
 the stranger and kindly inquired,

"Did I understand that you are not a Christian?"

"Yes, I have never professed religion."

"But you said you wanted to love the Lord."

"O yes, I do, most truly."

"Then will you tarry with me a few moments after the others have gone?"

"Very gladly," she replied.

As the last friend passed out from the
 little church, the Christian lady said,
 "Come with me into this little classroom.
 I am at home in the church. The doors
 will not be closed for some time, and in
 here we can have a quiet talk."

Then soul met soul. One earnestly
 seeking salvation—the other as earnestly
 pointing the way to the open fountain.
 They knelt to pray, when the seeking
 soul cried out in an intensity of desire,
 "Save me, O Lord, *save me!*"

The twilight deepened, but still they
 lingered when, suddenly, like a gleam of
 sunshine, light broke in upon her soul,
 and then triumphantly she cried, "Jesus
 is mine!"

She united with the Church, and was
 very faithful in attendance upon all its
 services, and seemed to be rapidly passing
 "from grace unto grace."

Some three months passed, when dis-
 ease laid its heavy hand upon her in a
 painful, lingering illness. Patiently she
 suffered; "The Saviour never leaves
 me," she said. "He fills me with joy
 and peace. I try to pray, but my mind
 wanders so soon, I do not put in the
 amens any more, but after a little I go
 right on again."

As the end drew near, she desired to
 be baptized and to receive the sacra-
 ment of the Lord's Supper. From that
 time her prayers seemed turned into
 praise, and soon after she passed away
 in great peace.

THE tears you shed will be changed into wine,
 which you will drink with inconceivable delight
 in heaven: or they will become pearls, and adorn
 your crown in the life eternal.—*Sel.*



"Thy testimonies also are my delight, and my counselors."—*Psalms 119; 24.*

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS IN THE FAMILY.

CENTRAL THOUGHT.—"God setteth the solitary in families."—*Psa. 68 : 6.*

STATEMENT.—"The whole social fabric is based on the grouping of human beings in families; an arrangement which is in harmony with all the conditions and wants of human life, and which tends to foster those habits and affections that are essential to the welfare of mankind. A prosperous community must be an aggregate of happy families; there being little true happiness in the world that is not intimately connected with domestic life. The formal bond of the family is marriage; and an essential condition of its right development seems to be a distinct abode, which shall not be a mere shelter, but a house or home, affording a certain measure of comfort and decency, according to the standard prevalent in the community."—*International Encyclopedia.*

For the highest and truest ideal of the family we must look to the Church, especially to the purest and best circles of the Church; not necessarily the most wealthy or the most cultured, but those in which "Holiness to the Lord" holds the most commanding sway. What are some of the chief traits of holiness in the family?

I. A SANCTIFIED CONJUGAL LOVE. "The basis of the Christian family is Christian marriage, or monogamy, the exclusive union of one man with one woman. The deepest ground of this union and its true aim, without which Christian marriage and family are impossible, is the conscious unity in Christ, or in the love of God in Christ."—*McClintock and Strong.* When the love of God in Christ is "made perfect" (1 John 4:17, 18), sanctifying the tender conjugal love of hearts thus united, what a sweet restfulness of mutual confidence comes to each, accompanied by a spirit of sympathetic helpfulness which knows no bounds but that of the impossible. When Paul would give to our finite conception the tenderest and most expressive illustration of the Divine love of Christ to the

Church and her holy responsive love to Him, he selected for such illustration the sanctified marriage relation. (Eph. 4:22, 28.)

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"And all thy children shall be taught of the Lord."—*Isa. 54 : 13.*

II. THE EARLY CONSECRATION AND EDUCATION OF CHILDHOOD IN THE HOME. "Lo, children are a heritage of the Lord" (Psa. 127:3)—implying at once that they are from the Lord as His loving gift, and belong to Him as His rightful possession. The dedication of them to Him carries with it the double acknowledgment of His kindness in giving them, and the justice of His claim upon them.

This dedication should be both early and continuous. The instituted symbol of it is baptism in the name of the holy Trinity, a symbol which, though not expressly commanded as to children, is yet clearly warranted by the essential relation to Christ of all un sinning children as belonging, by redemption, to "the kingdom of God" (Mark 10:14); by the commission of Christ to His disciples to "make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Ghost" (Matt. 28:19); by the apostolic practice of baptizing households, almost certainly including children (Acts 16:15, 33; 18:8; 1 Cor. 1:16); and by the substitution of baptism for Jewish circumcision, as the permanent initiatory rite of the Christian Church, a substitution not indeed expressly ordained, but reasonably certain. Can the solemn, devout consecration of children to God in this holy ordinance, accompanied by special prayer and faith, fail of bringing to them a special Divine blessing?

Moreover, the sacred obligation taken by the parents to instruct their children thus baptized in "the nature and end of this holy sacrament," etc., must go far when conscientiously observed, toward securing their proper religious education—an education not now left to general consideration, but expressly binding upon the parents by their special vows.

It is thus that Christian parents may imitate the beautiful example of Hannah, the devout mother of Samuel, concerning whom she said, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. 1:28). That early consecration of

him to God with appropriate ceremonials, and fully concurred in by the father, was an expressive type of that early and unreserved dedication of their children to the same God, which every Christian parent may and ought to render.

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—“Choose you this day whom ye will serve, . . . but as for me and my house, we will serve the Lord.”—Josh. 24 : 15.

III. A CONSCIENTIOUS, DEVOUT ATTENTION TO FAMILY WORSHIP. It is noteworthy that the same word in the Hebrew and also in the Greek, stands for both service and worship; so that when Joshua uttered the language of the Central Thought, he doubtless meant to imply by the one word “serve,” both the worship of the lips and the service of the life, prompted by “a free choice of will and the energy of right affections.” This certainly embraces the idea of family worship, not on Sunday alone, but on every day of the seven. By how many thousands of Christian heads of families is this neglected, obliging the sad confession that family worship among Church members is the exception and not the rule. Can any truly consecrated man or woman, standing at the head of a family, do otherwise than regard and practice this worship as at once a sacred duty and a blessed privilege?

Much depends upon the spirit and manner of performing this service. Too often it is done hurriedly and carelessly. Each member of the family should be enlisted, as far as practicable, in the Scripture readings and singing, and occasionally at least, in the praying also. Every exercise should be conducted with reverent, devout cheerfulness, avoiding all flippancy on the one hand and dull tediousness on the other.

The wholesome influence of true family worship is beyond computation. This influence is felt by the parents themselves in a quickened sense of responsibility, and by the children in a clearer perception of their privilege, and a deeper conviction of their duty, regarding an early devotion of themselves to Christ.

Herein the writer speaks not less from his own experience than from a long and careful observation. The seven sons and two daughters of his father's house, grew up amid an atmosphere of praise and prayer at the

home altar, and all of them were early saved and gathered into the Church. One of them is translated, besides whom all the rest live to cherish a sweet remembrance of that home altar, and to feel its blessed, hallowing influence as it comes floating down to them through all the years of the past.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—“For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord,” etc.

—Gen. 18 : 19.

IV. A HARMONIOUS ADMINISTRATION OF FAMILY GOVERNMENT. Nothing perhaps is more disastrous to the well-being of a home, than disagreements between those to whom God has committed the delicate work of home government in the training of children. The Bible everywhere assumes their need of training. This is clearly implied in the Central Thought, and in such other passages as these: “Honor thy father and thy mother” (Ex. 20 : 12). “My son, hear the instruction of thy father, and forsake not the law of thy mother” (Prov. 1 : 8; cf. 6 : 20). “Children obey your parents in the Lord; honor thy father and thy mother,” etc. (Eph. 6 : 1; cf. Col. 3 : 20). The declaration and enforcement of “law,” literally, *direction*, in the home, belongs jointly to the father and mother, while obedience is the corresponding duty of every child. “Who is sufficient for these things?” What harmony of purpose and endeavor, what soundness of judgment, what gentleness yet firmness of spirit, is here required! Here, if anywhere in all the realm of domestic life, “the wisdom that is from above, first pure, then peaceable, gentle, and easy to be entreated, . . . without partiality, and without hypocrisy” (James 3 : 17), must hold unfaltering sway in order to the highest and best results; and this wisdom is but another word for a sanctified heart and a holy life. The dominance of this wisdom in a home, may not always blend the views or opinions of the parents, but it will always harmonize their principles and aims, and give shape to their united policy in the government and education of their children. Such parents, relying on the declaration that “The promise is unto you and to your children” (Acts 2 : 39), have a clear right to expect the early salvation of their every child, and ought to be satisfied with nothing less.

PULPIT TOPICS FOR MARCH.

BY REV. JOHN PARKER.

GRIEVE NOT THE SPIRIT.

Sabbath, March 4th.—Eph. 4: 30.

I. This is an admonition to believers, the sealed ones in Christ. The Holy Spirit is always revealed as a Person, with all the functions and activities of Divine personality. He is not therefore an influence or a sentiment. As believers, we are in personal contact with Him, to please or grieve Him.

II. All His revelations to the believer tend toward and relate to Holiness. His abiding work is identified with spiritual whiteness and usefulness (Psa. 51: 7-13). He is promised to make religious duty and responsibility a pleasure (Ezek. 36: 27). He is the source of every pentecost. He is the revealer of Christ and His truth (John 15: 36). He produces in us "goodness (Godness), righteousness, holiness, truth," etc. (Eph. 5: 7).

III. To be indifferent or in opposition to His nature and mission will grieve Him. To presume to be less than holy will grieve Him.

KEPT.

Sabbath, March 11th.—1 Pet. 1: 5.

I. How make this power available to my keeping? I must be in harmony with God, my nature made pure and my love perfect, my will in glad consent to all He requires. *This is Holiness.* "Sanctified by God the Father and preserved (kept) in Jesus Christ." (Jude 1). In so far as I am less than sanctified I am unsheltered by His wing.

II. In my keeping by His power—what is to be overcome on my behalf?

1. The vigilance and vileness of Satan. He is the prince (or king) of the power that fills the air. A terrible foe (Eph. 6: 12). But believers are fenced in by the power of God (Job 1: 10), and by angel watchers (Ps. 34: 7).

2. All occasion for spiritual disquiet—then the peace of God shall keep or garrison your hearts (Phil. 4: 6, 7).

3. The mind must be stayed on God (Isa. 26: 3). That is, act in all things in reference to His will. Refuse to drift.

III. What co-operation on my part is expected? My faith, which is as my hand. His power is His hand, holding me—not

I holding Him. Who shall separate us? Keep myself pure, unspotted from the world.

SAVE SOME.

Sabbath, March 18th.—1 Cor. 9: 22, 24.

I. God wants to save men. The foundation truth of the Gospel is that men are lost. Its great errand is to save men.

From what would He save them? From all the hurt of sin, etc.

To what would He save them? A new creature, the spiritual product of the special creative energy of a holy God. To conformity and fellowship with Christ.

II. He will save men by the use of means—Not any kind of means, nor as the result of means—but by means that will convey saving truth, which can be used by the Holy Spirit for conviction and salvation.

III. He would have us use these means—

1. To awaken the interest of a godless world. 2. To express our loyalty to His truth and our interest in its success. 3. His plan is that one man shall save another—have you done it? 4. The recompense awaits your fidelity. Men are perishing at your door.

BE FILLED WITH THE SPIRIT.

Sabbath, March 25th.—Eph. 5: 18.

I. To be filled with the Spirit, you must be first emptied of self. *This is your work.* Therefore yield yourself to God as one who is alive from the old death of sin. Crucify the affections and lusts. Separation—consecration—the crisis hour—have you reached it? Every successful Christian has his Gettysburg fight with self—have you had yours?

II. The filling is God's. Meet His commands with a glad response, and He will do it. It is more than privilege—the obligation is as binding as the ten commandments. It is the Divine measure of deliverance and satisfaction for you. Less than this is disobedience: it will leave you weak in the presence of duty, temptation, and appetite.

III. It is also your present privilege. "Be filled" now; do not plan for future fullness and victory. "Be filled"—the Church needs your best conditions.

Till then you will be conscious of incompleteness—you will not be holy.

Till then you will not make the saving impression on other hearts, which God asks of you.

PRAYER MEETING HELPS

FOR MARCH.

First Week—PIT, ROCK, AND SONG. (Psa. 40:1-3.)

1st. *Before Conversion.* In the pit, dark, miry, helpless. I waited—I cried. I had nothing but need, wretchedness, and a cry. God asks no more, *poverty, purpose, and prayer*, these recommend me to His mercy.

2d. *In Conversion.* "He inclined,"—was listening for my cry. "He heard me." "He brought me up" from darkness to light. The relief was radical,—a complete answer to my cry and the complement of my need. From darkness to light, from all the hurt of sin to the help and healing that saves and satisfies.

3d. *After Conversion.*

A rock experience. He did it. Out from miry uncertainty to rock-assurance.

He established my goings.

My heart all aglow with joy. His Spirit has begun the new life within me, and given me occasion for new praises—a new song, not the silence of policy or fear.

The godly impression I shall make.

"Many shall see it, and fear, and trust in the Lord." See my shining for Him, and seek like deliverance.

Second Week—YOUR VINDICATION. (Psa. 37 : 6.)

"As the light"—the rising of the sun.

"As the noonday"—its full glory.

Thy vindication shall be like that. He will cause men to see your reality, integrity, and truth. Righteousness has God on its side, and is sure to win. Therefore do right, trust in Him, and wait

1st. *As the light.* The sun rising is day out of darkness. The revelations of a new sunburst. The scattering of all mist, suspicion, and doubt. The night was long, you waited in conscious integrity and patient hope, for His vindication. It came. You had suffered from misjudgments, suspicion, slanders—but He, the source of righteousness, revealed yours.

2d. *Thy judgment*—different meaning from the *judgment*. Here it means, thy *deservings*—that men shall come to see that wrong has been done thee.

3d. *He will do it.* Therefore, be strong, patient, courageous, faithful, full of hope.

Third Week—HOLD ME. (Psa. 119 : 116, 117.)

There is no hope to him who prefers a life of sin.

Think, of sin's present blindness, its pollution, and of its future destiny.

1st. Hope, desire and expectation spring immortal from "His Word."

No man hath hope apart from its teachings.

The Psalmist's hope was related to it. So is yours.

It is safe to test your hope by the Word.

2d. *Only safe in God's hands.* "Hold me." My path is slippery—my enemies many—my nature perverse, and my eyes blinded to the truth.

"Thou hast holden me by my right hand"—not I Thee. Thy love, not mine, is my reason and hope of safety.

The results will be—

"I shall live"—spiritual life.

"I shall be safe," because I have respect to Thy statutes.

"Not ashamed of my hope."

My life will suggest Thy Word as the source of my life and strength.

This should induce—

Watchfulness.

Reverent regard for The Word.

Tenacious grip on my hope.

Fourth Week—A GODLY LIFE. (Psa. 50 : 23.)

I. *A much-needed corrective.*

"Whoso offereth praise," etc. That is, if he does the one properly, he will do the other acceptably. God does not want our words of praise without a life of praise. So that acceptable thanksgiving requires a devout and godly life.

—Thanksgiving must be of the heart, or it is mockery, and tends to hardness and to blindness. Hence He prefers silence to song unless it be the music of loving obedience. "Obedience is better than sacrifice." "The willing and obedient shall eat the good of the land." "Bring no more vain oblations," etc.

II. *A measureless motive.*

"To him that ordereth" (disposeth his way, *see margin*, that is, adjusts his life to my will), "To him will I show" my greatest mystery and mercy, "the salvation of God."

Loving obedience brings living illumination on all matters relating to His salvation.

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10:2*.

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR MARCH.—“*Let all your things be done in charity.*”—1 COR. 16: 14.

PROMISE FOR THE MONTH.—“*It is a faithful saying: For if we be dead with him (Christ), we shall also live with him.*”—2 Tim. 2: 11.

“We have laid up our love and treasure above,
Though our bodies continue below;
The redeemed of the Lord, we remember His word,
And with singing to Paradise go.”

SPRING BLOSSOMS.

“*For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.*”

—Solomon's Song 2: 11, 12.

WE greet you, dear friends, in your homes, this first month of Spring. The winter has been severe. Its fierce winds have swept over us—its chilling rains have descended, and all nature has been bound in icy fetters. But it is over and past. The streams have burst their chains. The genial rays of the sun are upon us. The balmy breath of Spring is delightful. In a little while the trees will be full of blossoms, and all the land will be covered with brightness, and beauty, and life. All hail, beautiful Spring-time!

Is there not something to learn here? Do we not find truth blossoming out before us? Most assuredly. It teaches us

1st. That the soul's winter as well as that of nature, should be over and past. Sin spreads its cold, bleak, deathly winter over the soul. How drear, and dark, and desolate! No sign of life or beauty, or bird on joyful wing. But grace can change the scene. It can introduce the light and comfort and songs of spring-time. Parents, seek to have these blessed things realized by your children in early life. It is a mistake to think that very young children may not be converted. At three years of age there have been instances of clear, unmistakable conversions.

Wait not until sin has made its deep imprint upon the brow, and seized all the tender feelings of the heart with its icy fingers. No! Jesus wants the children for Himself. It is written, “Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies.” Wonderful statement! And yet it is in exact keeping with the economy of grace. “He hath chosen the weak things of the world to confound the mighty.” Make haste, then, to get the tender lambs into His fold. Let them early learn the way to the green pastures and to the fountain of living waters, that they may not drink of earth's muddy streams.

2d. That the blossoms of grace should plenteously adorn the home-circle. Here is an appeal to the parental heart. Has there been any overshadowing, and checking of the growth of the heavenly graces? Now, then, there is a call for fresh outpourings of the life Divine, and more beauteous unfoldings of the graces of the Spirit. It is marvelous how quickly and how abundantly the spring-time blossoms start into life, overspreading the orchards, and making the choice fruit-trees of the garden charming to the eye.

Shall it not be so with our souls, and with our home-life? Shall not love, and gentleness, and meekness, and humility, and patience, more brightly adorn us?

Letter to the Children.

BY PHEBE M. ANNIN.

THE CITIES OF REFUGE.

DEAR little ones: Let us thank our loving Heavenly Father, who has been so good to us, in sparing us to have another talk together. I have been thinking that perhaps you would enjoy hearing something about the “Cities of Refuge” that the Bible speaks of, (for we know that there is nothing in that blessed Book that is not strictly true.) Long years ago, even before our Saviour was born into this world, in Jewish times there were appointed cities of refuge for those who unintentionally killed any one. The slayer of another could hasten, and even though the relatives of the one who was killed were after him, yet if he could but step into his place of refuge, he was safe. Let us stop and listen to him, as we imagine we can hear him talking to those around him: “Thank God I am here! I did not mean to harm that innocent man. I had no malice against him. I am so sorry it happened; if I had

really meant to harm him, I could never have admittance to this dear refuge. *Thank God I am here!*"

Dear children, if this man was so thankful for his place of security for bodily safety, how much more should we be for *our* refuge in *Jesus*! He saw we could never save ourselves from the guilt and power of sin, and so "He gave himself for us."

"O for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

He longs for us, even for you, dear little boy or girl, to come to Him and be saved. He loves the children, and do you not remember, when He was on earth how He gathered them around Him and said, "Suffer little children to come unto me, and forbid them not." His precious blood was shed as much for you as for any one older. You may ask, "How can I come—I cannot see Jesus?" Well, say to Him just what you would say to your dear mamma and papa. He hears you, and O, how glad He is when you do come! *Will you?* Do not put it off. You can be a better scholar and a better child at home if you are the Lord's own dear little one. May He help each one of you to decide for Him *just now, just as you are.*

THE TRY COMPANY.

PEARL TEXT.—"*Great is the Lord, and greatly to be praised; and his greatness is unsearchable.*"—Psa. 148:3.

A SONG PRAYER—

"Thou, my God, art good and wise,
And infinite in power;
Thee let all in earth and skies
Continually adore!
Give me Thy converting grace,
That I may obedient prove;
Serve my Maker all my days,
And my Redeemer love."

We are encouraged in learning that our young friends are giving attention to the exercises proposed in this department. They will find it to their profit to do so. Let every member of the "Try Company" commit to memory the *Pearl Text*, the *Song Prayer*, and the chapter designated. Store your minds with the precious truths of the Holy Bible.

LETTERS.—Alice Francis, of Holly Springs, Ia., sends us the following names for the re-organized Try Company: Ellen Emalita, Victoria Elnora, Geo. Walter, Sarah Esther and Amy Isabel Francis, with herself.

Mary Sarah Galland, Tigerton, Wis., has committed to memory Isaiah, 12th chap. and hymn 1,074.

Herbie E. Blanchard, Grant, Wis., wishes to continue a member of the Company, and says "she will try harder to do right this year than last." Nettie F. Tyrrel, of East Alstead, N. H., writes in a similar manner.

EXERCISES FOR MARCH.—Commit to memory the Second Psalm, and hymn No. 724 in the Methodist Hymnal. Let us hear from you, as to what lessons you learn from the Parable of the Prodigal Son (Luke 15; 11-32).

LOVED ONES GONE BEFORE.

[NOTE.—Let notices reach us within three months after the time of the friend's departure.]

FRANK LEEMAN, of Caldwell, Mich., closed his earthly career April 19th, 1887, aged 24 years. He was born in Sharon, Mich., June 15th, 1863. He left his early home in the spring of 1886 to go to Missaukee County, where he purchased land and built for himself and young wife a comfortable home. He was taken ill on the very day they expected to take possession, and in a short time was removed from earth away. He was converted but a few months before leaving home, and united with the Methodist Episcopal Church. He dearly loved *The Guide*. It had been sent to him by a friend, and he loaned it to his neighbors. He was disappointed in not being permitted to occupy his new home, but he calmly acquiesced in the Divine will, saying, "*he was ready to go.*" He was a devoted Christian, a kind husband, a good neighbor, and respected by all.

LYDIA HUNTER was born in Indiana Co., Pa., May 4th, 1824, and closed her earthly life in Mitchell, Kansas, August 26th, 1887. She was brought up a Presbyterian, and at an early age united with that Church. She was thenceforward a faithful Christian. While teaching school in Clearfield Co. she became acquainted with a number of earnest Methodists, and in a revival she was wonderfully baptized of the Spirit. She had married a member of the Presbyterian Church, and continued in that fellowship, but often attended Methodist revival services. After the death of her husband, she united with the M. E. Church. Through the study of the Scriptures and the reading of *The Guide*, she was led to trust in Christ for full salvation, and afterward testified thereto, as she found opportunity. For years her place at the public and social means of grace was never vacant, except providentially hindered. At the last she was a great sufferer, but never murmured. When her pastor asked, "Mother, have you no fear respecting the future?" "O, no;" she replied, "only rest, and Christ, and friends await me—all is light, light, light!" Her departure was a Christian triumph.

JAMES HANER, of Stoughton, Wis., passed from earth to heaven Sept. 13th, 1887. He was converted when twelve years of age, and united with the M. E. Church. He was married to Miss Salome Chidester, of Middlefield, N. Y., who was his faithful companion fifty-six years. They removed to Wisconsin in 1845, settling at Hanerville, which took its name from Mr. Haner. He was a faithful member of the Church. Having served his day and generation, he sleeps in Jesus.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13 : 15.

"I will praise Thee—

Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing three verses of the 585th hymn, commencing—
"I ask the gift of righteousness,
The sin-subduing power," etc.

At the close of which a large number of requests for prayer were read by Rev. Geo. Hughes, who also extended an invitation to any present who desired prayer for themselves or for their friends, whereupon a number of persons arose and signified such desire.

Mrs. Palmer said, Really, we have so many desires, but if we have, there is One who can fill them all. For myself, I desire that the dear friends who have come here for strength and help and comfort, may receive illumination. I desire the illumination myself. O, that we may open our hearts and let the blessed Spirit come in and illuminate and inspire us! Shall we not look for this now more than we have ever done? I expect to improve in this heavenly school. Let us expect and seek to get more and clearer light than we have ever had. This meeting, as well as our whole life, is a kind of school, and the final day of graduation will come—will it not? Let us get new strength and glorify God here. We know that God can literally answer every petition that has been presented here. But He knows best. Sometimes He has known it to be best that our prayers should not be answered. I have thanked the Lord a hundred times in my life that He has not answered my prayers, because it was not best for me. Let us be patient if the answers do not come just as we expect, and believe that they will exactly accord with our need. I think we need quickening here to-day; I know I do.

Prayer was offered by Rev. Mr. Ross, missionary in South America, after which the hymn,

"Guide me, O thou great Jehovah."

Mrs. Palmer.—Now we will hear what God our Father will say to us. Let us listen while God

himself speaks. I will read a part of the second chapter of Hebrews. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." And then, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" We tremble for those who are daring to neglect this great salvation, so dearly purchased for us. O, that the blessed Holy Ghost would give to these dear ones the clearest consciousness of their peril! It requires a positive decision. We must decide, or we let slip the opportunity. O, how often does it come to my mind, if God be God, *serve Him*; if Satan, serve him. Is it not more manly and noble to acknowledge our Master? Here is a point upon which we need prayer, that we may understand the preciousness of this salvation. "This great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." I was thinking to-day of these words: "Which at the first began to be spoken by the Lord." How beautifully and sweetly He presented the greatness and completeness of His salvation to us! "Jesus, who was made a little lower than the angels, that he should taste death for every man." He died for all. "That they which live should not live to themselves, but unto Him who died for them." Let us give ourselves *wholly* to Him. What is living to ourselves? Who is it that liveth to himself, and makes God's work secondary? Blessed Lord, give us the light we need! God delivers not only when we come to pass over, and put on our immortal bodies, but He delivers even here. Have we not much to give us courage? God has not only given us His promise, but His oath, that He would deliver us out of the hand of our enemies. If we are faithful we shall prevail. Shall we not accept *His* word, and realize this great salvation? Let us take courage this afternoon. Let us have faith in God. Let even the feeblest one resolve, I will trust in Him; I will present myself a living sacrifice; I will do it *now*, not in my own strength, but in strength Divine. Let the dear ones who arose desiring a clean heart take courage, and come to a decision *this* afternoon. Our God will help us to see our need if we ask Him. Do not depend upon the prayers of others, but say, "Lord, here am I; use me!"

OUR FATHER'S WORDS.

Rev. Geo. Hughes.—God has in His providence given us a beautiful winter's day—so much so that a large company of His children are gathered here this afternoon; and many are here to find Jesus, I fully believe. Our beloved sister gave us

a very peculiar invitation in her reading this afternoon. I hope you all noticed the terms of that invitation. She said, "Let us hear what God, our Father, has to say to us." This invitation fell upon my heart very peculiarly. Of course they must be words of love, because our Father is infinite love; they must be words of light, because "God is light"; and they must be words of salvation, because "God is our salvation." Therefore, let us all sit here this afternoon, in the presence of God our Father, and take His words to heart. O, it seems to me that this is an hour for solemn consideration by two classes of persons who are now before the Lord—those who are here seeking sanctification, and those that are truly sanctified. Let us who are sanctified solemnly consider whether we have not, on many occasions, let slip some of the words of our Divine Master, so that we have not measured up fully to the standard of perfect sanctification. If so, we need to be humbled, and to pray that we may be more thoroughly fortified with grace, so that we may the better and more adequately realize the import of the beautiful words of life that come to us from heaven. And if there are those here who have not yet gone to the fount of cleansing, they have reason to ask if they are not letting blessed opportunities slip through their fingers to the undoing of their souls. One of the greatest mysteries I have to grapple with in this life is how a truly justified person can neglect to go to the fount of cleansing; how one who has tasted of the power and glory and salvation of God should hesitate to lay hold of the second grace—the grace that full salvation brings. But I marvel more about myself than anybody else, that I should have so long walked through life, even as a Christian minister, without coming up to the measure of being entirely sanctified. The retrospect is not to me a pleasant one, but so it is. I cannot call it back; I wish I could. But, thanks be to God, I am fully saved to-day.

Singing, "*He ever lives above.*"

DEADNESS TO SELF.

Mrs. Dr. Lowrey.—I find myself this afternoon possessing an intense longing of soul to be more like Jesus; to be entirely dead to self. The depth seems to be so deep, and the height so high, and yet I find myself striving to attain it. I tried to introspect my life. I think I can say, The will of the Lord be done in all things. I know that I am fully consecrated to Him, and He is very, very precious to my soul. Still, I am not satisfied. I am admonished every day, almost, that I will soon be left with very few of my friends; they are all passing on before, like our dear sister Peck who so suddenly left us. Very soon, too, the message may come to me. I want

to be a ripe sheaf, ready for the Master's garner. The Lord is teaching me some very precious lessons, and I want my remaining days to be spent in His service.

ALL THE LORD'S.

Brother Smith.—Just where I am now sitting, ten years ago, I heard the Word—heard what we now have been listening to. I fell in love with it. I did not then know what I came here for. The Scripture lesson was this: "Into thy hand I commit my spirit, for thou hast redeemed me, O God of truth." To me these words mean a great deal. They mean everything. I am perfectly astonished at God's revelations to me; and I do now, without any reservation, commit my spirit into His hands. I do it with real comfort to my soul. When I came here before I could not do this. It is a perfect luxury, brethren, to be in God's hands. I now say again, Lord, I do place myself in Thy hands, to do Thy work in me. As long as I live I will tell to others what God can do for us when consecrated to His service.

PRAYER ANSWERED.

A Sister.—Four years ago I asked prayers here for our Church, and I have never seen anything like the power that has swept through that Church since that time. I shall never, so long as I live, forget two weeks ago to-night. Here I used to come to listen and find out what you were talking about. Here I found what conversion was. I was conscious of a terrible lack in myself, and on that Tuesday night I resolved to wait no longer, and I went to the altar, and the moment I did so I felt that what I was fighting against was gone. I have cause for thanksgiving for my Church and myself. I ask your prayers for our beloved pastor (Dr. Peck) in his great bereavement in the sudden death of his wife.

Singing, "*I need Thee every hour.*"

Sister Markley.—I feel it a blessed privilege to be here. Seven weeks ago I attended this meeting, and then went South to spend the winter,—but the Lord has sent me back again, for His own wise purposes. Going down to South Carolina, and seeing the condition of the colored people there I said, O, what a work is here to be done for the Master! I feel that He has called me to do a special work for Him, and I ask you to pray that He will open a proper field for me.

FULLY CONSECRATED.

Rev. Bro. Ross.—When here before I remember saying that in going to the field in South America I had counted the cost. God has been teaching me still more what it meant. I went out for God with a full heart, and He has been filling my hands and enlarging my heart. I have been walk

ing with God. I wish I could tell you how grandly God can save and how He can keep. The Lord is searching me and proving me. With all my modesty and humility I say that God has found me true. I have learned the secret—it is *abandonment*. I know what it means to be *disentangled*. Glory be to God!

Singing, "*He leadeth me.*"

Rev. I. M. See.—The theme of this meeting is the blessed realization of the presence of God. Our looking to Him is a complete relief from looking to ourselves. Glory to His precious name, we may cast all our cares upon Him. "Thou wilt keep him in perfect peace whose mind is stayed on thee." I long ago found that He might be the keeper and I the kept. God's keeping is love, and His love and providence may be relied upon in every case. Beloved, the dear Lord gives you some very blessed realizations of heaven in getting a sight of Him. You sang "*He leadeth me.*" Do you believe it? His promise keeps us to the end. His keeping is no slavery, but it is rapture. Now, beloved, let us all leave ourselves, let us throw our burdens down at Jesus' feet.

ANYTHING OR NOTHING.

A Brother.—Glory to His name, I am just willing to be anything or nothing for the Gospel of Christ. I have the faith of love. This has been a glorious meeting to me. My soul has gone out to everything that has been said. I am never disappointed. I love to be in the hands of the Lord. I long to see the kingdoms of this world become subservient to God. I know that I am one with Christ.

Singing, "*O, bliss of the purified.*"

A Brother.—I want to praise the Lord for His precious grace. We know we have given up all for Him; so there comes that sweet peace and rest and joy which alone come from salvation by our Lord Jesus Christ. I do not know why I came to this meeting, but I praise God that I came. The message that our sister read came to me, and her words, "Let us hear what God our Father has to say to us," strongly impressed me. This is a wonderful salvation, brothers and sisters, that Christ has purchased for us.

DANGER OF NEGLECT.

Rev. Dr. Lowrey.—How shall we escape if we neglect this great salvation? O, let it not be neglected! This is a graded school, and we are here in the higher departments. We are here for a very great and full salvation. We come together under the conviction that it is not enough to be converted and join the Church; not enough for us to have a common experience, but we are called upon

to secure a great salvation. There are more being lost for carelessness than for crime. Let us see to it that we do not range ourselves with the neglecters of this great salvation. Put yourself right into the hands of the Lord, and say, Go through me, soul and body, and sanctify me. Let us put ourselves to the work of drawing nigh to God, and He will draw nigh to us. There will be an intercommunication between God and our souls.

A Brother.—I know that I am serving a wonderful, loving, and most gracious God. He knows all about me—I know a little about Him. Glory be to His name!

Singing—"Take my poor heart and let it be," etc.

Mrs. Palmer.—I do want to hear people say this afternoon, I will leave nothing undone to find Christ and His righteousness. Let your lips speak your hearts' longing, and come to Him.

ALL THAT GOD REQUIRES.

Rev. A. McLean.—Let us give ourselves wholly up to the high duty of doing all God requires of us. There ought to be no friction between our will and God's. This want of harmony brings sorrow. It is only in perfect obedience that we find sweet rest and peace. We should be like sponges. A sponge is made for a purpose. It is made to be receptive. It will hold aquafortis or vinegar or pure water. What a pity that so many minds take up the aquafortis and vinegar, instead of the pure water! They take up whatever they come in contact with, and all they can give off is what they have been receiving. The Lord wants us to be emptied of self, and then to be filled with Himself.

A Sister.—I have had so many blessed answers to prayer that I cannot help praising the Lord.

A NEW LIFE.

A Sister.—Years ago, when I gave myself up to the Lord, there seemed to be such a separation from all earthly things. It was as if I had completely gone out of myself. There was, indeed, a new being, and I found that it was the new life, and it seemed that I could understand something about what Paul meant when he said, "Ye are dead, and your life is hid with Christ in God." If our dear Sister Palmer's prayer were answered this afternoon, this city would be turned upside down. O, if all of us would be just as God would have us be, we would drop self and let God have his way! When we touch God, we touch something that is real—Divinely real.

After a few remarks by Mrs. Palmer, and singing the consecration hymn, "*Lord, in the strength of grace,*" and prayer by Mrs. Palmer, the meeting closed with the benediction by Dr. Lowrey.

OUR SOCIAL MEETING.

THE WORD.—“By him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.”—Heb. 3:13.

THE SONG.—

“I will praise Thee;
Where shall I Thy praise begin?”

Wonderful Revelation.—Rev. B. F. Weatherwax. The Lord has made known to me, by the revelation of His will, of late, some of the most wonderful things that I ever dreamed of. “Now unto him that is able to do exceeding abundantly above all that we ask, or think, according to the power that worketh in us: Unto him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen. His prayer in Ephes. 3:14 has been answered in my case. He caused me to see the desolation of Zion and the cause of the same, and then referred me to my vows to the Church and the ministry, drawing my attention to Mal. 2, and asking me to be His mouthpiece. When I consented, a stream of salvation flowed through my soul. All on fire with Jesus’ love! Salvation, salvation, SALVATION! Tell it everywhere; tell it to the ministers; tell it to the Church; tell it to sinners, and especially to that man nearest hell. Tell all men that God calls to holiness, not uncleanness, and then tell them how to obtain it. I never had such liberty in preaching the Word. The Holy Ghost is Teacher, Guide, Wisdom, Righteousness, Sanctification, and Redemption. Hallelujah!

Shut in with Jesus.—Minerva A. Jones, Fresno, Cal.: I am shut in this winter, only meeting the few who come to our residence once a week to worship. But, thanks be to Jesus, I have both The Word and The Spirit in my heart. Having died to sin, there is each day new light on our consecration. I am led to appreciate more and more the all-surrounding power that holds me and is able to keep me. The Lord is my Shepherd and Guide, and no evil can betide me, for in Him do I trust. Amen.

Twelve Years ago.—P. H. Gillett, W. Suffield, Conn.: Twelve years ago last September God gave me a clean heart. Praise His holy name for His keeping power! He has not forsaken me in my old age. I can say as I now write, if the way be rough and the trials great, I will praise the Lord, I will glory in the God of my salvation. I am getting near my home in glory.

Writing for Jesus.—M. A. Sparling, Claremont, N. H.: Many of my friends in New Hampshire, Vermont, and Massachusetts, take The Guide. I desire to say to them, I am in my seventieth year,

and my all is on the altar. Living or dying, I am the Lord’s. Some little folks’ eyes will sparkle as their Ma or auntie reads this. They will say, “I know that lady; she prayed for me once, and wrote a letter to me too, asking me to give my heart to Jesus.” I hope to meet some in heaven who were saved through the influence of my pen. I always ask Father for the right words, and to dip my pen in the precious blood of Jesus, and let the words flow from it like dew upon some thirsty soul, athirst for salvation. I have already written over a thousand letters. Pray that some may be led to Jesus through this means.

The blessed rest.—S. J. Howard, Effingham, Ill.: Nearly one year has passed since I was entirely sanctified. For a number of years my experience was unsatisfactory—now upon the mountain, and now in the valley. Special services were being held by our pastor, Rev. V. C. Evers, who enjoyed holiness. On one occasion he read from Dr. Clarke. My whole life seemed to rise up before me, and I was sick for want of God. Then, how swiftly did I move. I earnestly bowed at Jesus’ feet, willing to give up all. I promised God a whole heart-service, and Jesus washed me in His precious blood. I have now sunshine all day long, and if I awake in the night Jesus is with me. My heart is in a rejoicing mood all the day.

Saved Fully.—Mrs. E. J. Fitch, Concord, Ky.: I was converted thirty years ago, and was happy in a Saviour’s love. But in the Spring of 1883, I had the privilege of attending a meeting at Fitch’s Chapel, conducted by Bro. W. B. Godbey. His subject was holiness. I became dissatisfied with my condition, sought, and found Jesus in His cleansing power, Bro. G. called us around the altar, and it seemed as if the altar was covered with ice. I said, “Lord, pour out Thy Spirit upon us!” Instantly the ice began to melt, and I arose to my feet seemingly to escape the deluge of water that was flowing all around. I shouted the praises of the Lord who cleanseth from all sin. Next day, while I was lying down to rest awhile, a great fire appeared to surround and envelope me. I cried, “Lord, is this to consume bodily, or is it to purge away the dross in my nature?” The answer came, “According to thy faith be it unto thee.” I accepted it as the refining fire, and have been living in its warmth ever since.

Songs rising heavenward.—R. C. Owen, Hillsboro’, O.: The past year has carried many songs of praise from my peaceful heart to the bright realms above. O, that many might come out into this marvelous light! The divinity of Jesus Christ is such a rich treasure. The pure heart can ever see its richness and taste its sweetness.

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censciousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

3. "No one of all the redeemed souls on earth or in heaven, who has approached the glorified Jesus for the ten thousandth time—who has even lived with Him in the intimacy of familiar friendship—has ever ceased to find new visions of beauty and goodness, new depths of mercy and compassion, new revelations of sweetness and grace, new exhibitions of greatness, wisdom and love."
—Dr. Ray Palmer.

AN ERROR CORRECTED.

THERE are some teachers on the line of Holiness who tell us that "the work of entire sanctification makes no visible change in the outward life—that the work is entirely internal—and there is no marked difference between the justified and the sanctified." We are not prepared to accept this statement; we believe that it does not harmonize with Bible teaching, or with the facts in the case.

True, the work of entire sanctification is internal, a thorough work. It eradicates the seed of sin's disease, *utterly*—it cleanses from all sin. But it does more. It brings to perfection, as to *nature*, but not in *degree*, all the graces of the Spirit. Mr. Fletcher says:

Christian Perfection is a spiritual constellation, made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity (or love) for our visible enemies, as well as for our earthly relations; and above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase "perfect love," instead of the word "perfection"; understanding by it the pure love of God shed abroad in the heart of established believers by the Holy Ghost, which is abundantly given them under the fulness of the Christian dispensation."

Now, accepting this as an orthodox statement of the doctrine of Christian Perfection (and we are

not aware of its being challenged), it must be evident to every intelligent reader that it is a tremendous work. If there is brought into the soul's horizon such a constellation of gracious stars, shining without an intervening cloud, in superlative light, adorning the character and bringing the subject thereof up to "the measure of the stature of the fulness of Christ," it is a work of surpassing glory. Tell us not that this is but a slight advance from justification. Glorious as is the first state of Christian experience, the second exceeds in glory.

And the bringing in upon the soul's horizon of this spiritual constellation is not all. There are moral qualities, spiritual adornments, existing without antagonisms, without mixture, in a perfection of nature, to be developed subsequently in degree, and shining more and more unto the perfect day. But, when the house is thus prepared, cleansed, and beautifully adorned, the Lord of the house, Himself, comes in and dwells there in the revealed personality and power of the Holy Ghost. So, the soul-temple is cleansed, beautified, filled with God—yea, "with all the fulness of God."

Think you such a transformation can occur, and yet there be no perceptible difference in the outward life of the individual? As well tell us there is no marked difference between the babe and the man. Such a view of entire sanctification lowers the standard immeasurably. We grant that the same moral law governs the justified and the wholly sanctified,—and that what is sin to the sanctified is also sin to the justified. But the responses of obedience on the part of the sanctified and of the justified, are very different. There is, you may depend, a peculiar sanctity characterizing the life of the wholly sanctified, extending to all its minutia, such as the justified is a stranger to, and of which he has no conception, nor can he have, until his eyes are expanded by the fuller rays of Divine illumination.

Perfect love brought into the soul; nay more, the perfect indwelling of the Holy Ghost, must, and does, lay a mighty hand upon the whole being, which will manifest itself in all the departments of life. There is more that we shall desire to say on this subject in our next.

—"If we are God's children, we need not fear the developments of His providence."

—"THE Sabbath speaks of a Jesus risen, a grave conquered, a heaven opened."

BIBLE KEY-WORDS.

3. THE WORD "WHEREFORE."—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight," etc.—(*Heb. 12 : 1, 2*).

To get the full compass of the apostolic writing in this connection, read the first and second verses together. The word "wherefore" connects this chapter with the preceding one. The eleventh chapter opens to view a great picture-gallery of the heroes of anterior ages. They were made heroes by the faith principle, in lively exercise, laying hold upon the unseen, eternal verities. Abel, Enoch, Noah, Abraham, Moses, and a whole galaxy of saintly worthies rise up before us, clad in the armor of light, doing valiantly "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," etc. Their deeds have emblazoned their names upon enduring tablets, their fame is wafted to us on the wings of the wind. We are inspired in the contemplation of these grand lives, so full of moral splendor.

But they are not only to be admired, but to be imitated. To this end we are to throw off all incumbrances, "lay aside every weight," and "run with patience the race that is set before us," and above all, "looking unto Jesus, the author and finisher of our faith."

Let this connecting link, this mighty word, "wherefore," rest upon us with all its ponderous significance, bringing to our souls a lively inspiration, and prompting to heroic action. And to this end we must duly appreciate the all-conquering weapon, "faith." "This is the victory that overcometh the world, even our faith." In vain do we stand asking, How can faith give us the victory? Simple as it is, familiar as any household word, it is potent, it will give us positive, continual, and glorious victories over all the confederate powers of evil—making us indeed "more than conquerors through him that loved us," and giving us at length a crown of glory.

UNCLAIMED PROMISES.

3. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." (*James 1 : 2, 3*). There is a startling injunction before us: "Count it all joy," etc. Some will say, How can we do that? Well, it comes to us under a Divine sanction, the sanction of an inspired apostle. It was not therefore given at random, but under authority, with a solid basis on which to rest. The word "temptation" in Scripture has two meanings: 1st, A solicitation to evil, such as is made by Satan. 2d, Trials, such as adversity, affliction, or persecution. Now, it is not an un-mixed evil to be tempted of the devil, and even at times to be in "heaviness through manifold temptations." "If the soul-house be well kept, kept by its rightful owner, the Lord, and there be nothing within to respond favorably to Satanic solicitations, all is well. We may look from the windows and laugh to scorn his cruel power. The house may be full of hallelujahs, while the enemy without is thundering. And every strain that is thus brought upon us by Satanic assaults, if we bear it, and steadily resist all his advances, will tend to our spiritual development, and especially to bring patience to its wonted strength and luster, which is so desirable.

It is equally true of temptation when it comes in the form of trials—such as adversity, affliction, or persecution. These are not pleasant to the flesh. But if our spirit be right with God, we may even glory in tribulation, because tribulation "worketh patience." True Christians should therefore not murmur when called to these experiences, but rather rejoice, knowing that afterwards the realizations will be so precious.

Beloved, be not disturbed by these things. Count them all joy, because the grace of the Lord Jesus will be magnified thereby. Let not this promise of an afterward development of patience, this beautiful grace, be an unfulfilled promise to you, but a glorious personal verity.

"Your salvation is God's business: His service, *your* business."

JEREMIAHS NEEDED.

A SISTER said in a meeting recently, "*that Jeremiahs were needed in these times.*" But "she had felt like shrinking from being, personally, one of the weeping corps."

Well, there is certainly a call for those who can weep over the widespread desolations of Zion. Notwithstanding Church activities, as seen in revivals, and various benevolent movements, to which Christian people devote much time and money, the fact remains—*moral death is largely prevalent*. Large numbers of Church members are opera and theater-going people. Many parents are training their children in dancing schools, and our houses of worship are turned into places for dramatic entertainments and scenes of frivolity. An ungodly man recently said, "He heard a shameful song sung in one of our Churches, and if those Methodists were not afraid of going to hell, he was not!" We need Jeremiahs to weep over these things. May the *weeping corps* be largely increased throughout the land.

—Every day behold some new beauties in Jesus.

NOT BAAL WORSHIPERS.

THERE are those in the Church who will not worship Baal—they are the *unconquerables*. And we rejoice to believe that the number is not inconsiderable. Neither specious reasoning, persuasion or denunciation can get them to bend the knee at the unholy shrine. Heap upon them opprobrious epithets, such as "cranks," "fanatics," or "fools." Ostracise them, rule them out of your genteel circles, denounce them from the pulpit, but still they are invincible. They have no railing to return for railing; they will, with a Christly spirit, do good to those that spitefully use them—but they will not participate in the modern revelries. They cannot be persuaded that to play "*A Divorce Case*" in a Church, as has been done, is equal to a prayer meeting or class meeting. No, no! hands off—such people *will not* worship Baal! They are God's elect ones.

A QUESTION.—How does your heart behave in temptation?

SPOTLESS, OR SPOTTED?

SUPPOS^d we should go through one of our large cities and visit all the places of iniquity—taverns, saloons, gambling dens, and brothels, and submit to every one of the ungodly this question: Do you think a Christian ought to be entirely pure, *spotless, or spotted?*" What answer would be given? Why, the whole crowd throughout the realm of iniquity, one and all, would exclaim, "*Spotted! Nay, nay; a Christian should be entirely pure—spots belong to us?*" This would be the universal verdict.

And yet, how many Christian professors there are who plead for a little sin—and for a few spots. Is it not strange? We would think that a taste of the new life given in regeneration would put within them an insatiate longing for *entire* purity. But, alas, many do not retain the sweetness of regenerate life! They lose it out of their souls, and then they do not want to hear about holiness.

—"MORE TO FOLLOW"—holy people find that so—gloriously.

TAKE YOUR HANDS OFF!

"I AM all consecrated, all on the altar!" say many. Why then does not the altar sanctify the gift? The unerring promise is, "The altar sanctifieth the gift." Christ is our altar, and the moment a whole sacrifice toucheth Him, the sanctifying virtue flows from Him upon the sacrifice. This is true beyond all contradiction. The act of entire consecration is *instantaneous*—the faith that appropriates Christ as the sanctifier is *instantaneous*.

But, many who say, "I am all on the altar," do not realize the promised gift. And why not? There must be a flaw in the consecration. The fact that they do not appropriate the promise, "*The altar sanctifieth the gift,*" proves it. Have you laid your offering on the altar *and taken your hands off?* There are those who lay their sacrifice on the altar, but keep their hands on it, as if they were not quite sure of leaving it there forever. That will not do. Hands off—*hands off!*

"And those who put their trust in Thee,
Nor death nor hell shall harm."

IN LIFE OR DEATH, WHICH?

THAT we must be holy before we enter heaven is an incontrovertible truth. "Without holiness no man shall see the Lord." All Christendom accepts the declaration as infallible. A soul presenting itself at the pearly gate with a spot upon it no larger than the point of a cambric needle, cannot find entrance. The blood of atonement must wash us thoroughly clean. While this is admitted, there is a point at which Christian people diverge—that is, as to the time when the purifying touch is to be given. Some say, "Now is the day of salvation," every soul may now plunge into the open fountain and be made clean. Others say, not until death may the work of righteousness be wrought. We are among those who believe in a *now* salvation—saying none other thing than that the blood of Jesus has an ever-present and perfect efficacy, and that the Holy Ghost in His most gracious offices is ever at hand, and we may avail ourselves of His almighty energy to apply the blood.

Why this postponement until the hour of death, for which so many plead? Why? Can any one conceive of a sufficient reason why the Lord should have made such an order concerning His kingdom? Would such an ordination brightly display His infinite wisdom and love? Can He afford to rob the world of the full testimony of His saints *in life*, and confine it within the narrow walls of the death chamber? Nay more; would He rob heaven of the exceeding glory of saintly perfection, developed through a protracted earthly life? "One star differeth from another star in glory." What makes the difference? Which will shine the brighter, the Christian who twenty years before his death experiences entire sanctification, and for those twenty years testifies and lives it, and proves ever-enlarging spiritual development—or the one who lives the mixed life of the justified, and at the last is purified, and passes away without testimony in word or life? To ask the question is to answer it. The twenty years of life experience and testimony are invaluable.

We must never separate faith in Christ's atoning death from the necessity of communion with His risen life.

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

A NATIONAL YOUNG PEOPLE'S CONVENTION.

The editor of "*Young People*" says:

"Would not a National Convention of Methodist young people for the purpose of conference and organization be possible, practical, and beneficial? Philadelphia, Cincinnati, Chicago, or some other central point could be chosen for the place of meeting. Properly managed and thoroughly advertised, such a convention would be largely attended, and could not but be a mighty stimulus for good. Why would not Ocean Grove be just the place, and next August or September the opportune time?"

Rev. James Hamilton writes from Battle Creek, Mich., concerning the Alliance:

"I think it meets a felt want in all our larger societies (Churches). I organize a Local Alliance in my Church to-night, believing it to be the best existing organization for young people."

We are indebted to "A member of the Alliance and the League" for the following account of League work:

"The Young Men's League of Western Avenue M. E. Church, Chicago, is in a very flourishing condition, having an enrolment of about one hundred and twenty names, largely of young men between the ages of eighteen and thirty. Through the instrumentality of our beloved 'League,' many young men have been converted, and are now active and efficient laborers in our Father's vineyard. We have held our meetings not only in our own Church but, under our auspices, numerous services have been conducted in the different churches, missions, and homes. Also, during the summer and autumn, open air meetings were held every Sunday afternoon in some of the neglected districts of the West Side. Every week from one to three cottage meetings are held, by which we are enabled to preach the good tidings in the homes. Remembering the negro saying, 'Kind words is pleasant to de ea', but meal makes hoe-cake,' we have tried to follow our words by good deeds. The result has been that families which had been broken up are to-day re-united; men who had spent their all for drink, after conversion have been helped to feed and clothe their families, and have been placed in good situations. To-day they are praising God for the wonderful transformation in their lives. These cases are not solitary ones, but a number of such instances could be described. We invite all young men to visit us on Sunday morning at nine o'clock, in our League room, and be convinced by the word of testimony."

"The mystery is God's ; the promise is your's."
—McDuff.

OUR INQUIRY ROOM.

A GREAT TRUTH.—"*For the Lord is a great God, and a great King above all gods.*"—Psa. 95 : 3.

A SONG-PRAYER :

"That I Thy mercy may proclaim,
That all mankind Thy truth may see,
Hallow Thy great and glorious name
And perfect holiness in me."

POINTED BIBLE INQUIRIES.

"If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—(Luke 11 : 14).

This is an appeal of The Master based upon parental tenderness and love. The picture is a beautiful and familiar one, that of a father delighting to give good gifts unto his children. From this scene of every-day life our thoughts are lifted to the realm of The Infinite—our Heavenly Father's realm. "*How much more,*" says Jesus—volumes are in those three words—"how much more shall your Heavenly Father give," etc. The gift is priceless—the gift of the present dispensation, *The Holy Spirit*, our illuminator, guide, sanctifier, and comforter—and this gift is conditioned upon the asking. Ask, then, and receive.

"Master, where dwellest thou?"—(John 1 : 38.)

This was the inquiry of the two disciples who, hearing John's testimony, "Behold the Lamb of God that taketh away the sin of the world," followed Jesus. Jesus, seeing them following, said, "What seek ye?" They said, "*Where dwellest thou?*" He saith unto them, "Come and see." They went, sat down in His presence, heard His wonderful words, were convinced of His Messiahship, and became His disciples. The sincere inquirer after truth will find it in all its plenitude in Jesus. He is "*the truth*" and the hungry soul shall be abundantly satisfied in Him.

"Doth this offend you?" (John 6 : 61). Jesus was teaching in the synagogue in Capernaum. The subject of discourse was the living bread that "cometh down from heaven." He declared Himself to be that bread, saying, "My flesh is meat

indeed, and my blood is drink indeed." This was a great truth, but also a great mystery. Many of His disciples said, "This is a hard saying ; who can hear it?" Knowing their thoughts He said, "*Doth this offend you?* What if ye shall see the Son of man ascend up where he was before?" Learn, beloved, that our faith is not to stagger at great mysteries. The declarations of Jesus must receive our unqualified assent—trust though we cannot comprehend His sayings.

AN INVALID SPEAKS.

As we have no inquiries from correspondents to fill this page in the present number, we give a testimony from "*Sister Searles*," well known to attendants at the Tuesday Meeting :

"The Guide came laden with good things. I should like to have been present at the first meeting of the year, for how much I could tell of God's goodness and mercy to me, the least of His saints. How glad I am for what I do know of His keeping power every day and hour of my life ! I sometimes feel sad that I am so far away from the meetings I so much love, and nobody scarcely comes to see me. But it is all well with my soul.

"I cannot, I cannot forbear
These passionate longings for home ;
O, when shall my spirit be there,
O, when will the messenger come?"

O, the blessed gift of perfect love, fresh as ever ! I was praising God for permitting me to come to this country to become more acquainted with myself and with the great salvation that God has given me. I am praying for you all as I never prayed before, that the Church may see its riches in Christ, and fall in love with the *inside* salvation."

A CONVENTION FOR HOLINESS.—A successful "*Four Days' Meeting*" of the Holiness Association of Newark Conference, was held at Chatham, N. J., N. Vansant, pastor, commencing Jan. 23d, Bro. J. H. Robertson, Vice-President, in charge. Only five members of the Association were present, viz. : J. H. Timbrell, W. W. Vanderhoff, and N. Vansant, with J. R. Burnett and A. Balmor, laymen. Valuable aid was rendered by Revs. T. H. Smith, R. Johns, and J. Crawford, of Newark Conference, and John Gibbon, of Maine Conference. Mrs. Vreeland and Mrs. Robertson were also efficient helpers. Three meetings were held daily, but on account of the intense cold were not largely attended, but they were all seasons of marked interest and power.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

A PRAYER FOR QUICKENING.—“*Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.*” —(Psa. 119:88.) This is a prayer for Divine quickening—that is, the inbreathing of spiritual life by the Holy Ghost. And it is a fulness of life, for the standard set is, “*after thy lovingkindness.*” “His lovingkindness, O how great!” If the communications of life be according to that measure, surely we shall be full of life—every power be instinct with Divine life. What then? Why, unswerving loyalty and obedience—“so shall I keep the testimony of thy mouth”—and it will be with holy delight.

I.—CLOSET STUDIES.

CLOSET MOTTO.—“*I will never forget thy precepts: for with them thou hast quickened me.*”—Psa. 119:93.

“Love I much? I’ve much forgiven;
I’m a miracle of grace.”

—“Where do you find a place to pray in?” was asked of a pious sailor on board a whaling-ship. “O,” said he, “I can always find a quiet spot at the masthead.” “Sam, do you find a place for secret prayer?” asked a minister of a stable-boy. “O, yes, sir! that old coach is my closet.”

DAILY BIBLE CALENDAR—MARCH.

1. 1 Thess. 5; 18. Prov. 3; 6. Psa. 103; 23.
2. Matt. 22; 21. Matt. 7; 21. Psa. 119; 32.
3. Matt. 5; 16. Isa. 58; 8. Psa. 43; 3.
4. 1 Cor. 6; 20. Gal. 6; 8. Psa. 138; 8.
5. Heb. 4; 14. Matt. 10; 32. Psa. 27; 1.
6. Matt. 11; 15. John 5; 25. Psa. 51; 8.
7. Matt. 25; 13. Psa. 48; 14. Psa. 130; 5.
8. Psa. 97; 1. Isa. 52; 10. Psa. 110; 2.
9. Matt. 3; 8. Hosea 14; 5. Psa. 65; 2, 3.
10. Isa. 50; 10. Psa. 9; 12. Isa. 9; 13.
11. 1 Pet. 2; 2. Psa. 132; 15. Psa. 119; 169.
12. 1 Pet. 1; 17. Psa. 33; 18. Psa. 39; 4.
13. Psa. 100; 2. Heb. 13; 5. Isa. 61; 10.
14. 1 Thess. 5; 21. Psa. 25; 12. Psa. 25; 20.
15. Matt. 5; 48. Ezek. 36; 27, 29. Psa. 25; 18.
16. Zech. 10; 1. Zech. 10; 1. Isa. 64; 1.
17. Eph. 5; 1. Isa. 45; 13. Psa. 61; 2.
18. Job 35; 14. Isa. 26; 3. Psa. 138; 7.
19. Rev. 2; 5. Luke 15; 10. Psa. 142; 5.
20. Eph. 6; 10. Isa. 41; 10. Psa. 59; 9.
21. Jas. 1; 4. Rom. 2; 6, 7. Matt. 6; 10.
22. 1 Thess. 5; 13. Matt. 5; 9. Psa. 68; 30.
23. Isa. 55; 2. Rev. 3; 20. Psa. 119; 27.
24. Mark 1; 15. John 3; 14, 15. Mark 9; 24.
25. 1 Pet. 5; 5. Psa. 25; 14. Psa. 119; 10.
26. Ezek. 14; 6. Isa. 43; 24, 25. Job 40; 4.
27. 1 Thess. 5; 16. Isa. 35; 10. Psa. 4; 6, 7.
28. Matt. 6; 33. Heb. 11; 16. Psa. 63; 1.
29. Psa. 107; 8. Isa. 60; 6. Psa. 51; 15.
30. Rom. 12; 9. Isa. 66; 2. Psa. 119; 37.
31. Jas. 4; 9. Isa. 61; 2, 3. Isa. 61; 9.

DAILY READINGS FOR THE MONTH.—Begin on March 1st with Isaiah, 1st chapter, and continue one chapter each day throughout the month.

BIBLE TOPIC FOR EXAMINATION.—“LOVE”—Love in the fulness of its New Testament manifestation. Study especially 13th chap. 1st Corinthians. See how it glowed in the character of Jesus. Write out your thoughts on this subject, as a profitable exercise.

II.—CLOSET PRAYER.

Before bowing before the Lord, strengthen your approach to God by closing your eyes and fixing your thoughts on this promise:

“Draw nigh to God, and he will draw nigh to you.”

—James 1:8.

Then sing—

THE CLOSET HYMN.

SOVEREIGN Ruler, Lord of all,
Prostrate at Thy feet I fall:
Hear, O hear my ardent cry,
Frown not, lest I faint and die.

Vilest of the sons of men,
Worst of rebels I have been;
Oft abused Thee to Thy face,
Trampled on Thy richest grace,

Justly might Thy vengeful dart
Pierce this bleeding, broken heart;
Justly might Thy kindling ire
Send me to eternal fire.

But with Thee is mercy found,
Balm to heal my every wound,
Soothe, O soothe this troubled breast—
Give the weary wanderer rest.

I. GENERAL SUBJECTS FOR PRAYER.

4. That the Young People's Methodist Alliance may have an extended sway.

3. That our Sabbath Schools may be more largely imbued with spirituality.

2. That the Churches may put away the abomination of Fairs, Festivals, and Dramatic Entertainments.

1. For our National and State legislators, that they may be men fearing the Lord and working righteousness.

II. FOR INDIVIDUALS, AS FOLLOWS:

Alabama, C—, for an evangelist to be sanctified and helped in his work. For one fallen from grace to be restored, and for a mother to have grace to train her children aright. Canada, L—, for a daughter's conversion. Connecticut, W— W—, for a sister to be sanctified. Indiana, B—, for a young girl to be sanctified, and healed in body. Illinois, M—, for a sister to be sanctified. For a sister in great distress. New York, A—, A pastor for a revival—says the Church is well-nigh killed by fairs and festivals. Ohio, S—, for the conversion of a little girl ten years of age, and for a husband and wife to be converted and sanctified.

IV.—OUT-DOOR SERVICE.

MOTTO.—“*And let us not be weary in well-doing.*”

Gal. 6:9.

1. Get children to the Sabbath School who do not now attend.

2. If persons are at variance near you, try to get them reconciled.

3. If any place of business in your vicinity is open on the Sabbath, remonstrate with them.

4. Let some mother go to a Church service while you stay with her children.

5. Procure by personal effort the clothing needed by some poor family.

6. If located far away from Church, invite your neighbors to a home or cottage prayer-meeting.

HELPFUL THOUGHTS.


3. A PICCOLO player at a rehearsal stopped playing, thinking his instrument would not be missed in the crash of cymbals, but Sir Michael Costa hushed the music of the whole orchestra, missing him. So God may be waiting and listening now for music which is in our heart, and within our power to waken.—*Sel.*

THE EDITORS' BRIEFS.

SPECIAL ANNOUNCEMENT!—We have just run through another edition of *The Life of Mrs. Mary D. James*, by her Son. Wherever it goes it is highly appreciated. It is indeed a charming book. Read the testimony of the editor of the *Christian Advocate* on the third page of the cover. We have a new and beautiful edition in press. Embellished with a portrait. Price, \$1.00. Send on your orders.

—Also in press, a new and improved edition of the "BIBLE HOLINESS CHART," a Wall Roll by Mrs. Mary D. James, her last work for Jesus on earth. Price only 75 cents. We want agents in the United States and Canada, to sell the above works. *We offer extra inducements.*

—Rev. W. McDonald writes from Monrovia, Cal.: "I am well, and enjoying the work on the Pacific coast."

 *Read the cover pages!*

—We have received a copy of "*Day by Day*," a neat Almanac, by our co-laborer, Rev. Isaiah Reid, editor of "*The Highway*," Nevada, Iowa. Price, 10 cents. By the way, Bro. Reid makes "*The Highway*" a live paper.

—THE NATIONAL CAMP MEETING for 1888 will be held at Mount Tabor, N. J., commencing July 17th, and closing July 26th. The central location of this ground, its accessibility (only twenty miles from New York), and healthfulness, make it a very desirable selection. Remember this.

—The Sixth Annual Report of the Hebrew Christian Church, in this city, just received, shows encouraging progress in this interesting field. Send for a copy to the missionary, Rev. J. Freshman, 17 St. Mark's Place, N.Y.

—Our daughter, Mary A. Hughes, arrived in Bombay, India, Dec. 27th, in good health. She was to attend the South India Conference, Jan. 26th, and then proceed to Madras, her field of labor. She was eager to get to work for the Master. As her eye rested upon the native population sitting in darkness and in the shadow of death, she exclaimed, "*Poor India! I love thee because I love thy Saviour!*" A friend in the West has just sent us \$5.00 for the Madras Women's Mission, which it is expected she will establish.

—Bro. Geo. N. Smith, of Los Angeles, Cal., some time ago sent \$50 for the Taylor Fund. It was credited as coming from Indiana, which was erroneous.

—A gracious revival has been prevailing in Orange, N. J., for some weeks past, under the labors of Bro. Wallace McMullen, a student at

Drew Seminary, who is temporarily supplying the Church, the pastor, Rev. W. Tunison, being disabled. God has led this young minister into a clear experience of entire sanctification, which he experienced in his room at the Seminary, and since then other students have been brought into the same blessed light. Two Sabbaths ago, Bro. Tunison sent a message to his people asking that he too might receive the same heavenly gift. While the people were about the altar, praying, it was a time of power. He has entered into rest. Scores of the members have entered Canaan, and a number of sinners have been converted.

—"*Hidden Manna*," the new book by Dr. Sheridan Baker, is excellent. Order it. Only 75 cents.

—A brother in Louisiana writes:

"I have been a subscriber to *The Guide* for several years, and during that time have been sorely tempted and tried. I feel it to be my duty to tell you that the precious lessons learned from the teachings of *The Guide* have been a source of great profit to me. My faith has been strengthened, my zeal quickened, and my love for God and the brethren increased. I have been able to resist temptation often by the Holy Spirit applying the truth taught in these pages."

—The Convention of the New Jersey Conference Holiness Association, at Port Republic, N.J. has been a great meeting. Bro. W. B. Osborn, the pastor, has been full of gladness. He has been aided by Bros. Stockton, Townsend, Teed, Ogborn, and Sisters Kenney and Nettie VanName. The altar has been crowded, and three rows of seats across the church filled with seekers of pardon or purity, and many have been saved from among all classes. One Sabbath afternoon, about fifty children and young people presented themselves as seekers, and about the same number seeking for pardon were at the altar at night. One of the brethren of the Church said he had not witnessed such meetings there in thirty years, and not then in such power and numbers.

—"*Holy Fire*," the new book by Rev. B. S. Taylor, should be circulated. Price, only 25 cents.

—Send for our Catalogue.

BOOKS AND AUTHORS.

HYMNS NEW AND OLD.—By D. B. Townner. This is an excellent compilation of sacred songs, suited for evangelistic services, and social meetings, by Prof. Townner, who is now associated with Mr. Moody in his work. It is published by F. H. Revell, Chicago, and may be ordered from us. Price, 35 cents.

THE GOLDEN ALPHABET of the Praises of Holy Scripture. A Devotional Commentary on the One Hundred and Nineteenth Psalm. By C. H. Spurgeon. Another of the beautiful series of Spurgeon volumes—evangelical, practical, edifying to the Christian. Published by Carter Bros., New York. On sale by us. Price, \$1.00.

OUT OF EGYPT INTO CANAAN: or, Lessons in Spiritual Geography.—By Martin Wells Knapp. The great truths of Christian experience and life are interestingly presented in this book, based upon the deliverance of Israel from Egypt and her settlement in Canaan. Illustrated. Price, 80 cents, and may be ordered of us.

ECHOES FROM THE SONG OF SONGS.—By Mrs. Margaretta Hopper. This beautiful Song of Solomon is practically treated in this volume, in a sort of running commentary. It will prove helpful in promoting Christian devotion. Published by Carter Bros. On sale at our office. Price, \$1.00.

HARVEST GLEANINGS.

AT HOME.—

- At Iroquois, Ill., 175 souls saved.
- At Peru, Kas., 175 conversions are reported.
- About 80 conversions at West Beatrice, Neb.
- At Hood, Ark., 85 conversions.
- Larned, Kansas, is rejoicing over 260 conversions.
- At San Jose, Cal., there have been about 100 conversions in fifteen days.
- Over 600 conversions reported on the St. Joseph Dist., Mo., for the last quarter of last year.
- At La Porte, Ind., 141 conversions reported in four weeks.
- In 109th St. M. E. Church, New York City, 109 conversions.
- Bro. J. H. Smith, evangelist, has been laboring in the First Church of Bordentown, N. J., H. M. Brown, pastor. The altar was full of seekers, and many were saved.
- Meetings held in Porte City, Iowa, conducted by Bro. John B. Shaw, of Chicago, resulted in 102 conversions.
- Bro. Thos. Harrison is now working in Jane Street Church, New York, in connection with the pastor, Bro. Merritt. They report 135 conversions in ten days.
- There have been 245 accessions to the M. E. Church, Buchtel charge, Ohio conference, Bro. P. S. Butts, pastor.
- Pine St. Church, Portland, Me., Bro. E. S. Stackpole, pastor, is in a prosperous spiritual condition.
- Mrs. Van Cott has been working in Portland, Me., in the Congress Street Church. They report 100 conversions.
- Cross St. Church, Paterson, N. J., Bro. P. G. Blight, pastor, is having a gracious revival—40 converted, and the work just commenced.
- The Church in Tuckerton, N. J., Bro. J. H. Hutchinson, pastor, has been having a glorious Divine visitation. Mrs. Lizzie R. Smith has been aiding. Believers have been sanctified, backsliders restored, and sinners converted.
- Bro. J. H. Smith, and Bro. Dodge of *The Way of Life*, have been working in Indianapolis, and God has given them victory. They were holding three services a day, and souls were saved at every meeting.
- Evangelist John T. Harfried has had a glorious meeting at Nettle Creek, Ind. Scores were converted, and many sanctified.
- Bro. M. W. Knapp, evangelist, has had a time of victory at Fowlerville, Mich., between 30 and 40 were converted, and a number wholly sanctified.

ABROAD.—

A GOOD WORD FROM AFRICA.—Bro. C. Laffin, one of the Taylor missionaries in Africa, writes from Matamba :

Dear Brethren: I am one of Bishop Taylor's missionaries. I am stationed here all-alone, ten miles from the nearest white man, and thirty miles from the main camp at Vivi. I feel very lonely at times, and would much enjoy some fresh reading. I am praising God for good success. The work is very hard, oft-times extremely discouraging, and the climate most relaxing. Still, I find it so sweet to trust in Jesus. He knows all, and it is all for Him. O, I would not change my present position for the best that earth could afford! I am alone with Jesus—who can want more? I am praying that the Lord of the harvest will send more reapers out here. We need them very much—very much.

[Such communications differ widely from the doleful "Waller" lamentations. God bless the heroic band, "the resolute few that dare go through," and multiply their number.—ED.]

—The West London Mission has held a four days' Holiness Convention in connection with its evangelistic work.

—A number of ladies in Hull, England, have undertaken to raise the money for a missionary steam launch for the use of the Primitive Methodist missionaries in West Africa.

—There are about 260 girls in the Wesleyan Schools at Tumkur, Mysore, India, a new Brahmin school having been opened during the year.

—The native Christians of Japan contributed the past year more than \$15,000 to mission work.

—The first Congo Church in the Congo Free State was organized in November of last year, and there are now 1,062 converts in the Congo mission.

—Ceylon is sending forth missionaries from among her own people. Two young natives, one of them a Buddhist convert, have left the island to join the new Wesleyan Mission in Upper Burmah.

—The Baptist Mission in the Shantung Province, China, have in the single district of Tsingcheu Fu fifty-five churches, all self-supporting, ministered to by native pastors and teachers, who maintain themselves entirely, not drawing any of their support from the funds of the society.

—The Queen of Madagascar recently attended the opening services of two Christian Churches at Ambokimanaga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants, and all the Churches are self-supporting.

—Rev. Thos. Champness has now about fifty lay evangelists at work in English villages, supported by the sale of his publication, "*Joyful News*," and by voluntary contributions.

—In the North India Conference there has been an increase of 3,000 scholars in the Sabbath Schools, and the number is now 25,000.

GUIDE HYMNAL

The Mighty Conqueror.


Rev. W. C. WILBOR.

[EASTER CAROL.]


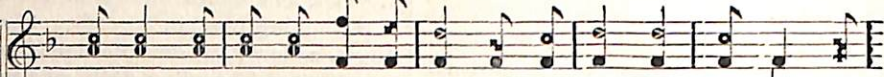
ADAM GRIBEL.




1. Je - sus the might-y Conq'ror, Now ris - es from the tomb, His
 2. The grave its aw - ful conquest O'er man for ag - es won, De-
 3. Death's power fore'er is bro-ken, God's saints no long-er mourn, Its

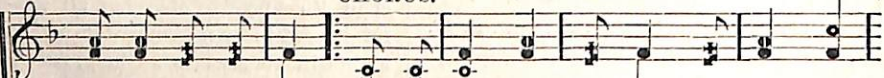
res - ur - rection glo - ry Dis - pels its chilling gloom. While, from its o - pen
 feat-ed, now surrenders, To God's vic - torious Son; The mighty Conq'ror,
 sting can bring no torture, For Christ the curse hath borne, His glorious exalt-

por-tals, An an - gel, clad in light, Doth re - veal to mor-tals The
 cap-tive Now leads cap-tiv - i - ty, Precious gifts be - stow-ing Of
 a - tion, Let men and an - gels sing, Je - sus, might-y Conq'ror! In



CHORUS.



triumphs of his might. For the Lord hath ris - en, The Lord hath
 life and lib - er - ty.
 earth and heaven is King.




ris - en, The Lord hath ris - en, And conquered ev - 'ry foe.



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DO RE MI FA SO LA SI

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APRIL, 1888.

THE WORD FOR THE MONTH.—“I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon.”—Hosea 14:5.

“ON all the earth Thy Spirit shower;
The earth in righteousness renew;
Thy kingdom come, and hell's o'erpower,
And to Thy scepter all subdue.

“Yea, let Him, Lord, in every place
His richest energy declare;
While lovely tempers, fruits of grace,
The kingdom of Thy Christ prepare.”

GOSPEL POSSIBILITIES.

[EDITORIAL.]

JESUS, in His inimitable Sermon on the Mount, said, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. 5:48.) Now, what will we do with this injunction? Will we cavil at it, or, accept it? We are shut up to the necessity of doing something with it. Evasion is unworthy of the Christian name—by no sophistical reasoning can we set it aside.

The passage opens to us this alternative: Either to admit the possibility of perfection according to the high standard given, and so accredit the word of Jesus, or, deny the possibility of such perfection in this life, and so dishonor the word of Christ. There are those who, in their shortsightedness and temerity, are bold enough to cry, “Perfec-

tion, even “as our Father in heaven is perfect”—*impossible!*”

But, see the consequences of such a rash utterance! If the possibility be denied, then has Jesus *required the impossible*—imposed upon humanity an intolerable yoke. Who can entertain such a thought concerning the infinitely wise and loving Saviour?

Then we must accept the only rational view: Perfection is graciously possible to mortality, even as our Father in heaven is perfect. But in what sense? It is moral perfection—not absolute perfection as God is perfect, but moral perfection—*perfection in love*, for “God is love.” A heart washed thoroughly clean by the atoning blood of Jesus, and filled with love Divine—that is all we claim when we speak of *Christian Perfection*. That is, that man *finitely*, in his earthly sphere, may love as God the Father *infinitely* loves in His eternal sphere.

THE WORD OF GOD

"Every word of God is pure."—*Prov. 30 : 5.*

"Hail, sacred truth! whose piercing rays
Dispel the shades of night."

The Sermon.

SANCTIFICATION.

BY REV. H. W. BOLTON, D. D.

(Pastor of First Methodist Episcopal Church, Chicago.)

TEXT.—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

—1 Thess. 5 : 23, 24.

THIS prayer (for such it is by nature) was offered in the interest of that people whose faith had become historic, and whose deeds were known in all the Christian world; offered in view of their meeting the expectation of those who had heard of their faith that they might be able to rejoice alway, and in all things give thanks.

It contains three great truths often urged upon the Churches from this passage. First, It recognizes the doctrine of man's threefold nature. Second, The faithfulness and ability of God to fulfil all He had undertaken in and for man. Third, The highest state in grace attainable in this life—the sanctification of the spirit, soul and body.

I. What, then, are we to understand by the doctrine of sanctification?

1. There are those who claim *perfection in conduct*. This is fanaticism gone mad. Christian perfection is not the perfection of angels, nor of God, but of humanity, or the perfection of human beings. Infallibility is not a fruit of grace. The holiest man is liable to make mistakes.

2. Others boast of having reached that state in grace where they are not

tempted to sin, and are thereby freed from the possibility of sinning, or even falling. It would seem that none ought to question me when I say this is fanaticism, for Christ's temptation is a matter of record, and so long as the example of angels and of our first parents are before us, we need not hope to escape temptation.

3. Another prevalent error among us is the profession of some that they have ceased to work, and that Jesus does it all. There is no more struggle or conflict. This is all wrong. Sanctification does not release a man from watchfulness and struggle, but it intensifies both. It is not true that the entirely sanctified soul has reached the end of development or of maturity. There is always room for adding to the quantity of our graces. One drop of water is not the ocean, though it is like the ocean; one ray of light is not the sun, though like the sun. In quality they are the same; in quantity, they widely differ. While we never reach the end of enlargement, we may reach the end of heart-impurity. Because of these errors associated with the profession of this truth, men looking on the dross are constantly making excuses and fighting against the most sacred truth of all revealed truths.

What then is the sanctification required of Christians? Here I use the word as synonymous with Christian perfection. It is not the perfection of knowledge; we shall ever be learning. We can never be perfect in judgment. We cannot be perfect as angels, for they have not fallen. We cannot be perfect as Adam, for we shall not be reinstated in a pure manhood till the glory of the resurrection morn. But we can be perfect in love; we can walk before God in perfect obedience; we can be perfect in our sphere, as God is perfect in His sphere. It is freedom from sin, from its guilt and pollution—one bringing punishment, the other shame.

It is perfection of heart rather than of

intellect—a perfection in love. It is being filled with the fruits of the Spirit—love, gentleness, meekness, patience, longsuffering. These are to be manifested in the life of the believer. He is to be like a sunbeam held by the Infinite Son, and reflecting the Father's glory.

II. Having noted the errors entertained by some who profess sanctification, let us look at some of the objections urged by our critics, for those who deny the possibility of the work, rob the Church of its power and its glory, and themselves of great joy.

1. Among the most popular objections is the utter denial of the possibility of reaching perfection in this life, and so men excuse themselves from its claims. To such we would say, God never demands impossibilities; and God says, "*Be ye perfect*, even as your Father in heaven is perfect." Peter, speaking by the inspiration of the Holy Ghost, says, "*Be ye holy, for I am holy*." The apostle to the Hebrews writes, "Follow peace with all men, and holiness, without which no man shall see the Lord." Jesus taught His disciples to pray, "Thy will be done in earth as it is in heaven." Thus God demands of us perfection in this life.

2. Again, there are many who claim to have received all at conversion. They may have received all they ever had at conversion; but we do not receive more than we believe for, "according to your faith be it unto you." No person can receive a blessing till his faith grasps it; and with most people who come to the Lord Jesus Christ for conversion, the burden that oppresses them is that of sin, and the cry of the heart is for forgiveness. The shout of a newborn soul is not usually from a perfect heart; it is not the outburst of perfect consecration; it is the utterance of joy over sins forgiven. Condemnation removed, a person properly instructed, just here, may pass up into a sanctified state at the next moment. The Church at Thessalonica

had been previously converted. Paul addressed them as "saints," and yet he asks this grace for them. Their faith had not grasped this privilege, though their faith had been spoken of throughout all the world. Now for those who have been converted and justified, Paul prays, "The very God of peace sanctify you wholly,"

Some say, "I have never seen any one who exemplified this doctrine." That is no excuse for me. If God demands it at my hand, and in my life, it makes no difference with my responsibility whether others heed or reject the call. "Be ye holy, for I am holy," is a command we cannot deny without great risk. When Peter asked the Master in regard to John, "And what shall this man do?" Jesus gave to him and to us all a motto for every day life: "What is that to thee? follow thou me." This is the true higher life—the endeavor to walk in Christ's footsteps. We dishonor our profession when we inquire, "What will this one say?" or "What will others do?" The Master says, "What is that to thee? follow thou me."

III. *How is this grace of sanctification obtained?* Sanctification implies the action of two parties—He who sanctifies, and they who are sanctified. The sanctification of one's self to God implies two things: "*First*, we are to separate ourselves from sinful indulgences, from all that is wrong in the sight of God. This is the first thing to be done, and is accomplished by the volition of the will. God said to Israel before Ai, by the mouth of Joshua, "Sanctify yourselves." Israel could not prevail against her enemies because of the accursed thing known only to Achan. We are to "cleanse ourselves from all filthiness of the flesh and spirit." But we must go further than this—we must "perfect holiness in the fear of God." We must present ourselves a living sacrifice unto Him, and for His service. Said a prisoner to Dr. Doddridge, when he had

been released through his influence, "Every drop of my blood thanks you." And so we should say to God, "Every power of my mind, every faculty of my being, every act of my life, I consecrate to Thy service.

He who desired to obtain the "pearl of great price," sold all that he had and went and bought it. So he who would obtain "the far more exceeding and eternal weight of glory," must make a complete consecration. The ways in which we come to this point may be different; the time may be longer or shorter. One may see one thing after another to be wrong, and give them up one after another. In the case of another it may seem to culminate in one great duty, in bearing some heavy cross, and coming at once to the point, he passes through the struggle. I go into the woods with a companion. He cuts a hundred sticks weighing one pound each, and I cut one weighing one hundred pounds. He puts the one hundred sticks on his shoulder, and I put the one on mine. As we travel, he throws his aside one by one, till at last he has none. I, on the other hand, carry mine as far as I can, till at last, overcome, I lay it down. If you should ask where he left his burden, he could not tell you; but I could tell you just where I left mine. When we come to this point, and have thus sanctified ourselves, we may say:

" 'Tis done—the great transaction's done—
I am the Lord's, and He is mine."

But did we not do all of this in justification? I think not.

When was it possible for the prisoner to thank Doddridge with every drop of his blood, before or after his pardon? When is it possible for us to consecrate our bodies a living sacrifice unto God, before He hath wrenched us from death in sin, or after we have a life to consecrate? Bishop Taylor asked, "What has a prisoner to offer? He cannot even make a will, for he is before the law a dead man." As sinners consecrated in

the interest of sin, we are dead; therefore we could not make the consecration necessary to sanctification. "But you hath he quickened." Therefore it is your reasonable service to consecrate this new life to Him in everlasting covenant. You have something now to offer—and until this be done, none need expect much abiding peace or constant usefulness.

The moment the consecration is complete, that moment we can say:

"Just as I am—Thy love unknown
Hath broken every barrier down;
Now, to be Thine, and Thine alone,
O, Lamb of God, I come, I come!"

Then God will do His work. He will sanctify us. He will set us apart for Himself. "The Lord hath set apart him that is godly for Himself." "The Lord will sanctify unto Himself a peculiar people." This He does by truth. The truth is the great separator. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Having placed ourselves in the hands of God, we are brought face to face with truth, for God is truth. Many a good man has felt with Isaiah, and Job, and Paul, "I am a man of unclean lips." "I abhor myself, and repent in sackcloth and ashes." "I know that in me, that is, in my flesh, dwelleth no good thing." This is the force of truth upon a consecrated heart. When truth is the all-filling force of being, man will not sin against it.

Then we are cleansed by the blood of Jesus. Blood is here used figuratively for life. The life of Christ flows naturally into the life of the man, those set apart or grafted into the living vine—"I live, yet not I."

The wisdom of this prayer is apparent. God will set us apart for Himself.

In the days of the Roman Empire it was accounted a sin to wear a ring with the image of Augustus upon it in any place of wickedness. How careful should the Christian be where he carries the

image of Jesus! I think if he were thoughtful, on this point, he would not be found in theatres, Sunday night rehearsals, and midnight balls. He would seek those things "where Christ sitteth on the right hand of God."

IV. The world demands, and that rightfully that I should be a holy man. If we offer them Christianity, they have a right to ask what it will do for them. It will bring peace and contentment. When we look upon the busy life of the believer, we do not always see the traces of this peace. The fire that refines brings to the surface the dross; the gold and silver fall to the bottom. The Christian is in the state of trial, and discipline. We know that the sea is lashed into the great billows and angry foam by the hurricane, only upon the surface. There is a point not very far down where there is neither ripple nor motion. So with our lives. There may be ripples on the surface; but if our hearts are fully consecrated, there will be the inward peace like the serene ocean depths to which the influence of the wild winds and waves above can never come.

It is the only passport into the holy of holies. Without this holiness no man can see God. This is according to the fitness of things. Amiability admits one to the society of the amiable. Education admits to the society of the educated and cultivated. Wealth admits to the society of the refined. Profession admits to the Church. Possession alone admits to the holy of holies. Argument may be overthrown, persuasions resisted, appeal scorned, but holiness is truth embodied. You may as well try to check an earthquake as to destroy a holy man's influence. It will go forth like the spring upon the mountain's side—a perpetual source of refreshment and blessing to all around, manifesting itself in gentleness, love, kindly deeds, helpful acts. May God help us to rise to the privilege of full consecration, and enter into that experience which is abiding!

BEAUTIES OF ANNA SHIPTON.

HAVE a Friend! a precious Friend, un-
 chanigng, wise, and true,
 The Chief among ten thousand! O, I wish
 you knew Him too!
 Encompassed by a host of foes, weary in
 heart and limb,
 I know who waits to soothe my woe; have
 you a Friend like Him?
 He comforts me, He strengthens me; how
 can I then repine?
 He loveth *me*! This faithful Friend in life
 and death is mine.

SHORT PAPERS ON CONSECRATED LIFE.

BY REV. CHAS. W. L. CHRISTIEN.

III.—LIFE A MINISTRATION.



ALL creation is based upon the principle of one thing supplying the needs of another. It is a mighty mechanism, in which nothing exists for itself alone. The little and the great are all dependent and inter-dependent, each receiving, each giving. And the widest extremes are joined in the universal process. The mineral supports the life of the vegetable, and the vegetable the mineral. While the mighty fires of the sun, the laws that govern the atmosphere, the distillation of the dew, and a thousand other exquisite arrangements are all needful even to the growth of the lily or a blade of grass.

And human life is based upon the same principle. "We are members one of another." As the brain requires what only the heart can give, and the heart needs what only the lungs can give, and each part of the body is to minister to the welfare of each other part,—so each man, woman, and child, while receiving good from others, are to be the means of ministering good to others. This is a very plain and simple truth, which is to have its highest illustration in the Chris-

tian life, So we must go to Christ to learn.

Now Jesus came to earth for two purposes—first, to show us in His own life what the spirit of our life ought to be; and then to die, in order to make over to us in the new covenant of mercy all needful grace and salvation. And in the life of our Lord we have the spirit that is to animate us in all our dealings with our fellow-men. The details of His life and ours are necessarily different, but the spirit is to be one and the same. and what was the spirit of Christ's life? Nothing less than pure unselfishness. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He "went about doing good" to the bodies and souls of men, and then consummated a life of perfect benevolence by a death of agony for those who were His foes.

And the example of Christ teaches us that every one of His followers is to be possessed of that inner life which shall be forever acting itself out in deeds of love, making every Christian a centre of blessing. The old Jews used to speak of the difference between the "righteous" and the "good" man. The "righteous" man said, "What is thine is thine, and what is mine is mine"; but the "good" man said, "What is thine is thine, and what is mine is thine." The believer is to be the "good" man, not simply just but generous, not sternly exacting but compassionate and forgiving; not coldly and bitterly complaining of the sin of the prodigal, but leaving the door ajar that he may re-enter, and longing and praying for his return. "The Son of man is come to seek and to save that which was lost." And he who bears the name of disciple is to be "as his Lord." No one is worthy to bear the sacred name of Christian who is not moved by this Christlike benevolence, and who is not, in his measure, treading in the footsteps of the world's great Philanthropist and Saviour.

But there is more in it than this. The true spirit of Christian ministration is doing good to others at the cost of self-sacrifice. That is the chief feature in Christ's character and life. His was the spirit of benevolence, but it was a benevolence that was manifested to the extreme point of self-sacrifice. "He laid down his life for us." "He gave himself." "Though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich." There is our example. But it is quite possible for a Christian to be possessed of the spirit of benevolence, yet not to reach the point of pure unselfishness. He may be generous enough to give, yet be really unwilling to sacrifice. He may do a great deal of work in the Church when it is convenient and pleasant, but quickly retire when it would cost him weariness and pain to go on. But the gift of unmissed coin is cheap generosity, and the mere employment of idle hours in Church work is no proof of very deep devotion to Christ's cause. Our Lord's example goes far, far beyond this.

What Jesus wishes about His people is that they shall be fully saved from the old sin of selfishness, by having "perfect love" shed abroad within their hearts. He would have in their inner life that which shall naturally show itself in cheerful self-surrender for the good of others, even of "the unthankful and the evil." And until a man is brought to this, he will not, he cannot minister to the good of others as God designs he should. If a certain living thing is not what it should be, what it was made to be, it cannot, by reason of this defect in its own life, give to other creatures the good it was intended to give. A faded flower sheds but little fragrance, and a stunted cornfield cannot do much to support life. And so, a scanty affection will attempt little for the good of others,—but a whole-hearted, brimming love will run over with

cheery work that shall bless the souls and bodies, the hearts and homes, of those it can reach and influence.

The great need of the Church, both as a philanthropic and soul-saving institution, is perfect love to God and man. Without that she will be forever guilty of great and glaring sins of omission; her life will not minister to the world as the great heart of Christ desires it should. But with it, her Lord will use her to fill the world with light and healing.

"DO RIGHT and, although your neighbors may scorn and avoid you to-day, in the end you will find the whole world, nature, and God, on your side. Truth is the central sun of the universe. Be truth yourself."

FROM NEBO.

"O, that I had wings like a dove,
I'd fly and afar I would roam;
From Nebo's high summit I'd love,
To look toward Canaan my home?"

How favored with open vision to behold the better country from faith's mountain top! The view sometimes is most glorious and entrancing. At such seasons the spirit longs to rise upon glad pinions and join the chorus of the skies. Earth recedes now from the vision, and the New Jerusalem seems to come down from God out of heaven to man. On the dim line of mortality our ransomed spirit hovers awhile, and then goes up to glory like a rushing thought to be "forever with the Lord."

O, glorious and glad hope of endless rest! By faith's interior eye we already behold that fair land, the blessed home of the saints, who are clad in robes of white before the throne. It is full of beauty and attraction, grandeur and gladness! O, how we long to go over and up to the heavenly Canaan, and enter into the eternal possession! The pearly gates stand wide open, and fair hands extend to us a joyful welcome there!

From Nebo to Canaan—from the wilderness of earth to the fruition of glory—what an auspicious and amazing transition!

"So when my life's journey is o'er,
And I have ascended to bliss,
My fulness of joy evermore
Will be to see Him as He is!

—I. N. Kanaga.

BEAUTIES OF ANNA SHIPTON.

NOT only for the light of loving hearts
That cheered my lonely life, I thank Thee,
God;
Not for my childhood's home, nor tearless eyes,
Nor pleasant paths of peace my feet have trod;
But that the idols, tenderly embraced,
By this weak heart, and falsely called mine own,
Thou didst withdraw, that I in time might learn
To lean upon Thy holy arm alone.
For the sharp reed that pierced this feeble hand,
Nor thorn-torn feet that Thou alone couldst see,
For the deep fount of tears by Thee told o'er,
I thank Thee, Lord. They brought me nearer
Thee

DIVINE COMMUNION.

BY REV. MARK GUY PEARSE.

"He that dwelleth in the secret place of the Most
High shall abide under the shadow of the Almighty."
—Psalm 91: 1.



OUR gracious God has many visitors, and has a kindly welcome for all who come to Him. Some come as His poor dependents knocking at the back door and seeking to get their basket filled with the scraps they need. Well, these shall not be sent empty away; but, alas, how much they lose! They have His gifts, but they never see His face, they never hear His voice, they never know His heart.

Some are His servants. They dwell with Him. They seek to know His will, and set themselves to do it earnestly. They commune with Him. And yet they do not dwell in the innermost circle. Having done His work, they turn to their own. There are limits and divisions of interest.

Some are His children. They are always with Him. They live in His presence; they are ever at home with Him. They know His heart. Unto them He sayeth, "Son, thou art ever with me, and all that I have is thine."

Pauper, servant, son—which are we? This psalm is the song of one who dwells

with God. The psalm of the Son, from which the tempter fetched the quotation with which he feathered his arrow: "If thou be the Son of God . . . for it is written . . ." He whose heart can sing this song has found in God a rest, a satisfaction, a delight, a home.

It is supposed by many that this psalm was written by Moses. Certainly there are in it allusions that would come most naturally from one in His circumstances. This first verse gathers a fullness of new meaning as we think of it coming from his lips. We think of him in the wilderness, wearied with a people who seemed incapable of entering into any worthy thought of their high calling, vexed at the delays and wanderings; wearied, too, by the unchanging dreariness of the desert. He, a whole heaven above the people in the nobility of his spirit, turns from all this to find comfort in God, and prays, "I beseech thee, show me thy glory." There is given this gracious answer: "Behold, there is a place by me, and thou shalt stand upon a rock. . . . I will put thee in a cleft of the rock. I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." We think of him going up into the secret place of the Most High—away from the multitude into the unbroken calm and stillness; up from the dreary monotony of the desert into the Mount of the Lord, with new beauties opening before him at every step; up from the languid heat into the fresh wind of the early morning; on to where God Himself waits with all-gracious welcome, and then into the cave. And there the Lord, the Lord God, passed by and proclaimed Himself. And there Moses finds God as his own—"My God"—and puts Israel into His keeping, and prays Him to come and make His abode with them.

That mountain height, that secret place, is within our reach. It is Calvary. There are the clefts of the rocks wherein we hide while God comes down

to make His goodness pass before us. Then may we draw near to say of Him, "My God," and to find in Him our dwelling-place and home.

Our home in God! Let the thought sink down into the heart and become a desire, a purpose, a possession. It is for us, for each of us, to know it if we will; to go up out of the way of the wilderness, and to find our rest and dwelling-place in Him. Outside are biting winds and bitter rains; outside are stony ways and stony faces too; outside are the fleeting hopes that find no place to light upon; wishes that are swiftly swept away by fear; outside all that suggests hurry, and toil, and want, and uncertainty; a hungry world, not knowing what it seeks, but believing that its satisfaction lies a little farther on. To step out of this into the secret place of the Most High—what is it? To find one's self no more a bubble flung on lawless seas; no more a fallen leaf, the sport of wintry winds; but round and about us are the everlasting arms, and we rest against the very heart of our Father, God; to be known through and through—all the weakness and the want, the dreadful possibilities of evil within us—and yet to be loved infinitely; to be known in all our dull thought of things, our clumsy failure, our quick forgetfulness, our shallowness and cowardice, and yet to hold as our own such exceeding promises of blessedness; to pass out of the din and the grinding wheels of earth, with its mystery of want and pain and sorrow, and to rest in a great assurance of pity and help for every one—that behind all things and running through and through all things, is the love of the Father, and that all things are set to this one end: to help men up to higher life, no more the uncertain, but a very *terra firma*; lying down in the shadow of the Eternal; feeling that waves may toss far down below us, and tides may come and go, but this sure rock of our resting-place abideth for ever and ever; to have

the hallowing hush of God's own presence, the soothing, strengthening touch of His own hand, the heaven of His smile and favor—this is to dwell in the secret place of the Most High. To let ourselves and ours go with a glad abandonment right into the keeping of His love; to live with a childlike freedom from care, or fear, or want, knowing that He careth for us; to be loosed from ambition; to have no fierce and jealous eagerness, and yet to be stirred with a great desire and a fixed endeavor to know His will and to please Him perfectly—this is to dwell in His secret place. And there, hidden in the cleft of the rock, it is ours to look out on all things, finding everywhere the revelation of His goodness, and hearing evermore that voice proclaiming "The Lord, the Lord God, merciful and gracious."

"He that dwelleth . . . shall abide." These words denote the settled and unchanging. This is no occasional privilege, as when the high priest once a year entered into the holiest of all. It is no exceptional thing—the festival of some rare day. No vision of it, shortlived. Not a rift in the clouds, a passing glimpse of a glory that is to be hereafter. We dwell, and He abides. God is to us what we will let Him be. He changeth not. Where we are bold to come there may we be bold to stay. He will not go away; nor need we. If we will dwell there, there will He abide.

FREE MERCY.—Let me tell thee that *the mercy of God flows freely*. It wants no money and no price from thee, no fitness of frames and feelings, no preparation of self-righteous works. Free as the brook which leaps from the mountain-side, at which every weary traveler may drink, so free is the mercy of God. Free as the sun that shineth, and gilds the mountain's brow, and makes glad the valleys, without fee or reward, so free is the mercy of God to every needy sinner. Free as the air which belts the earth, and penetrates the peasant's cottage as well as the royal palace, without purchase or premium, so free is the mercy of God in Christ Jesus.—*Spurgeon*.

BEAUTIES OF ANNA SHIPTON.

♫ **JESUS!** Thou art my portion,
My Land of Living Waters,
My Fountain in the Valley,
My Olive Tree and Vine;
Thou art my Bread from Heaven,
Thou art my Land of Promise;
I bless Thee for Thy fulness!
And all Thou art is mine.

PALSY vs. LEPROSY.

A BIBLE READING ON LUKE V.

BY REV. B. S. TAYLOR,

[Author of "Full Salvation," "Holy Fire," etc.]



THIS chapter gives an account of two miracles by Jesus. Each one is a striking illustration of the two-fold work of pardon and purity. Notice a few points of contrast and likeness in a parallel form:

PALSY Cure—

(vs. 18-26).

Palsy represents *actual sin*.

— Is brought on by our own acts.

— Is acquired by our wrong doing.

He was brought to Jesus by his friends.

Jesus said to this one, "Man, *thy sins*"

(*palsy*, actual sins)

"are forgiven thee."

He had "pardon" on "their faith."

LEPROSY Cure—

(vs. 12-15).

Leprosy; *inbred sin*.

— By the acts of others.

— Inherited or contagious.

He came for himself.

To that one Jesus said, "I will, *be thou clean*."

And his leprosy was "*cleansed*."

He had "*cleansing*"

on *his own faith*.

Note here the likeness—both by *faith*, both by the *Word* of Jesus, both *immediately* (vs. 13, 25).

Note also the truths here outlined:

1. Actual sin (*palsy*) received pardon, because it was brought upon the sinner by his own evil habits. Disease to the body is an accompaniment of sin to the soul. Temporary *sins* result in temporary (acute) ailments; inbred, besetting

sin in chronic, fixed, incurable diseases, fast destroying soul and body. Pardon of sins and healing of palsy came to this paralytic at the same time, because it was as easy to say "Thy sins be forgiven thee," as to say, "Arise up and walk." Proof of Jesus' power "to forgive" was evidenced by His command, "Arise, take up thy couch, and go into thine house." It was instant, "seeing their faith," and complete—all his sins were forgiven; all his palsies were healed. He departed to his house "*glorifying God.*"

In the other case, Leprosy indicates inbred sin. Contracted (probably) from his parents, it was inbred, increasing in its ravages, loathsome and incurable, finally destroying its victim, a case very different from the palsy, which rendered its victim helpless, useless, and yet he had no one to blame but himself. The leper was not helpless; he could and did support himself. He was innocent, but unclean. He was not guilty of wrong in being a leper, but he needed a cure all the same. So he saw Jesus for himself, fell on his face and besought Him, saying, "Lord, if thou wilt, thou canst make me clean." He was pardoned, guiltless, had power to come to Jesus and did come. So far like the child of God troubled by inbred sin (leprosy). He can walk in the way, work for the Master, do much in the cause of God, has no condemnation through guilt for actual sins, but everywhere he goes the cry of his heart is, "unclean, unclean!" At last, it may be after years of seeking and despair, "it came to pass," when he "was in a certain city," some one told him there was a fountain opened for uncleanness in the blood of Jesus. He sets out to find Him, and having seen others healed and heard others' testimonies, he believes Jesus *can* save him also, believes Jesus *perhaps will*; anyhow, he will try it! "Lord, if thou wilt, thou canst make me clean!" His heart-broken cry is heard. He received the blessing the first time he went forward

for prayers; Jesus promptly replies, "*I will*; be thou clean." Jesus is willing, brother. He gives the helpless paralytic immediate pardon; actual sin is forgiven. He says to the seeker for cleansing from inbred sin, "*I am willing*," I am glad to do it. That is what I came for, suffered for, died for. O, seeking sinner, believe and receive pardon! Dear brother in Christ, longing for heart purity, hear the loving words of Jesus, "*I will*; be thou clean!" Jesus is able, Jesus is willing! O, believe it, and believing, come to Him—just as you are—just now—and prove His ("can") *power* and His ("will") *love*. Hallelujah!

I see here two lessons concerning testimony—

The *pardoned* one was sent to his own house glorifying God. *Testify of the common salvation to all about you!*

The *purified* one was sent to the priest, "*with an offering*, for a testimony." Testify to holiness in the more sacred precincts of the Lord's house, with the *fruit* of a holy experience offered for a testimony to cleansing; *to the priest*, to those who can understand it, rejoice with you and approve your testimony. "Give not that which is holy unto the dogs."

PERSECUTED INNOCENCE.—Then the shepherds had the pilgrims to another place, called Mount Innocence; and there they saw a man clothed all in white, and two men, Prejudice and Ill-Will, continually casting dirt upon him. Now, behold! the dirt—whatsoever they cast at him—would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the pilgrims, "What means this?" The shepherds answered, "This man is named Godly-man, and this garment is to show the innocence of his life. Now, those who threw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes; so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noonday."—*Bunyan*.

BEAUTIES OF ANNA SHIPTON.

LET us go forth !" and leave the world behind us,
And meet the perils of the pilgrim way ;
Where Jesus leads, let mocking scoffers find us
Still hastening onward, as they bid us stay.

"Let us go forth !" and tell the same sweet story,
How Christ for us a helpless Babe became ;
Point to the dying Lamb, the Lord of glory,
Strong in the might that lives in Jesus' name !

CHRISTIAN FIDELITY.

BY MRS. M. N. VAN BENSCHOTEN.

"Run and speak to this young man."

REV. Hugh Price Hughes, of England, who is the originator of the "Forward Movement in Wesleyan Methodism," says: "The great defect in Christians is not in their personal faith or in their creed, but in that they have never *worked out* their Christianity—have never applied it practically to daily life. Business, pleasure, politics, must all be Christianized. It is not enough for a man to trust in Christ and go to prayer-meetings and sing hymns; he must carry out the teachings of Jesus Christ in Oxford St. and Regent St., and to do that is often a higher achievement of Divine grace than to sing at the top of your voice at prayer-meetings."

We believe in a practical Christianity—a "Scriptural holiness" that is illustrated by holy deeds; and that not only by the few who are eminent for piety, or by the acknowledged leaders in Christian work, but by the rank and file of the followers of Christ. Let all who bear His name, sweetly yet fearlessly, in their daily lives, interpret the law of love.

Deep snows covered the ground, and the wind whistled cold and shrill through the trees, as a farmer, driving a spirited horse, dashed into the yard. It took but a few moments to put the animal away, and as the gentleman entered the house,

his wife, lifting a sweet, earnest face inquired, "How did you find Stephen today?"

"Very comfortable, but he is evidently failing."

After becoming thoroughly warm, the gentleman threw himself carelessly upon the couch, but he was restless. Drawing a paper over his face, he tried to compose himself, but frequently he drew a deep, audible sigh, while his restlessness increased.

After a little his wife gently said, "What is it, Frank? Is neighbor Stephen much worse?"

"O, it is not that," he said, as he arose and paced the floor. "It is not that; I know he must die, but I did not do my duty. I felt I ought to pray with him, but there were so many around, I did not. I fear he is not ready to die."

"If I felt that way," said his wife, softly, "I would harness quickly and go right back."

His face brightened. "I believe I will." A few moments later, his wife saw him drive out of the yard and down the road at quick speed.

* * * * *

"Why, neighbor N—, did you leave anything?" they asked as the door of his friend's house was opened to him.

"No," he replied, "but I want to see Stephen again."

"All right, walk right in."

More than an ordinary friendship existed between the two neighbors, and as Mr. N. stepped quickly into the sick room, the dying man looked up with a smile, "Why, Frank, back so soon?"

"Yes, Stephen," and taking the feverish hand in his, while tears ran down his cheeks, he said, "I came back, because I want to pray with you—for your soul, Stephen."

The blood mantled the pale, sick face, but still clinging to the strong hand of his friend, he said, "All right, Frank." And there close by the bedside, holding in his great strong hands the thin, ema-

ciated one of his sick brother, that stalwart, manly man, fell on his knees and plead with tears and sobs and tender words for the soul of his friend.

Rising, he brushed away the tears, laid his hand for a moment on the burning brow, and with a hushed "Goodbye, I'll come again," went out as quickly as he came.

O, Christ of Galilee! how mighty is Thy love! How strong Thou art in the souls of Thy children if we only *let Thee have Thy way!*

This Christian gentleman was constitutionally timid and reserved. He held no office in Church or state, but he had a great loving heart, and he believed in Jesus. His wife might have said, "I would not worry, the minister will probably call."

Could the minister do Mr. N—'s duty? Could he have come as near to the needy soul, or lifted as strongly as the beloved friend and neighbor?

It is said of Jesus, "And he laid his hand upon him." If we would lift a soul, we must touch them with our love and sympathy. You, Christian man, who art standing closest to that unsaved soul, you are the one to lay your hand upon him, and prove your faith in the Christ of the Gospel, by your loving works and words of entreaty.

SHOUT FOR JOY.—Faith may dance because Christ singeth, and we may come into the choir, and lift our hoarse and rough voices, and chirp and sing, and shout for joy, with our Lord Jesus. We see oxen go to the shambles leaping and running. We see God's fed oxen, prepared for the slaughter, go dancing and singing down to the black chambers of hell: and why should we go to heaven weeping as if we were to fall down through the earth for sorrow? If God were dead—if I may speak thus with reverence of Him who liveth for ever and ever—and Christ buried and rotten among the worms, we might have cause to look like dead folks; but the Lord liveth, and blessed be the Rock of our salvation! None have the right to joy but we, for joy is sorrow for us; and an ill summer or harvest will not spoil the cross.—*Rutherford.*

BEAUTIES OF ANNA SHIPTON.

§AY not, "'Twas all in vain,"

The watching, the waiting, and the prayer;
In pierced hands hath it unanswered lain?

'Twill grow in blessing as it lingers there.

'Tis space where once thy quivering form was cast;
No floating breeze thy heart-wrung cry betrays;
Yet through the white-winged choir thy prayer
hath past,

And "thou shalt find it—after many days."

A TESTIMONY FROM QUEENSLAND.

BY MRS. H. ROBINSON M'NAUGHT.



THE north of Ireland was my birthplace. I was converted at twelve years of age, in revival meetings conducted by my brother. Some years after (1856), in reading the life of Mrs. Hester Ann Rogers, I was brought to see for the first time that holiness was attainable by faith. From my conversion I had met in class, attended the love-feasts, but never heard even a minister say he had attained to entire sanctification. We were all praying for it, but never giving God the glory for answering our prayers. I thought that while I should not like to die as I was, God would somehow or other bring me into a meetness for heaven, or it into me, ere He called me hence to meet Him. But when, through Mrs. Rogers, I saw that it was attainable by faith, and at the present moment, I resolved, were God changelessly the same, as in her day, I would have it, or die in the pursuit.

I did not, however, receive it second-handed. I daily, hourly, compared her experience with my Bible, till I saw she was Scripturally correct. I had none but God to guide me. I shall never forget the deep mental exercises and the anguish of heart I passed through for three weeks. Nor could I admit any human creature into the conflict. On Sept. 13th, 1856, I entered my closet,

and shutting the door, knelt, saying: "My God, I come to the altar, Christ, with the offering of my otherwise worthless all in detail." I did not reserve a finger of my body, a faculty of my mind, nor a passion of my heart. All, once and for ever, was laid upon the altar. I, believed I did it, and consequently I believed I was accepted. If so, a holy God could not keep me unholy in His Omnipotent hand. I felt God's presence filled the room and then soon began an emptying process. Then authoritatively it was said, "Take unto you the whole armor of God!" accompanied with a deep sense of danger and fear. When I asked the cause of this fear, it then came so clear, that although your spiritual enemies are all out, they are not dead; they will watch for re-entrance. "O, my God," I cried, "so enfold me in this armor that there shall not be a spot for a fiery dart of the devil to enter. Then for the first time could I distinguish between temptations without and enemies within. Bless God, I felt there were no enemies to respond to the suggestion from without. What an advantage this has been to me since, God only knows.

Yet, owing to my erroneous views of the doctrine, I did not take this for the blessing, although I never could, for the thirty-one years which have elapsed, speak, write, or think of that memorable hour without feeling its influence. I resolved never to take back a particle of what I laid upon the altar, and should the Lord show me anything else He required. I should add it at any cost. For two days there was no effort to pray, or praise, or believe. It seemed like sweetest communion with my indwelling, loving Jesus. Still, had any one asked me, "Have you obtained the blessing of holiness?" I should have said, "I do not know; I dare not take this experience for so high, so great a blessing"; but on the third day an inward voice said, "This is holiness, this is *entire sanctification*." So

authoritative was it, and so distinct, that at times I started lest those around me might hear it. I was filled with peace, love, praise. In company with a present, approving God, how real! However, as I thought prudently, I decided on not telling it, but live to prove and know as much of God as possible. I floated on a sea of love and light for three weeks, when I lost it. I should then or now prefer dying to living without it. On heart searching inquiry I was led to see that I was keeping back part of the price. I had been lying to the Holy Ghost, as I had given my utterance but refused to use it to God's glory and the good of my leader and classmates and relatives.

I humbly owned my inconsistency, but it was a heavy cross to tell that I was a step higher and in advance of my faithful, praying mother, leader, etc., and those who had been so much more faithful in the justified state than I. But the cross covered the whole path; I must either take it up or go back; the latter I could not do. On taking up the cross I found it lined with love, and underneath it what I could never have experienced apart from it. It was then my joy was full, and soon I rejoiced to see most of God's children with whom all my previous life I had been associated, enter upon this highway of holiness. Step by step the Lord led me for three months, when, unexpectedly, He thrust me into public work. I had strong prejudices to contend with, but soon they gave way. Souls were saved, ministers and people were led into this grace.

A LEARNED atheist once met a plain countryman going to Church. He asked him, "Where are you going?" "I am going to Church, sir," was the reply. "What to do there?" "To worship God." "Pray, is your God a great or a little God?" "He is both, sir." "How can He be both?" "He is so *great*, sir, that the heaven of heavens cannot contain Him, and so *little*, that He can dwell in my poor heart." This simple answer of the countryman had much effect on him.



"Thy testimonies also are my delight, and my counselors."—Psalm 119: 24.

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS IN BUSINESS.

CENTRAL THOUGHT.—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."
—1 Cor. 10: 31.

STATEMENT.—In the general sense, business is "that which busies, or that which occupies the time, attention, or labor of one, as his principal concern, whether for a longer or shorter time; employment; occupation." Business may be public or private, and may engage chiefly the mind or the body; it may be domestic, or professional, or mercantile, or agricultural, etc.

May all lawful business or work, of whatever kind, be conducted on principles of Bible Holiness? Doubtless; else the broad precept of the Central Thought could never have been written by an inspired hand.

I. THE BUSINESS OF DOMESTIC LIFE. A genuine, consistent holiness at this point requires both habits of diligence and habits of cleanliness.

1. *Diligence in work.* It may be the work of the laundry, or the kitchen, or the chamber, or the sewing room, or the nursery—work that must be done by the housewife herself, or by others in her employ. Is there aught of conflict between such work and true holiness? So far from this, no Christian woman can devote herself to spiritual exercises at home, or to Christian work abroad in neglect of her family interests, without violating the plainest principles of holiness. Many devout women are so situated as to be able to do consistently such work; but many others are not, and these can best glorify God and promote holiness, by a prayerful, patient, cheerful, diligent attention to home responsibilities and work. King Lemuel, in describing the model woman of his day said, "She looketh well to the ways of her household, and eateth not the bread of idleness." (Prov. 31: 27).

2. *Cleanliness.* Whether or not the saying, "Cleanliness is next to godliness," is correctly ascribed to Mr. Wesley, he did say some very emphatic things in this line. Of preachers' wives he wrote thus: "A preacher's wife should be a pattern of cleanliness in her person, clothes, and habitation. Let nothing slatternly be seen about her; no rags, no dirt, no litter." To one of his preachers he wrote: "Be cleanly. In this let the Methodists take pattern by the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house, and all about you. . . . Use all diligence to be clean. . . . Whatever clothes you have, let them be whole; no rents, no rags. These are a scandal to either man or woman, being another fruit of vile laziness."

How little consistent with that holiness which means both inward and outward purity is habitual untidiness of either the person or the home!

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT —"Not slothful in business, fervent in spirit, serving the Lord."—Rom 12: 11.

II. THE BUSINESS OF TRADE. While "trade comprehends every species of exchange or dealing, . . . it is chiefly used to denote the barter, or purchase and sale of goods, wares, and merchandise, either by wholesale or retail." May trade be successfully conducted in keeping with "holiness to the Lord"? That it is not usually so conducted, seems implied in the familiar phrase, "tricks of trade." The natural tendency of the heart to selfishness, overreaching, deception, dishonesty in trade, so strong in Solomon's day, has betrayed itself in all succeeding ages. "Divers weights and divers measures, both of them are alike abomination to the Lord. . . . It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." (Prov. 20: 10, 14.) By the practice of such tricks of trade many a man "maketh haste to be rich," but he "shall not be innocent" (28: 30). Hence true holiness, whatever the branch of trade, rules out absolutely all such deceptive practices.

Three things may be assumed without question: That no unlawful business may be pursued by a Christian; that no lawful business may be pursued by him in an unlawful way; that, therefore, any business, however lawful

in itself, which requires unlawful or even doubtful measures to insure reasonable success, is for him an unlawful, and by consequence an unholy business.

Here, then, every Christian merchant or tradesman, who would exemplify that "holiness without which no man shall see the Lord" (Heb. 12: 14), must take his unswerving stand, whether he deal in drugs, or dry goods, or groceries, or other merchandise. Just weights and measures; inflexible honesty in buying and selling; holding business subordinate to religion, not religion to business; rendering unto Cæsar the things that are Cæsar's, and to God the things that are God's; adopting and maintaining as the one supreme rule of his life, the apostolic precept which stands at the head of these lessons: "Whether, therefore," etc.

THIRD WEEK. Lesson III.

CENTRAL THOUGHT.—"*Provide things honest in the sight of all men.*"—Rom. 12: 17.

III. THE BUSINESS OF PROFESSIONAL LIFE.

Holiness in the ministry was considered in the January number. But what of the Christian lawyer, physician, scientist, teacher, journalist, etc.? Is less than holiness required of these? Undeniably the solemn command, "Be ye holy for I am holy," applies equally to all professions, and indeed to all departments of life, whether public or private.

Physicians and scientists are not unfrequently found in the ranks of skepticism and infidelity. But there are many notable exceptions, especially in the medical profession. Indeed, some of the most marked examples of true Christliness are to be found in this profession. Why should it not be so? Perhaps no class of men have so good an opportunity as physicians, to imitate the blessed Master, "who went about doing good" to the souls and the bodies of men. Intelligent holiness in the Christian physician means six things: 1st, The non-use of alcoholic stimulants in his medical practice, except in very extreme cases. 2d, Personal abstinence from the vile tobacco habit as at once offensive and injurious to many patients. 3d, An avoidance of unnecessary visits and unreasonable or oppressive charges. 4th, A tender sympathy with the afflicted evinced in kind words and gentle manners. 5th, Christian counsel, as each case may permit or require. 6th,

Prayer for and with his patients as opportunity may afford.

Of teachers, journalists, and others, we have not the space to write.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—"*Render therefore to all their dues.*"—Rom. 13: 7.

IV. THE BUSINESS OF EMPLOYING AND SERVING. This brings us face to face with the vexed question of capital and labor. "A statement of the relations between these may be made thus: The laborer has something to sell, and capital wants to buy; they make their own bargain and, as long as it is kept, neither can complain. Labor wants the most pay for the least work, and capital wants the most work for the least pay. . . . The final solution of the difficulty will probably be found rather in the moral than in the political sphere—in the taming of the selfishness of capital and labor alike."—*International Cyclopaedia*. In the moral sphere surely must the solution be found, the sphere of New Testament holiness in principle and practice. What are its teachings?

1. It denounces all oppression of the poor by the rich (James 5: 14).

2. It equally condemns all wrong or unfairness of subordinates toward their superiors. In doing this it forbids all "eye-service," all insubordination or "answering again," and all "purloining," with every other act of dishonesty (Col. 3: 22; Tit. 2: 9, 10).

3. It gives the most wholesome specific directions to both masters and servants, employers and employees. On the one side it enjoins patient, considerate treatment (Eph. 6: 9), with just and equal compensation (Col. 4: 1); and on the other side it inculcates respect, obedience, hearty service, and "all good fidelity" or faithfulness (Eph. 6: 5-8; Col. 3: 22).

4. Finally, it makes the Divine rule, "Thou shalt love thy neighbor as thyself," the one infallible standard of social right and business equity (Rom. 13: 9; James 2: 8). With these principles in full force, all troubles in domestic service, in manufactures, in mining, railroading, agriculture, etc., would cease at once, and all "trusts," trades-unions, labor combinations and strikes would be unknown.

PULPIT TOPICS FOR MARCH.

BY REV. JOHN PARKER.

"THE LORD IS THERE."

Sabbath, April 1st—Ezek. 48 : 35.

The city is the symbol of His Church. The pre-eminence shall be, the manifest tokens of His presence there. Therefore,

1st. *It shall be redeemed from all its reproaches.* Every defacing Ichabod shall be wiped out from its walls. "The Lord will delight in her." A Church entirely redeemed from worldly allegiance and bondage.

3d. *When this is the pre-eminent fact,* that "the Lord is there," the world will recognize it and run to it from the hurt and darkness of sin. Then shall God increase His Church "with men like a flock" (Ezek. 36 : 37).

3d. *God intended to be the chief fact of His Church's life and attraction.* Substitutes are therefore sins. If music, eloquence, gorgeous decorations, or the pomp of parading ceremony can help me to find God there, they are a welcome benediction, if not they are an intrusion.

LIGHT ON THE PATH OF RIGHT.

Sabbath, April 8th.—Psa. 97 : 10, 11.

1. *Righteousness toward God,* and uprightness toward your fellow man. You cannot love God and not hate the opposite of His nature and will. Not enough that you do not take sides with it ; must war against it.

2. *Nor need you fear* the enmity of all who are leagued in evil. "The Lord will preserve his saints." "Are you one of them ?

3. *Then for you light is sown.* The advancing morning, with burnished feet, is sowing your path with orient pearls of light. Light abundant, unmingled, unmeasured ; light before, within, around, above. The light falls, not on ungenial winter, but on the warm, saintly hearts that give it a singing welcome.

4. *Also, "gladness for the upright,"* and the man of integrity and truth. Your thoughts—your passing opportunity—your Divine fellowship—all make you good.

5. After such a sowing, what shall the harvest be ? *Here,* it will be a Divine, distinctive acknowledgment of your righteousness. *Yonder,* an eternal noon. If after right, light ; then after light, glory.

"YE SAINTS."

Sabbath, April 15th.—Psa. 30 : 4.

Holiness always wants help to praise God

1st. *He wants the worship of those* to whom the remembrance of His holiness is joy. They are His saints, His holy ones, chosen out from the world, redeemed and purified by the blood, separated from, and separated unto, for His praise. You are therefore called to special adoration.

2d. *His holiness is the harmony of all His attributes,* the infinite and spotless integrity of His being, "the superlative wholeness of His character." This conquered your love of sin. From thoughts of His holiness come thoughts of heaven—the white-robed and blood-washed society of saints.

3d. *The remembrance of His holiness* is the occasion for the songs of seraphim, "Holy, holy, holy." Let us emulate—first become saints, then sing—daily remember Him, and your life will be a psalm of thanksgiving.

MORNING.

Sabbath, April 22d.—Isa. 60 : 1-3.

Church of God, to thee it is morning at last—arise, shine ! The night has been long, a night of woe, and weeping, and of wrong. Arise, shine ! Thy Lord hath shed His glory upon thee.

1st. For God has made no other arrangement for the world's illumination but through His shining Church.

2d. God will supply the light. "His glory shall be seen upon thee,"—only do thou be His ready and transparent medium of illumination.

3d. His light upon thee shall be thy one and sufficient attraction.

What are the attractions of a holy Church ? They are : Delight in God ; a holy life ; and that "God is in the midst of her."

A POSITIVE CHRISTIAN LIFE.

Sabbath, April 29th.—James 4 : 7, 8.

1st. The duty enjoined includes submission to God, and resistance of Satan. Many believers are receding from God because they fail in both. Will is not wholly surrendered—love not wholly withdrawn from evil—conscience is quickened, but the heart not at rest. They live on the beguiling edge of temptation.

2d. Submission to God stops recession from Him. Harken, obey, delight in God's will, be answerable to His demands—this is nearness. "Your faith," says Chalmers, "thus large, what a heaven of joy is yours !"

3d. Thus submitting, temptation will have no power to befoul you. God will draw nigh to you. In the shadow of God, how safe !

PRAYER MEETING HELPS

FOR APRIL.

FIRST WEEK.

GOD'S APPOINTED BULWARKS (1sa. 26 : 1).

A well-known writer says that men reverse this. They appoint walls and bulwarks for salvation. But God appoints salvation for bulwarks.

God rejects all religion but His own. He says, "Not these are my appointed defenses for you, but salvation." Let us see—

1st. What is salvation? It is deliverance from the guilt, defilement, and consequences of sin, through the atonement.

2d. What is there in salvation which is a bulwark—a Divine defense?

- (1) It is the bulwark of Christian civilization.
- (2) Of truth as against doubt and error.
- (3) Of hope as against uncertainty and fear.
- (4) It is thoroughly and permanently safe, for it is fellowship and shelter with God.

3d. Here is reason for the glad song—

- (1) To all lands it belongs.
- (2) Wherever enjoyed it is sung—hence it is "joy unspeakable," for it fills the life with assurances of safety.

SECOND WEEK.

"FORGET NOT." (Heb. 13 : 16).

Seeking the city of God, and making life a sacrifice of praise to Him, is very desirable (see context), but this is not all He requires of us. "Forget not to do good," etc.

1st. *Why this admonition?*

(1) Their own great needs severely taxed their care and attention, for Christians were then poor, neglected, and persecuted.

(2) They were passing a crisis of severe demand and testing of their faith as believing Jews, making forgetfulness possible.

(3) To communicate to the saints would declare their Christian character, bringing suspicion, hatred and persecution. But they must rise above all these considerations.

2d. *Why this supreme motive?* "With such sacrifices God is well pleased."

They needed it. Doing good has its own recompense. But what men need also, is the thought of the Divine eye and approbation. "God is well pleased with it." We need this motive now, and shall at the judgment.

THIRD WEEK.

A SUCCESSFUL LIFE (Psa. 119 : 3).

It is worth while to find out God's opinion of a successful and blessed life. Here it is—"Blessed are the undefiled," etc.

1st. *This is secured in Christian wholeheartedness.* God always responds to upward tendencies, and whole-hearted service is upward. To such a man God makes His law a pleasure—saves him from iniquity (inequality)—keeps him from temptations that defile—and makes his life a satisfaction and a blessing.

2d. *The opposite of this is equally true, for*

(1) A divided heart will defeat you. There is always a reason for a divided heart—it displeases God, and makes your faith and enjoyment of the Christian life impossible, liberty in prayer is hindered, and a war in your conscience is maintained.

(2) A divided heart will betray itself to others. It is detected in your evident disquiet of soul, in your unsatisfactory experience, in your avoiding duty and responsibility. A whole-hearted service and blessedness, or a half-hearted service and defeat. Which shall it be?

FOURTH WEEK.

"LIKE HIM." (1 John 3 : 3.)

Three cheering facts belong alone to the Christian—What he was, is, and shall be. He *was* loved and saved. He *is* walking with God. He *shall* be like Christ, and reign with Him forever. "Now," and "Not yet," is his uncalendered inheritance.

In the text, "every man that hath this hope in him, purifieth himself." How?

1st. His heart has gone after his hope. He refuses to have his portion here.

2d. In the hope of being like Him yonder, he seeks to be like Him here.

3d. He "purifieth himself" by appropriating the grace that saves to the uttermost, its promises, and the sanctifying presence of the Holy Spirit. Hence, while only God can make Him holy, he is expected to be a factor or helper in becoming and keeping pure. To this he gives the force of his being, his love and life. He will be pure, "even as he (Christ) is pure."

Estimate if you can, the power of this hope which attracts a human life out of sin and up to heaven—the magnet that pulls earth toward heaven.

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10 : 2.*

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR APRIL.—“*I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.*”—*PSA. 91 : 2.*

PROMISE FOR THE MONTH.—“*And ye shall know the truth, and the truth shall make you free.*”

—*JOHN 8 : 32.*

“Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand
Upheld by my gracious, omnipotent hand.”

SPRING BLOSSOMS.—II.

“*And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*”

—*John 15 : 2,*

JESUS represents himself as the true Vine, and His Father the husbandman. His children are branches of the Vine, vitally united to Him, drawing their nourishment from Him. He desires, O, so ardently, that each branch should be a fruit-bearer, laden with ripe clusters in the season of fruitage. To this end The Husbandman purgeth, or purifieth, each living branch. We see the vine-dressers in early Spring going forth with pruning-knife in hand to divest the vine of dead wood, that it may have a vigorous growth, and be covered with blossoms which shall ripen into abundant fruitage. The skilful vinedresser knows how to perform this delicate operation without injury, and with the happiest results.

Now, the Heavenly Husbandman in like manner purifieth us. He seeks to take away all the dead wood of carnality, every hindrance to growth, so that the branch may develop new life and produce abundant fruit. This Divine process is thorough, and is connected with our highest spiritual development.

Our Lord remembers with joy the fruit-bearing of the last year, how many clusters appeared upon each branch. But this year

He would have His vineyard vastly more productive. Rich, ripe, and abundant fruit should everywhere appear. Beloved, are you in full sympathy with your Lord's desire? Would you measure up to His loving demand? Are there any hindrances to growth in your case? Is there anything to obstruct the flow of the life-current into every part of your being? If so, submit yourself to the all-purifying processes of grace—let the work be deep and thorough—consent to the cutting off of the last sprig of dead wood—rise into all the fulness of the life Divine—be literally covered with blossoms this Spring-time, and fruit unto perfection bear.

Letter to the Children.

BY PHEBE M. ANNIN.

THE THREE JEWS, AND THE FIERY FURNACE.

DEAR children: Another month has rolled around. Let us come together again with grateful hearts that we are spared, and above all, let us not forget to ask our Saviour's blessing on our gathering.

We have had some precious talks about the Bible, and the wonderful truths it speaks of. Now we will have a little chat about the three Jews who determined to obey God, even though they should die for it. Let us remember that in those early times they had no such religious privileges as we have; yet they had learned of God and were true to Him. Nebuchadnezzar, the king, had made a golden image, and at the time of dedication issued a proclamation, that at the sound of the various musical instruments, *every one* should fall down and worship it, and that if any should refuse, they were to be cast into a fiery furnace, and with dreadful boldness declared “Who is that God that can deliver you out of my hand?” These three Jews must have known that to obey the wicked command of the king was to dishonor God, for listen as they exclaim, “O king, we are not careful to answer thee in this matter; our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. *BUT* if not, be it known unto thee, O king, that we *will not* serve thy gods nor worship the golden image which thou hast set up.”

What wonderful strength and holy boldness was given to these pious Jews, that even in the face of a terrible death, they refused to do wrong. We might say, “Neither would I bow down to a

golden image, I would be ashamed to do such a thing." Doubtless it does seem so to us *now*—but we can never tell how we would really act, in times of opposition, and on those far away occasions. Then every thing was different; God was not so generally known, Jesus had not yet come to this world to suffer for us—yet God could, and did, strengthen those three noble ones. Let us see how He did it.

When the king found that there were those who dared to disobey him, he became very angry, and ordered the furnace to be heated seven times hotter than it was. They were cast into the burning fiery flame, but O, wonderful! when the king came to look at them, he said to his counselors, "Did we not cast *three* men into the fire?" "True, O king." "Lo, I see *FOUR* men loose, *walking in the midst of the fire*, and they have no harm, and the form of the fourth is *like unto the Son of God*." When the king called them to come out, and they came out from the midst of the flames, and the king's officers came and saw these men upon whose bodies the fire had no power, not a hair of their head singed, or even the smell of fire upon their garments—then was the king *compelled* to own the truth, "There is no God who can deliver after this sort."

Dear children, this beautiful history has much in it for us. God does not *always* deliver even His own redeemed ones now, in such a marked manner. Yet the Son of God, who walked with the Jews in the fire, is Jesus our Saviour—"the same yesterday, to-day, and forever"—and we may always look to Him for help and deliverance in every time of trouble. Many of you in your school life may need to take a decided stand for Jesus. It is hard to resist the taunts and sneers of those who do not believe as you do, but you have Him to help and deliver you. Only seek to be true to Him, and to those of the dear Guide family who are yet *outside*, we urge you lovingly to come to this dear Saviour.

THE TRY COMPANY.

PEARL TEXT.—"*Wisdom is the principal thing; thereget wisdom: and with all thy getting, get understanding.*"

—Prov. 4: 7.

A SONG PRAYER—

"My Saviour, let Thy beauties be
My soul's eternal food,
And grace command my heart away
From all created good."

ANSWERS TO QUESTIONS.—Answers have been received in regard to the lessons derived from the "Parable of the Talents," from Mary S. Puffer, Casco, Wis.; Mabel E. McLane, Germantown, Pa.; Nettie F. Tyrrel, E. Alstead, N. H.; Mary S. Galland, Tigerton, Wis.; Nellie Ham, Dundas, Can. The points are substantially the same—God gives a portion to each—it is to be used faithfully, little or much—we shall be held to account for the manner in which we use our gifts.

EXERCISES FOR APRIL.—Commit to memory the first chapter of I John, and hymn 106, Methodist Hymnal. What lessons are learned from the Parable of the Virgins (Matt. 25: 1-13)?

LOVED ONES GONE BEFORE.

[NOTE.—Let notices reach us within three months after the time of the friend's departure.]

JOHN DUBOIS was born July 23d, 1807, near Springboro', Ohio, and departed this life in great peace November 9th, 1887, at his home in Madisonville, Ohio. He left his father's farm when eighteen years of age, and came to Cincinnati to seek his fortune, bringing with him the sum of \$20, which comprised his entire capital. He soon became associated as partner with one of the grocers of that city, but dissolved the partnership and relinquished a lucrative business because of his refusal to sell liquor. In 1859 he engaged in the commission business, in which he prospered, especially during the war. In 1870 he met with reverses of fortune, from which he never afterward recovered. He was a member of the Methodist Episcopal Church for more than fifty-seven years, having identified himself with that denomination in the Spring of 1830, at the old Stone Church where Wesley Chapel now stands. He was intimately connected with the work of the Church throughout his life.

Early in his Christian life he received the blessing of perfect love, and ever after, by precept and example, urged his fellow Christians to its obtainment. He was persistent in labor, visiting the sick, and especially in the distribution of good books and papers. The Guide was a great favorite, and a welcome visitor to his home from its first publication. He was never absent from the sanctuary unless compelled. For years his house was open to the ministry, where Bishop Hamline, Browning, and others of sainted memory, were ever welcome guests.—J. C. D.

SARAH R. WHITCOMB, of Ray, Mich., closed her earthly career August 11th, 1887. She was born in Green Co., N. Y., Sept. 15th, 1831. She was converted in early life, and united with the Old School Baptist Church, of which her parents and other friends were members. Several years later she entered the communion of the Methodist Episcopal Church, in which she continued until the time of her departure. Becoming acquainted with The Guide, she highly appreciated it, and enjoyed its monthly visits to the last. Her constant theme was, "*Holiness unto the Lord*." Having attended Camp Meeting at Romeo, Mich., she returned home very weary, was taken ill, and soon passed away, but it was in great triumph.—Thus having been early consecrated to Christ, she filled up the measure of her days with Christian devotion and usefulness. Now the pilgrimage of earth is ended, and she has entered into the joy of her Lord.—S. M. W.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13 : 15.

"I will praise Thee—
Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 517th hymn, commencing—
"Jesus, the Life, the Truth, the Way."

Requests for prayer, received from different parts of the country, were read by Rev. Geo. Hughes, and many of those present orally presented special objects for the prayers of the meeting, among which was the remarkable revival now in progress at the Jane Street Church, Dr. Lowrey announcing that a wonderful work was going on there, over one hundred having joined the Church since the meetings began three weeks ago. He desired to thank the Lord for what had already been done there, and he saw no reason why there might not be four or five times as many converted in that locality before the meetings closed. Pray that the brethren there may be sustained, and blessed, and kept humbly at the feet of Jesus, and that the work of revival may go on.

Mrs. Palmer.—I have heard of the great work there, but have not been able to be present. I pray it may go on, and that the dear children of God may be more and more filled with the Holy Ghost, and that we shall hear more, even, than we have yet heard.

I do ask, with confidence, that many souls here this afternoon may be quickened, cleansed, saved from sin, and filled with the Spirit. Let such as have come here seeking salvation, not fear, but trust. All things are possible with God. If you will believe, you shall see the glory of God. Let us believe God. I had a dear friend, now in heaven, who said that when she was eight or nine years of age, she asked her grandmother what it was to believe on the Lord Jesus Christ, saying, "I believe all the Bible says about Christ, but I am not a Christian. The Bible says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'" Her answer was, "Ask God to give you a new heart, and then believe He does when you ask Him." "Is that all?" I exclaimed with joy and enthusi-

asm, adding, "O, that is very easy!" I went to my room, knelt beside my little bed, and asked for a new heart, and from that hour I have called myself a Christian. I received the directions as unquestionable truth, because Grandma said so.

Let us come with confidence this afternoon, asking for a new baptism of love for souls.

Prayer was offered by Dr. Lowrey.

Singing, "My faith looks up to Thee."

Mrs. Palmer.—This morning at family worship, we commenced again reading the New Testament through. It seemed to me that I never felt more moved than in reading that 21st verse of the 1st chapter of Matthew: "Thou shalt call his name JESUS, for he shall save his people from their sins." What a work! How important, I thought. How astonishing that everybody is not saved! Why do not all accept salvation? Why is it so? Even the Church itself is not fully saved. But I know that the blessed Spirit is willing, and will do this whole work if you will let Him. But acceptance is ours, and each one will be individually responsible.

Let us look at Ephesians 1st chap. 4th v., with marginal references. "He hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." This is the Bible standard of salvation. How blessed to know it is ours—ours if we accept it. Paul to the Thessalonians (2 : 13), says: "God hath from the beginning chosen you to salvation through sanctification of the Spirit." In 1 Pet. 2 : 9 he says: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." Why a holy—a peculiar people? "That ye should show forth the praises of Him who hath called us." Some people prefer not to be thought peculiar. Let us suspect our calling if we fear to be peculiar. We may be tempted, but if our conversion be thorough, and we have continued to abide in Christ, we will not fear being peculiar. Years after Jesus came and talked to the loving John about this good Church, and sent to them a message, saying, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil," etc.; but was compelled to add, "Nevertheless I have somewhat against thee, because thou hast left thy first love."

O, let us ask the Holy Spirit to illuminate, to let the light shine brighter and clearer, that we may see if there is anything against us, and accept the admonition given to the good Ephesian Church, "Remember therefore from whence thou art fallen, and repent." Dear friends, let us take courage. Our God is able to keep us from falling, "To preserve us blameless, to present us faultless, before His presence with exceeding joy."

Singing, "*I hear Thy welcome voice.*"

Rev. Geo. Hughes.—I praise the Lord that I am personally identified with this glorious doctrine of Christian Holiness. The lesson this afternoon teaches that this is not of human, but of Divine origin. It had its origin in the eternity of the past. God ordained that we should be holy. Before man was created there was a consultation upon the subject between the persons of the Godhead. Let not anybody think that this matter of holiness has sprung up in a night, or that the scheme is of modern invention. Unfortunately many have a stubborn will that rises up against the Divine will. Those who yield reach the experience in the twinkling of an eye. Thousands in the Church cannot put their hands upon their hearts and say that they are the children of God. Family prayer is in many cases wholly neglected. William Jay once said that a family without prayer was like a house without a roof. If we had a converted Church we would soon reach entire sanctification, I am enjoying a blessed experience this afternoon, and I praise the Lord for the wonders of His love He has shown unto me.

Singing, "*More love to Thee, O Christ.*"

FULLY SAVED.

A Brother.—I thank God that I am a sinner saved by the grace of God.

Dr. Lowrey.—I am saved too. I have a quiet, restful feeling, and a sense of being holy by Divine grace. Such a state of mind prepares me to take things as they come. This does not make me satisfied with everything, but it does prepare me to submit to the will of God in all cases, "having a conscience void of offence towards God and man," and with a fixed purpose to keep such a conscience as that. I am realizing what the name of Jesus signifies, and was struck with the first passage that was read in the lesson, "His name shall be called Jesus," and the reason was assigned in naming the child why that name should be given to Him—"because he shall save his people from their sins." There had been a consultation long previously, and His name must tell the story of the object of His advent into the world. He should be called Jesus, because He came to save His people from their sins, and now He has become just such a Saviour as that to us. And this salvation, I find, is not a superficial and shallow salvation, but a thorough and real one. The next thing that impressed me was the statement that we might be presented unto God holy and unrepentable. Now what a glorious exaltation is that! Not only sanctified, but so educated up in our religious views and promptings

that we may not be reprovèd—nay, more than that—that we may not be reprovèd. I think we ought to aim to graduate our experience up to the standard by which Jesus governed himself.

THE SAVIOUR OF ISRAEL.

Rev. Bro. Freshman.—Jesus, Saviour of His people from their sins—a peculiar people. I wish every Christian heart here would pray for the conversion of God's ancient people. My mind was greatly impressed with the words read by Sister Palmer. O, I thank God for Jesus—for the Saviour. It is an accusation brought against us justly, that we do not always do everything to the glory of God. But Jesus can save entirely, and His blood cleanseth from all sin.

SALVATION AT SEA.

Capt. Trebble (New London)—I have never been here before, but what I want to say is this: I feel the need of a deeper work in my soul. I want to be qualified to successfully fill the place that I am occupying. There was a time when the desire for holiness was a great burden upon my heart, and I said, "Lord, I must have this!" I had no one to teach me, and I went into my stateroom and said, "Dear Lord, won't you tell me what is this holiness? Can I live a Christian on board my vessel?" "Well, live as near as you can." I found that I was not able in all things to say, "Thy will be done." I asked God to take away from me all desire for every evil thing. He did so, and gave me a desire for only good. Then I said, "Now, Jesus, I want to be sanctified." I staid there till He said, "I take thee, and you are to sail this vessel for me, and to go on errands of mercy for me." He said, "I want you to go after men." It came to me, "Now you will lose the blessing if you do not obey," and for eighteen years I have tried to obey. It is such sweet peace walking with God. Once I could not say this. I feel a great longing to go for men and to show them the blessed way. I want self never to come up again. O, pray for me, that God will take me and use me, and help me to say "yes" to Him under all circumstances.

Singing, "*Simply trusting every day.*"

A Brother.—I have been very happy here, and feel that Jesus sweetly saves me. I know I have that love that casteth out fear. Pray for me.

THE LOVE OF CHRIST.

A Sister.—I have the love of Christ in my heart. I few evenings since we went, a few Christian friends and myself, into the Chinese and the Italian quarters, and entered their dreadful gambling dens to try and do something in His service. When we sang the sweet hymns and knelt in

prayer, many of those hard, wicked men bowed down and prayed with us. They showed the utmost respect for our blessed religion, and we felt that there was there a great work to be done. O, how I long to do something for the Master among these unsaved and degraded people! Except in His service, how could I ever come down to these places; but I want to labor for Him, and I ask Him to use me anywhere and everywhere for His glory.

PECULIAR PEOPLE.

Rev. A. C. Morehouse.—The lesson teaches us that we are to be peculiar. The great trouble is, we want to do about as others do, and as the Church does. But we should be peculiar, and look to God alone for the rule of our conduct. We should put our hand in the hand of the Lord and let Him lead us. We will then find that it is a very short step from conversion to entire sanctification.

Rev. I. M. See.—This implies a yielding of all things to Jesus, putting all things on the altar, and holding nothing back. Praise His dear name, that He is willing to have us, and then put His own will in us. This is a very sweet time with me to-day. The Lord gave me a precious baptism yesterday. He came with a wonderful power to my soul, and said, "What is the sweetest name you know?" That is easy to say. The name of *Jesus* expresses the quality He wishes to put into you and me. We have no need to fear of the failure of any project of His. "Perfect love casteth out fear." This grace takes us out of our own self-standing and puts us into His self-standing. Why, beloved, I have tested it. I know He will give us more strength to take in what He wants us to have. My mother told me that the love of Jesus was best for her, and it was best for me. I think so now. There can be no doubt this will must be the best of all wills. Jesus, shalt Thou not have my feet, my hands, my being, and decide for me as Thou wilt? I say before the Lord, and before this company, that, with money or without, he is unutterably rich who realizes in his soul the presence of Jesus. Will you not say, "Now, Jesus, fulfil Thy work in me?"

ALL FOR CHRIST.

Sister Cooper.—I have proved what He is willing to do, and what He has done for me. Twelve years ago the Lord sent Mrs. Palmer to me and led me to Him. We read *The Guide* at our home in Bennington, and we find the utmost pleasure in reading in its pages the words of Mrs. Palmer, Dr. Lowrey, Mr. Hughes, and others.

Sister Worrall.—O, I do have heaven here, and I could hardly refrain from shouting in the street

coming here to-day. I am happy in Jesus, and bless His dear name always.

SAVED NOW.

A Sister.—I praise God to-day for the blessing of forgiveness. I know that through the cross of the blessed Jesus I am saved fully, and saved this moment. And of peculiar people, it is not a worldly peculiarity that is required of us, but giving our hearts wholly to Jesus. I am filled with an intense desire that He should shine out of me. I would glorify God in all things.

EIGHTEEN YEARS AGO.

A Brother.—This hour has been given to me of God. It has been an hour I have enjoyed. Eighteen years ago Mrs. Palmer led me to the feet of Jesus. A glorious, holy hour this has been, in which I have been listening to the voice of my Beloved—even Jesus.

JESUS FULLY REVEALED.

Dr. Ball.—Jesus the Saviour has come to the front with me. The time was when I tried to sanctify myself. For ten long years I struggled against temptation in my own strength, but when I gave up this, the dear Lord came and took possession of this heart, and became a personal reality as never before. He now gives me delightful assurances of His power to save, and in Him I rejoice as giving me the victory over the world, the flesh and the devil, so that I am in the habit of reckoning myself dead unto sin. It now seems to me to be such a simple process that every one might enter upon it at once.

A Brother.—I am daily seeking for that baptism of the Spirit which will make me patient. It is good to be tested on all sides. When I had abundance of time to read my Bible and pray, I found it delightful; and now to be in a place so taxing and distasteful to me seems hard; yet I hope even there always to be able to do service for God and the Church. I am strong in Him.

Singing, "*Blessed assurance.*"

PRAISE TO JESUS.

A Sister.—I praise the Lord that this is my story—praising the Lord all the day long. He has taken up His abode in my heart. All the way along it seems to grow brighter and sweeter. I would say to those who do not know of this, they would not go one day longer without this joy and peace if they but knew what it is. To do His will is a very reasonable service, after all that He has done for us.

A Sister.—I rejoice to-day that I am a witness. I praise God for the gift of the Holy Ghost. O, how I rejoice and praise Him that the light is increasing "more and more unto the perfect day,"

and that is showing me what Jesus Christ is. I praise Him that I find Him indwelling in my soul. All honor, and glory, and dominion be unto Him forever and ever.

A Sister.—Jesus leads me. I do praise His name that He lives in my heart. My desire and love for souls seems to me my supreme thought.

THE KINGDOM OF GOD WITHIN.

A Sister.—The adversary sometimes leads me to compare myself with others. I find I cannot be tested by the human. The blessed Master has said, "The kingdom of God is within you." How much have you within you, and what are the purposes and aims of your soul from day to day? Prove Him and try Him. Lately I have been so drawn to those wonderful sayings of Paul, "Ye are the temple of the Holy Ghost." God has promised to come into our hearts. He bids us to freely partake of all things that will purify us for the life eternal. I am overwhelmed with the amazing love of God which bows Him down to me—even me.

A Brother.—I have a word to say, and shall feel condemned if I do not say it. I feel that I am acceptable and unreprouable under the blood. Glory and cleansing go together.

A Sister.—Thanksgiving and praise are my normal condition, glory to the Lord.

Mrs. Palmer.—I want all who desire to come to Jesus, to come now. But we must put all upon the altar. There are many who are not satisfied. Has all been surrendered? I know that the adversary is ready to make us think we are all the Lord's, when we are not. Let us pray that the light may shine upon the dear ones, and that they may come out and trust.

A Sister.—I feel that I have not the witness, and it seems so hard, for I want to be useful, and to have peace. Pray for me.

A Sister.—I have given myself to Jesus, the best I know how.

Dr. Lowrey.—It is astonishing that this dear sister does not know that Jesus does give himself to her when she gives herself to Him as well she knows how. The other sister is very sorry that she has lost the blessing, and desires to regain it now. Well, take it now; express to Jesus your sorrow and penitence, and you will find Him always willing. Jesus is like the prodigal's father—He runs to meet the seeker, and runs a long way towards you. If you will, you may take Him as your sanctification and redemption, here and now.

The meeting closed with singing the Doxology, and the benediction pronounced by Dr. Lowrey.

"GENEROSITY does not consist alone in giving, but in making sacrifices to enable one to give."

A VOICE FROM NEBRASKA.

Mrs. Emma J. Emery, of Geneva, Neb. writes: I received my first impressions on the subject of holiness by reading *The Guide*. I was thoroughly converted five years ago, after blindly seeking for light fifteen years. Since that time I have been a rejoicing Christian, as those who know me would testify. But the Holy Spirit led me on until, in the quiet of my home I was hungering for a blessing which I did not understand, my religious education not being in harmony therewith—indeed I was prejudiced against those who professed sanctification.

Two years ago I attended the Bennett Camp Meeting. I went praying that my eyes might be opened to receive the light. I had consecrated myself, as well as I knew how, wholly to the Lord. The first evening after my arrival, at the close of a powerful sermon, Bro. McKeag, then pastor of St. Paul's Church, Lincoln, asked me if I was wholly saved, and I frankly told him I did not know. Had you not better come with the seekers after holiness, and find out? he asked. I still kept my seat, but it seemed the consequences of my decision were so momentous that the Spirit would not allow delay. It appeared that my hesitancy obscured my sense of justification. In agony of soul I cried out for help. Prayer was offered for me by Bro. McKeag, and I went to my tent to prostrate myself before God, and to plead for help. Then the Lord by His Spirit searched my whole life, and showed me how I had been laying my own plans, and how utterly defective had been my consecration. Question after question was propounded, testing my consecration, to each of which I said, "Yes, Lord! anything so that I may have peace and rest." At length it was sweetly whispered, "The blood of Jesus Christ, His Son, cleanseth from all sin." And O, how wondrously I was cleansed and filled! My husband, and a friend who went with us, also received the blessing. We returned home eager to see how our homes and children would look in the light of this holiness for, down at the Camp there had been some transfers of real estate, and personal hopes and ambitions abandoned, and we were filled with a desire for the salvation of souls. I was not prepared to meet with any opposition to my new profession in the Church of which I was a member, but I found that my way was not altogether smooth in this respect, the disposition being rather to arrange for entertainments than to promote spiritual work and revivals.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

4. We say of some men that they "grovel," and we mean that their souls dwell on earthly levels, and are interested only in earthly things. Of others we say, that they "soar" far above their fellows, and we mean that their souls dwell in upper regions, and their affections are set on heavenly things. The resurrection life *soars*. It mounts on wings as eagles, into the Divine region of the life which is hid with Christ in God.
—Hannah Whitall Smith.

AN ERROR CORRECTED.—II.

IN OUR last we called attention to what we conceive to be an error, viz.: "That there is no marked difference between the life of the wholly sanctified and the justified individual." We have heard this taught frequently of late, and on such occasions have regarded the teaching as erroneous, and as damaging to the cause of Christian Holiness. While we would guard against a depreciation of justification, we must be careful not to lower the standard of entire sanctification.

Taking the work of entire sanctification as including three things: 1st, Entire cleansing from inward impurity, —2d, The perfecting of all the Christian graces as to *nature* but not as to *degree*—3d, The filling of the entire being with the Holy Ghost, as our personal and abiding INDWELLER—this great work must give to the entire life a sanctity, a holy intensity which belongs to no other life. Granting to justification and its concomitant, regeneration, all that is contained in the definitions of our standard writers, it is nevertheless a mixed moral state. The graces of Christian character, all the graces we may say, belonging to Bible holiness, are implanted in the regenerate heart, but they do not exist there without alloy, and the alloy intercepts their lustrous shining in the life. The remaining car-

nality in the regenerate is a great hindrance to spiritual life, and renders the individual liable to lapses into sin which make it necessary for him to do his "first works over again," repentance and recourse to "the blood that makes the wounded whole." Every such lapse is morally depletive, diminishes strength, and the effort to recover lost ground, impedes spiritual life and progress.

With those who are entirely sanctified it is different. The very springs of being have been purified—the cleansing blood has touched thought and will and desire and affection. Self is utterly destroyed. Christ is fully enthroned. The Holy Ghost fills the whole being, and is daily and hourly making revelations of Christ which are both entrancing and assimilative—assimilating the willing and obedient soul more and more into the image of "The Chiefest among ten thousand and The One altogether lovely." This is certainly occupying advance ground as to experience, and the advances in life will be correspondent therewith.

We say there is a peculiar, undefinable, unspeakable sanctity attaching to the very presence of a truly holy person, and the whole life of such bears the image and superscription of heaven. We have known those into whose presence we could not come without realizing a sacred awe, and such a sense of the all-pervading atmosphere of heaven as to be perfectly charming. Their speech, O, so full of Christ, so expressive of the unctuous power of the Holy Ghost! Their whole deportment was "bright with borrowed rays Divine."

A really holy minister cannot preach or pray without marvelous impressiveness—his bearing, his glowing countenance, his unctuous words, his loving spirit, all show that *he* has been in the *holy mount*. A holy mother—ah! what shall we say of her? Do you tell us there will be no difference in her home-life when her love is perfect, her patience and gentleness perfect; that her life will be no purer, no loftier, no more influential than in a justified state—we know better. And so also of a son or daughter, wholly sanctified—such a life will be lustrous and grand. And this is equally true of all other modes of life.

"Not to enjoy life, but to *employ* life, ought to be our aim and inspiration."—*Macduff*.

BIBLE KEY-WORDS.

4. THE WORD "MORE."—"Nay, in all these things we are more than conquerors through him that loved us."—(*Rom. 8 : 37*).

The apostle in this passage presents Christian life in a sublime aspect. The followers of Christ are declared to be "*more than conquerors*." To be a conqueror is a great thing, but to be *more than a conqueror* is far greater. To get the full compass of this utterance we must look at the context.

Of what is the Christian *more than conqueror*? The apostle asks, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Now here there is no mean array of adversaries—indeed, they are mighty. Humanity, unaided, might well shrink from such conflicts. But, strengthened with might in the inner man, the soldier of Christ may go resolutely to the field, and meet any of them, or all of them combined. The issue in any case is not doubtful—he fights, not with uncertainty, but with victory proclaimed in advance.

"Saints see the triumph from afar,
By faith they bring it nigh."

The situation as described by our apostle is desperate indeed. The Christian warrior is, apparently, at the last extremity, in the very jaws of death, "*killed all the day long*"—as if passing through a multiplicity of deaths. And yet he plucks victory from seeming defeat—life from the midst of death. Just as The Master, in the hour of crucifixion, when His foes shouted exultantly, was more than conqueror, so we may be. How are we *more than conquerors*? When we come off unscarred, or, if scarred, they are like our Lord's, "*glorious scars*"—when meeting the last foe we shout, "O, death, where is thy sting, O, grave, where is thy victory?" Thus triumphing, we may claim our star-gemmed crown.

"ONE groan of prayer out-bids in sweetness the best utterances of poetry."—*Spurgeon*.

UNCLAIMED PROMISES.

4. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." (*Rom. 8 : 28*). This is an oft-quoted passage. But, who apprehends it in its full significance—who appropriates the promise in all its length and breadth? Note its comprehensiveness: "*All things*"—that has a wide sweep—but is there no exception? The apostle positively admits none—there it stands in full force, without "*ifs*" or "*buts*"—provisos or exceptions. If you put in one it is unwarrantable, a wicked intrusion. "*All things work together.*" The things existing, making up our environments, at any particular time, are not passive, but active, and they are acting in the present time, in concert, in harmony. For what? "*For good*"—positively, and without controversy, "*for good.*" "But suppose," you say. We cannot admit supposition. Supposing in such a presence is inadmissible—it is an attempt to infuse *doubt* where *certainty* holds the ground—it is to suppose that God can declare what is untrue—or, to use the more forcible language of Holy Scripture, to "*make God a liar!*" Palsied be the tongue that would give forth such a skeptical utterance! "*We know,*" says the apostle. It is not guesswork, the suggestion of what is possible, or probable—no, not that; but that which is absolutely certain. "*We know!*"—settle down on that—the Divine immutability—God's changeless faithfulness to His promises. Whatever else we know, or do not know, we know that God's promise is true.

"*Is this promise mine?*" you ask—"if it is, I will fling every fear to the winds—I will dwell forevermore in positive, glorious security." Well, it is yours, beloved, on one condition, viz.: *that you love God*. The promise is to "them that love God." Make the foundations sure, and the promise is sure. Stagger not; spend no time in asking, How can these things be—*dare to believe!* Let not this be an unclaimed promise with you.

THERE is fulness of joy. Do you have it ?

THE THORN-BLESSING.

PAUL had a thorn in the flesh. What it was we know not—it is not important that we should know—there has been much fruitless speculation on this point. The simple statement is, that it was “a messenger from Satan to buffet him.” The buffetings of this messenger were painful. The apostle besought the Lord thrice to remove it. Instead of a direct answer there came this message from heaven, “*My grace is sufficient for thee.*” This we call the *thorn-blessing*, shall we say a thousand times richer than a direct answer to the prayer offered. Think of the wealth of the apostle’s experience under that promise—it will take eternity to give the measurement. Then, think of the influence of this example upon saintly life and destiny in all succeeding ages—eternity alone can tell the far-reaching influence. Beloved, have you a thorn in the flesh? The promise lies open before you—claim the *thorn-blessing* !

JESUS is “made unto us *wisdom.*” Is He to you ?

HAVE YOU CONSIDERED IT ?

THE apostle, in writing to the Romans, gives us this startling passage : “And he that doubteth is damned if he eat, because he eateth not of faith : for whatsoever is not of faith is sin.” (Rom. 14 : 23). This is a very solemn declaration—it should be deeply pondered. It is said, “The just shall live by faith.” This is the Christian’s aliment. He cannot afford to be in doubt or uncertainty on a question pertaining to his salvation. He must walk in the light, daily, or be under condemnation.

Now, when any question arises concerning any act, any form of personal indulgence, amusement, adornment, style of home, associations, arrangements for the table, mode of conducting business, the matter to be considered is, can we lay our faith alongside of these things—or is there a doubt in the mind? If faith, in view of Bible teachings, cannot be exercised, then we must not act in that direction. If we eat, in the presence of a doubt, we shall be “*damned*”—that is, condemned. Be wise to know these things.

Do you practise it ? What ? Christian courtesy.

THE LARK-SONG.

MARK GUY PEARSE says : “Simeon’s words were the swan-song of Judaism, but Anna’s were the lark-song of Christianity. Many Christians are mere Jews, like Simeon, wishing to get to heaven as soon as they themselves are saved. But Anna caught the true spirit of Christianity for, instead of desiring to depart, she hurried away to communicate the good news to all them that were looking for redemption in Jerusalem.”

That is surely the life-employ of the Christian—“to communicate.” The multitudes are dull of hearing, steeped to the chin in worldliness. You will have, as it were, to hold them under violent arrest. No matter ; stop them on life’s thronging thoroughfares ; secure somehow the pause of a moment, long enough to breathe the name of JESUS into their ear. The mention of that name may drop into their souls an immortal spark that may lift them to glory.

Does patience have her “*perfect work*” in you ?

YOU MUST LOVE, POSITIVELY.

THAT is, you must *love* your *enemies*, positively. Such is Christ’s injunction : “But I say unto you, Love your enemies.” We often hear persons say, “I have no hard feeling toward such a person.” “I do not dislike him.” That will not do—it does not come within a thousand leagues of fulfilling this New Testament demand—you must love the person, positively *love* him.

We knew a very holy minister, who had been subjected to very harsh treatment at the hands of an individual. Deep wounds had been made by a very sharp instrument. He told us that he had to examine his heart three times a day, for years thereafter, *to be sure that he loved that person.* There is serious business involved here, depend upon it. Out of the heart are “the issues of life.” And remember this, our love is not to be “in word only,” even towards our enemies—but in *deed*. See Paul’s amplification of this subject as given in Rom. 12 : 20. And do not wait for opportunities—go out of your way to show your love by outward acts—love positively.

A GOOD TESTIMONY FROM AFRICA.

THE STATION BROTHER AND SISTER WALLER DESERTED
AGAIN HEARD FROM!

TOMBA VIVI, AFRICA, Jan. 11, 1888.

RICHARD GRANT, New York:

Dear Brother in Christ—I have never had the pleasure of meeting you, but having had some correspondence, I feel acquainted, and take this privilege of writing.

I want to say, the longer I am in Africa I like it and the work better, and long for the time to come when I can do better work for the Master. Surely the land is a lovely one, and capable of being made to blossom as the rose, producing abundant sustenance for man and beast—but unfortunately Satan has possession, and many hard battles are yet to be fought ere the land is captured for God. Bless the Lord, I am more than ever determined to stand by the Captain! My health is much improved since coming here. I have suffered some from the natural process of acclimating, but thank God I have not had one moment of home-sickness, always feeling perfectly happy and contented, resting upon the Rock Christ Jesus, He supplying all my desires.

Dear brother, I would like so much to have an organ. Can the Committee afford to indulge me in this? I do hope they can. I feel such a want of it. How I love to sing the good old Wesleyan hymns, accompanying myself on the organ; and then it assists so much in enlisting the attention of the native children—yes, and the older ones, too—but if it may not be, I will conclude that it is not the Lord's wish, and submit meekly to His decree. Heartily yours in Christ,

MARY B. LINDSAY.

A SUGGESTIVE WORD.

We are affording blessed privileges in *The Guide* this year to hungry people, to those who are famishing for THE WORD. Some of our readers hear nothing from the pulpit on Holiness. From Sabbath to Sabbath they long for the living bread, but get none. Well, go to Church, notwithstanding. Then in a quiet hour take the Sermon Topic for the day. It is but a skeleton but the Spirit will help you to clothe it with flesh, and put life into it, and you can have a *Holiness Sermon* every Sabbath at home, if you do not get one from the pulpit. So also you may have a *Prayer Meeting* on the line of Holiness, each week, by taking one of our "*Prayer Meeting Helps*," the one for the week. Meditation and prayer will give you a *live*, refreshing prayer meeting, whether you get one at the Church or not. Try it!

"A STEWARD is responsible more for the *care* of what is intrusted than for the *amount* intrusted."

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

A PRESIDING ELDER'S OPINION.—Rev. F. W. Cogshall, of Michigan, writes in "*The Methodist Young People*":

"The Alliance seems to me to be of God. All over the Church there seems to be a spirit of inquiry as to what can and ought to be done for our young people.

We cannot compete with societies which are wholly, or nearly, literary in their character. We are not trying to reach the same end. Aggressive, spiritual Christianity will never be popular with unconverted or backslidden people, young or old. If the mission of the Church is to culture and educate the people, Methodism has no right to live. Yet, while our primal work is evangelistic and not educational, evangelization implies teaching. But our danger to-day seems to me to be, a spreading idea that people are to be cultured into salvation. This is not thus announced, indeed, but it exists. There is in certain quarters a great sensitiveness lest our Church be regarded an ignorant Church.

God was with us while we were willing to be the Church of the people, and I am sure He will be with us still if our main efforts are along evangelistic lines. Hence I hail the Alliance. Give us 'circles' to study the Bible, the Discipline and the Hymnal. Give us young people who know why they are Methodists and what our polity is, even if they are unable to give the names of petty Saxon Kings; and are ignorant of Dutch Metaphysics. Teach our people Wesley's life and character before you do Savonarola's. Let our people know our hymns even if they cannot read a line of Tasso, or even Longfellow. No objection to a knowledge of Saxon Kings, etc., but I do not believe it is the business of the Church to teach these things.

The Alliance is bound to win. I believe it. It fosters spirituality. It makes strong young people. It helps the pastor. It is in line with legitimate Church work.

In answer to the question in "*The Methodist Young People*," "*How shall we hold and spiritually build up the young people of our Churches?*" A writer in Eau Claire, Wis., says.

"Give them work and good books to read. Impress upon them the necessity of being present at prayer-meeting. Make them feel you are vitally interested in them, and that they are needed to carry on Church work. Hold up Christ as the model to copy. Ask them to subscribe for '*The Methodist Young People*.'"

Rev. F. A. Hardin, of Chicago, says:

"Lambs require more heat than old sheep. See to it that their tongues do not get cold. Build them up with nourishing food and abundant exercise. Give them something specific to do, and do not prescribe any one method of doing it. Follow these instructions and, when shearing time comes, you will have a rich fleece."

"All the way to heaven is heaven."—*Farrar.*

OUR INQUIRY ROOM.

A GRACIOUS WORD.—"*Blessed are they whose iniquities are forgiven, and whose sins are covered.*"

—Rom. 4 : 7.

"Lord, how secure and blest are they
Who feel the joys of pardoned sin!
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within."

POINTED BIBLE INQUIRIES.

1 "Where is boasting then?"—(Rom 3 : 27.)

The apostle in this chapter is setting forth the doctrine of justification by faith. Not by works or personal righteousness or merit—but by grace, through faith. Of course, then, boasting is excluded. All the glory is due to the God of grace who, through Jesus Christ, makes the saving provision. Faith is simply accepting the salvation provided, and there is therefore no merit in such acceptance, or ground for boasting. We boast ourselves in the Lord.

2 "Is he Lord of the Jews only? is he not also of the Gentiles?"—(Rom. 3 : 20.) A very pertinent question in view of the provisions of grace. There is a universal, a world-reaching atonement. Christ died for the ungodly, irrespective of race or sect. By this atonement the middle wall of partition is thrown down, the veil is rent from the top to the bottom. Now there is neither Jew nor Greek, male nor female—all are one in Christ Jesus. Then there is a universal shining of the light of the Holy Spirit—"to every man is given a manifestation of the Spirit to profit withal"—hence every man is on "salvable ground"—he may be saved if he will. "The same Lord is rich unto all that call upon him."

3 "Do we then make void the law through faith?"—(Rom. 3 : 31). Because faith is the condition of salvation, is the law in its moral precepts for the government of human life and conduct set aside, or annulled? Not at all. The proof of a living, saving faith, is a life of loving obedience. Faith without works is dead. The apostle therefore answers his own question thus: "God forbid; yea, we rather establish the law."

INQUIRIES OF CORRESPONDENTS.

1. A brother in Michigan asks, Was Joseph justified in going into Galilee after he had been warned of God to go into the land of Israel?

Ans.—He came into the land of Israel, and there received further instruction by an angel which led him into Galilee. See Matt. 2 : 21-23.

2. A brother in New Hampshire: Does the one-tenth rule mean that amount of business receipts, or of the income? If the latter, suppose I simply "*make ends meet*," what then?

Ans.—We do not believe that the one-tenth rule is to govern Christian giving. There is no authority for it in the New Testament. Paul gives a rule of higher character (see I Cor. 16 : 2). This means more or less, as the tide of prosperity runs in, and gives room for an intelligent and conscientious action, after prayer and deliberation. As to "*making ends meet*," sometimes "the ends" are too much extended, and need to be made to meet more easily, by economy and sacrifice, so as to leave a reasonable share for God.

3. A brother in Pennsylvania: Is it right for a minister to belong to a Masonic Lodge? Do you mean by referring to them as "the unfruitful works of darkness," to condemn all Beneficial Societies or Lodges?

Ans.—We could not, as a minister, conscientiously belong to a Masonic or Odd Fellows' Lodge, or any other similar secret society. We do not say that no minister can, but we candidly believe that ministers will be helped more, spiritually, by being outside than inside. We speak of them as "the unfruitful works of darkness" because they are worldly in character—their proceedings are under the cover of secrecy (which we believe no cause of truth demands), and are to Christians unfruitful as to spiritual influence and results; so far as our knowledge and observation go. As to benevolent societies, without secrecy, they may be helpful in providing for sickness and death. We refer all these questions to I Cor. 10 : 31 for settlement by each individual. When questions arise respecting these associations, let there be a careful consideration of the subject under this rule, with prayer, and no mistake will be made.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

A PRAYER OF JESUS FOR HIS DISCIPLES.—“*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*”—(John 17:15.) The loving heart of Jesus was outbreathed to the Father for His disciples. It has a negative and a positive aspect. He asks not that they be taken out of the world—no; for the world needs their presence, and they need this contact with the world to develop their spiritual power. The positive aspect is that they may be kept from the evil—be *in* the world and yet not *of* the world. And this is our high privilege in Christ Jesus.

“You must not suppose that the whole of religion is wrapped up in the day or two or week or two which round conversion. Godliness is a lifelong business.”—*Spurgeon.*

CLOSET MOTTO.—“*And make straight paths for your feet.*”—Heb. 12:13.

“Seek our only rest in Jesus,
Him our Lord and Master call.”

DAILY BIBLE CALENDAR—APRIL.

1. 1 Pet. 1; 13. Heb. 9; 28. Rev. 22; 20.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psa. 18; 39.
3. 1 Pet. 5; 6. Luke 14; 11. Psa. 119; 78.
4. Jas. 1; 22. Heb. 5; 9. Psa. 119; 146.
5. Jer. 3; 13. 1 John 1; 9. Psa. 51; 3, 4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psa. 119; 116.
7. Rom. 12; 2. 2 Cor. 6; 17, 18. Psa. 26; 9.
8. Phil. 1; 27. Psa. 50; 23. Psa. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psa. 119; 104.
10. Isa. 26; 20. Psa. 91; 15, 16. Psa. 143; 11.
11. Jude 21. Matt. 10; 22. 2 Thess. 3; 5.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thess. 3; 16.
13. Phil. 4; 6. Phil. 4; 7. Psa. 19; 14.
14. John 12; 15. Deut. 33; 27. Psa. 31; 5.
15. Heb. 10; 21, 22. John 6; 37. Psa. 22; 19.
16. Psa. 34; 13. Isa. 55; 7. Psa. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psa. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 37. Psa. 130; 6.
19. 1 Pet. 3; 15. Psa. 146; 5. Psa. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psa. 84; 12.
21. Heb. 13; 3. Isa. 58; 10. Psa. 94; 12, 13.
22. Jas. 5; 13. Psa. 37; 39. Psa. 103; 12.
23. Jer. 4; 1. Mal. 3; 7. Psa. 116; 7.
24. 1 John 2; 15. Matt. 19; 29. Psa. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonah 1; 6. Jer. 33; 3. Psa. 86; 7.
27. 1 Cor. 15; 34. 1 John 2; 1, 2. Psa. 25; 11.
28. John 1; 29. John 14; 13. Eph. 1; 3.
29. Psa. 4; 5. Isa. 32; 2. Psa. 119; 114.
30. Eph. 6; 11. Jas. 1; 12. Psa. 102; 2.

I.—CLOSET STUDIES.

DAILY READINGS FOR THE MONTH.—Read on the first day of the month the second chapter of Mark, and a chapter each day until finished; then continue in Luke until the end of the month.

BIBLE TOPIC FOR EXAMINATION.—“JUSTIFICATION BY FAITH.” Take as the basis Romans, 5th chapter. What is justification, simply considered? What other works are connected with it, in the conversion of an individual? What is the faith by which it is obtained? What are its fruits? Write out your thoughts on these points, with Scripture proofs.

II.—CLOSET PRAYER.

PROMISE.—“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”—1 John 1:9.

THE CLOSET HYMN.

THUS far the Lord hath led me on,
Thus far His power prolongs my days;
And every evening shall make known
Some fresh memorial of His grace.

Much of my time has run to waste,
And I, perhaps, am near my home;
But He forgives my follies past,
And gives me strength for days to come.

I lay my body down to sleep:
Peace is the pillow for my head;
While well-appointed angels keep
Their watchful stations 'round my bed.

Thus, when the night of death shall come,
My flesh shall rest beneath the ground,
And wait Thy voice to rouse my tomb,
With sweet salvation in the sound.

I. GENERAL SUBJECTS FOR PRAYER.

1. That the official members of our Churches may be devoted Christians.
2. That there may be more religious principle in our religious contributions.
3. That there may be a revival of Methodist Class Meetings.
4. That the Churches may rise to the demands of the period for cheap evangelical literature.

II. BY LETTER, AS FOLLOWS:

Canada, B—, for the sanctification of a Presiding Elder and three ministers, also husband, son, and two daughters; conversion of three sons, sanctification of five brothers and wives, for the writer to be filled with the Spirit, and for a revival. Iowa, M—, for a husband's conversion and the reclamation of a backslidden father and mother. S—, for a sister to be sanctified. P—, for the salvation of four sons. Illinois, B—, for the conversion of two brothers, and revival in the Church. For men who have wronged a widow to make restitution. Kansas, H—, that a mother may be filled with the Spirit and her husband and children converted. New Jersey, G— R—, for a sister to be sanctified. O—, for a man terribly resisting the Spirit. New York, H—, for a mother to be filled with the Spirit, and husband, two sons and daughter converted. Pennsylvania, P— P—, For an aged sister's sanctification. C—, for a husband's conversion. B—, for a brother to be healed. Rhode Island, E— G—, for a father and a pastor to be sanctified, and conversion of four sisters and four brothers. Virginia, O—, for a widow and seven children to be converted.

IV.—OUT-DOOR SERVICE.

1. Do something for the salvation of railroad employees.
2. Provide good reading for some one who is too deaf to hear preaching.
3. Attempt the salvation of some liquor-seller. Pray, believe, work for it.
4. Try to throw safeguards around some youth just learning to drink.
5. If any Church member takes a Sunday newspaper, kindly remonstrate.
6. Visit the Poor House, converse with the inmates, and pray with them.

HELPFUL THOUGHTS.

4. There may be audible music in heaven, but its chief delight will be in the music of principles in full consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there, but it will be the loveliness of virtue as seen in God, and reflected back in family likeness from all His children.—*Dr. Chalmers.*

THE EDITORS' BRIEFS.

TO OUR SUBSCRIBERS.—The severe storms of the winter and the consequent interruptions to the mail service, interfered some, no doubt, with our remittances. We hope, as the pleasant Spring opens, that those who are in arrears, will communicate with us. We need all the money that you can send us this month.

OBSERVE! Hereafter, those who send us money for books alone, will please consider the reception of the books as receipt for the money. We will not send a postal card receipt—this will save us labor and postage.

Attend to the cover pages this month!

—The new edition of "THE BIBLE HOLINESS CHART," Mrs. James' Wall Roll, is now ready. It is beautiful. A fine opportunity for agents—extra liberal discount. Write to us about it.

—National Holiness Camp Meeting at Mount Tabor, N. J., July 17th.

—Rev. B. S. Taylor has reduced the price of his little book, "*Holy Fire*," to 15 cents paper covers, and 25 cents cloth. Scatter them. *Holy fire* is the all-pervading need of the times, in all the Churches.

—Get a copy of Dr. Steele's latest new book, "*Antinomianism Revived*." We need to be guarded against specious errors. Price, 75 cents.

—Thos. Harrison is "*blazing away*" in Jane Street. A great fire is kindled. May it never go out.

—Arrangements were made for *Evangelistic Services* at the New Jersey Conference in Camden, N. J. Expect to hear about it in our next.

—Rev. S. O. Garrison, of the Philadelphia Conference, will devote himself to the work of establishing the "*HOME FOR THE FEEBLE-MINDED*." A very eligibly situated and well adapted property in VINELAND, N. J., has been secured. All interested (and they ought to be many) can communicate with him there.

—A venerable sister in Brooklyn writes:

"I was led to believe this doctrine of perfect love, when alone with Jesus, searching the Scriptures to know the truth, *fifty-nine* years ago. I have derived much benefit from reading *The Guide*, ever since it was first printed, in Boston. I find it a comfort and solace at all times. I am in my eighty-ninth year."

—Those who want the *Christian Holiness Almanac* for this year, had better apply soon—stock is running out.

A GREAT PENTECOST.—The Pentecostal baptism on the Allegheny Mountain in July, 1887, was indeed a wonderful manifestation of the power of the Holy Ghost. To preserve the memory of this blessed meeting, as well as to encourage Churches in other localities to look for similar answers to prayer, Rev. John Thompson has published a neat 150-page pamphlet, giving such an account of the manifestations of Divine power at these meetings as will be treasured by those who were present, and be read with interest by those who did not enjoy the privilege of attending the meeting. To pay postage and the expense of publication, twelve cents will be charged for the pamphlet. Enclose a ten cent piece and a two cent stamp, or six two cent stamps, and write to Rev. John Thompson, 2,002 Brandywine Street, Philadelphia, Pa., and the pamphlet will be sent promptly. To prevent mistakes, let the name and post office be written so plainly as to make a misunderstanding impossible.

—Our cotemporary, Bro. S. B. Shaw, Editor of the *Michigan Holiness Record*, has become an inventor. He has invented some PATENT BLOCKS for fastening on stereotype or electrototype plates while printing. It looks like a valuable improvement. Those interested should address him at Grand Rapids, Mich.

—Our good brother Reid, of *The Highway*, has been having a glorious time at Des Moines, Iowa—the power of God was displayed.

—M. W. Knapp, evangelist, writes of a meeting in Aurelius, Mich., where there was a gracious outpouring of the Spirit. Among other works of grace, a number of tobacco slaves were liberated.

—The new book, "*Hidden Manna*," by Dr. Sheridan Baker, price 75 cents, should have a large sale. It is one of the best books on Holiness that has been issued. He has another soon to be issued, entitled "*Living Waters*."

—Those who do not get a copy of *Grace Magnified*, by Rev. W. G. Browning, fail to possess an interesting and profitable book. Price, \$1.25.

—Get PHOEBE PALMER TRACTS in circulation, with our other series (see third page of cover). Do it this month.

BOOKS AND AUTHORS.

ANTINOMIANISM REVIVED; or, The Theology of the So-called Plymouth Brethren Examined and Refuted. By Daniel Steele, D.D. The author with his keen spiritual eyesight sees a dangerous prevalence of Antinomian error, in various forms, at the present time. He exposes this erroneous teaching plainly, but in the spirit of love. We commend it to the careful attention of our readers. Published by McDonald, Gill & Co., and on sale by us. Price, 75 cents.

THE BEST BREAD, and other Sermons. By Rev. C. H. Spurgeon. Another volume of practical and evangelical sermons, by this eminent author, on a variety of interesting Gospel themes. It is a fitting companion to the other volumes of this series. It will repay careful perusal. Published by Carter & Bros., New York, and may be ordered of us. Price, \$1.00.

CLEAR AS CRYSTAL, A series of Talks to Children, given in the Congregational Church, Denver, Col., by the author, Rev. R. T. Cross. An interesting book for children and youth. The "talks" (twenty-five) will be found to be instructive and profitable to the young reader. Published by F. H. Revell, and on sale by us. Price \$1.00.

THE CRISIS OF MISSIONS. By Rev. Arthur T. Pierson, D.D. This is a cheap edition in paper covers of this excellent work. We were greatly edified in reading this book some time ago—it is cogent in argument and pleasant in style. In this cheap form it should be widely circulated. Price, only 35 cents. Carter Bros., New York, Publishers. Order of us.

HARVEST GLEANINGS.

AT HOME.—

- Auburn, Ks., 100 probationers received.
- Upland, Pa., 127 probationers received.
- Roberts Park Church, Ind., 150 accessions.
- Nearly all the unconverted students in Cornell College, Iowa, converted.
- In Clafin University, Orangeburg, S. C., 131 converted.
- Greenfield, O., E. Burdsall, pastor, 127 conversions.
- Richmond, Ind., 1st Church, C. E. Bacon, pastor, 106 conversions.
- Tonawanda, N. Y., Dr. Purdy, pastor, 128 accessions.
- Nokomis, Ill., J. M. Driver, pastor, 113 conversions.
- Dassell, Minn., L. Johnson, pastor, special services ten weeks, over 100 converted.
- The great revival in the Jane Street Church, in this city, under the labors of Thos. Harrison, is sweeping on. A Jubilee, commemorating the salvation of *five hundred souls*, is to be held soon.
- J. G. Brown reports from Big Rapids, Mich., many sanctified, and 100 professed conversion..
- Major Cole has been at work in Carthage, Mo. His first meeting was with 1,000 men; in the evening a mixed meeting of 1,600. About 100 rose for prayer, and many found their way to the altar, among them the proprietor of the hotel where the Major stopped.
- A gracious work has been progressing in Smithville, N. J., another appointment on Bro. W. B. Osborn's charge. Sisters Lidie Kenney, Nettie Van Name (the singing evangelist) aided, and the work of sanctification and conversion have proceeded together.
- W. B. Godbey, evangelist, reports 20 sanctified in a week, and many seeking conversion, at Millwood, Ky.
- Anna Romack and Anna McCullach, evangelists, working in Clark City, Mo., report "the altar more than full of seekers for pardon and purity—some of the worst opposers of religion converted."
- Bro. D. B. Updegraff, of Mt. Pleasant, Ohio, writes to *The Standard* of a gracious revival in that place, under the labors of Bro. Jos. H. Smith, many believers sanctified, and sinners converted.
- Bro. L. S. Brown, evangelist, writes to *The Witness* encouraging words about the Holiness Convention, recently held in Worcester, Mass.
- A revival of great power has been prevailing in the Wilberforce University, Xenia, O. Every lady student converted, and every young man except three. Such was the interest for two days that studies were suspended.

ABROAD.—

—HOW BISHOP TAYLOR LIVES IN AFRICA—

"The Bishop has been living and working with us for some time, and it is a great privilege to have him with us. On Sunday morning he generally gives us a grand sermon while we are seated at the breakfast-table after having finished our meal. He is very strong and tough, and is a great worker, physically as well as mentally.

"It is very pleasant here at Vivi, on a fine plateau descending just enough to carry off the water. It overlooks the majestic Congo, several hundred feet below us, and is hemmed in by the grand old mountains, rough and rocky.

"I might tell you a little of our hunting experience. Getting our guns ready, and taking a blanket each, some food and canteens of water, we started out about four o'clock one afternoon—six of us. Four of us went right to the hunting ground, four or five miles away, to camp for the night. The Bishop and I lodged under the sloping side of a huge rock. He cut some dry grass, for a bed, upon which we spread our blankets. We expected the other boys to meet us, but they camped at another place, and had the matches with them. After we had sung a hymn or two, the Bishop quoted Scripture and requested me to quote some; he then offered prayer especially for the self-supporting missions in India, South America, Burmah, Singapore, and Africa. He told the Lord that we would not be presumptuous in sleeping without a fire, but were accidentally without matches, and asked Him to keep us during the night. He also said that we were not suffering for meat exactly, but He had plenty of deer, and asked Him to give us one the next day if it was His good pleasure. We then repeated the Lord's Prayer together.

"He asked me if I had my gun where I could lay my hand upon it. I asked him if we should go to sleep, and he said, 'Certainly, we've got nothing else to do.' He then spread his umbrella and placed it near his head, saying that if a hungry leopard should come it might frighten him away. After a good night's rest, we arose at day-break and prepared to hunt, leaving our blankets under the rock; returning in the afternoon I found a piece of paper on which was written, 'Killed a fawn, and homeward gone. Wm. Taylor.'

—WILLIAM O. WHITE.

—A Missionary Conference is to be held in London in June next.

—A glorious revival is reported both in the girls' school and Cobleigh Seminary, Nagasaki, Japan.

—The Wesleyans have 958 full members in Hayti.

—The United Presbyterian Church began its work in India in 1885 with one missionary—and to-day it has 68 stations, 35 missionaries, 136 native helpers, and over 4,000 communicants.

—Nearly every evening in a Bombay bazaar may be seen two blind Christians reading from a Hindustan New Testament, printed in raised letters, to large audiences of Hindus and Mohammedans, who marvel at the strange sight.

—A remarkable spiritual awakening is reported in the Syrian Presbyterian missions. In some towns there are from forty to sixty inquirers. Among the converts are several Mohammedans.

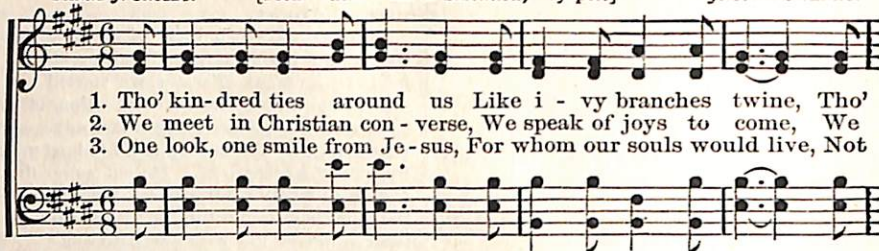
GUIDE HYMNAL

A Smile from Jesus.

FANNY J. CROSBY.

[From "The Wells of Salvation," by per.]

JNO. R. SWENEY.



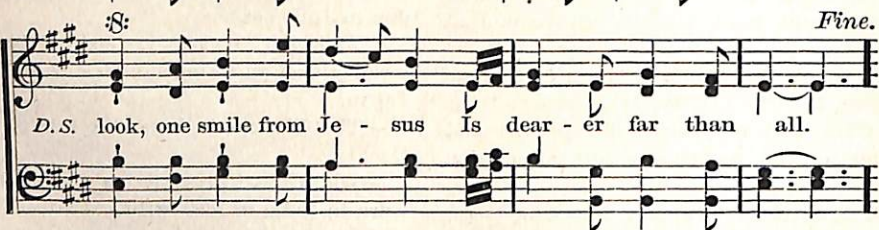
1. Tho' kin-dred ties around us Like i - vy branches twine, Tho'
 2. We meet in Christian con - verse, We speak of joys to come, We
 3. One look, one smile from Je - sus, For whom our souls would live, Not



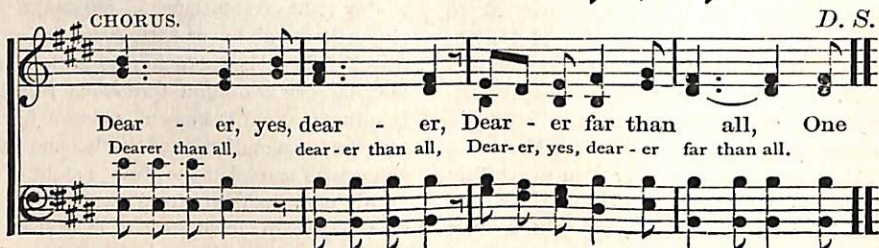
life has man - y pleas - ures That o'er my path - way shine, Tho'
 lift our eyes ex - pect - ant To E - den's bliss - ful home; Tho'
 heav'n's transcendant beau - ty Such ho - ly joy can give; Be-



words to friend - ship sa - cred More sweet than mu - sic fall, One
 sweet and prec - ious bless - ings With ev - 'ry mo - ment fall, One
 yond the si - lent riv - er Though spir - it voic - es call, One



Fine.
D. S. look, one smile from Je - sus Is dear - er far than all.



CHORUS. *D. S.*
 Dear - er, yes, dear - er, Dear - er far than all, One
 Dearer than all, dear - er than all, Dear - er, yes, dear - er far than all.

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THE WORD FOR THE MONTH.—“I bring near my righteousness, it shall not be far off, and my salvation shall not tarry.”—Isaiah 46 : 13.

“JESUS, Thy boundless love to me
No thought can reach, no tongue declare ;
O, knit my thankful heart to Thee,
And reign without a rival there ;
Thine only, Thine alone I am ;
Be Thou alone my constant flame.

O grant that nothing in my soul
May dwell, but Thy pure love alone ;
O may Thy love possess me whole,
My joy, my treasure, and my crown.
Strange flames far from my heart remove,
My every act, word, thought, be love.”

GOSPEL POSSIBILITIES.

[EDITORIAL.]

PAUL, in writing to the Galatians, says : “I am crucified with Christ: nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” It is a great mystery, and yet a glorious verity of our Christianity. It is inexplicable to unanointed eyes—“the things of the Spirit are spiritually discerned.”

“How can these things be?” was the inquiry of a master in Israel in his interview with Christ.

“The things unknown to mortal sense,
Unseen by reason’s glimmering ray,
With strong, commanding evidence
Their heavenly origin display.”

We wonder not that men occupying a mere intellectual standpoint, ask, “How

can a man be dead and yet alive at the same time—crucified and yet in full life and activity?” This is one of the possibilities of grace. God’s order is, death first—then the resurrection life. In order that the life may be in full strength, the death must be thorough. There must be an utter extinction of the self-life, the sinful life, the world-life—in order that the Christ-life may be fully revealed.

And this life, when graciously in-breathed, must be maintained by faith—faith in the Son of God, deriving a marvelous inspiration from His manifested love. Here we may put emphasis on the “me”—“loved me,” “gave himself for me.” O, wondrous grace, O, boundless love ! Can you, dear reader, adopt this language—“I am crucified with Christ”—“I live ; yet not I, but Christ liveth in me” ? Then indeed are you in a wealthy place, realizing fulness of life.

THE WORD OF GOD

"Every word of God is pure."—Prov. 30 : 5.

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

THE PRIVILEGES AND OBLIGATION OF BELIEVERS.

BY REV. BISHOP THOMAS A. MORRIS.

TEXT.—"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus throughout all ages, world without end. AMEN."—Ephes. 3 : 20, 21.

IT HAS been said by some of the most learned divines that ever lived and wrote, that the outline of Paul's prayer for the Ephesians, immediately preceding our text, exceeds in beauty and sublimity, not only all the classics of Greece and Rome, but all other parts of the New Testament. He says, "Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." This is not the reverie of a wild and disordered imagination, but the word of truth and soberness. Paul here wrote and prayed as he was moved by

the Holy Ghost. The text is a sort of doxology, with which he concludes this inimitable prayer. In the words selected for our consideration, we are advised—

I. *Of our privileges as believers.*

The first privilege secured to us, as expressed in the text, is to ask the Lord in prayer for whatsoever we need. And surely this is a great privilege. While in this state of trial, we are exposed to dangers against which none but God can defend us ; we have wants which none other can supply, and are liable to affliction, sorrow and misery, from which no other being can relieve us. If we look to our friends for relief in our extremity, it is only to be disappointed—they cannot help us ; or if we trust in ourselves, we lean on a broken reed which will pierce our hand, and inflict deeper wounds in our hearts. But God can afford all needful aid. "He that planted the ear, shall he not hear ? he that formed the eye, shall he not see ?" We might add, and He that formed the heart, shall He not feel ? Yes, verily ; for God says to His people, "Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me." Who can describe the consolation of the humble believer, pouring out the desires of his full soul to God in prayer in the day of tribulation ?

It is our privilege to ask for large blessings of "Him that is able to do exceeding abundantly above all that we ask or think." We scarcely know how to comment on such language as this, without marring its beauty and reducing its strength. It reminds us of the words of Jesus to His disciples : "Hitherto have ye asked nothing in my name," in comparison of what is your privilege—"Ask, and ye shall receive, that your joy may be full." We may ask for large supplies with full expectation of being heard ; for Jesus, to encourage the faith of the disciples, said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be

glorified in the Son." Now, seeing it glorifies the Father in the Son to grant us all needful blessings, surely He will not withhold them from us. What greater encouragement could we desire than is here given? Yet our privilege is not limited by our own power of expression. It is true, we can ask much, especially when our hearts are warmed, and our tongues are loosed by the Spirit of grace and supplication; when we have asked for all we can express in words, thought still exceeds our language; and when language and thought both fail, God "is able to do exceeding abundantly above all that we ask or think."

Again, He is as willing to bless as He is able; otherwise, all the words of promise and encouragement in the text would be useless, worse than useless—they would mock us, by exciting our hopes only to disappoint them. But not so. The Lord is waiting to be gracious. He is not only able and willing to save and bless all who pray in faith, but He encourages us to come and try Him, thereby seeking an occasion to do us good. Blessed be God, we have a chartered right to plead the Gospel promises. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In this text we have, on condition of confessing our sins to God, the sure promise of a two-fold blessing: forgiveness and purification, or justification and sanctification. All this, however, is through the blood of the Lamb, which alone can wash out the stains of sin. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This testimony is complete, and ought to settle the question as to our privilege of full salvation, and we should act in accordance with our privilege. They who suppose that the blood of Jesus can only purify in part here, and that death must

finish the work, undervalue that blood which "cleanseth us from all sin." We think that the advocates for inbred sin, for the necessity of believers remaining in sin during life, are very erroneous in their views; and doubtless they are so, according to the sacred Scriptures. Still, we are more inconsistent in our practice than they are in their belief. As Methodists we believe in full salvation from all sin, properly so called, through faith in the blood of Jesus, and what is still worse, without using any suitable efforts to obtain it. Then out of our own mouths God will judge us at the last day. May the Lord pity our delinquency, and help us now to commence in good earnest to seek the blessing of perfect love!

There is much need of a deeper work of grace in our hearts. The sense of pardon and peace which we occasionally enjoy are satisfactory evidences that at such times we are accepted in Christ, and justified freely for His sake from the guilt of past transgressions; but the dark seasons which follow, and the unholy passions which rankle in our hearts, show but too plainly that we still have the roots of bitterness within us, the remains of the carnal mind, and that we are unfit for heaven. These must all be destroyed, cast out, and our hearts made clean, if we would enjoy constant communion with God here, or live in His blissful presence hereafter. And let it be remembered, to be saved from all sin, is only the negative part of Christian perfection; the main point is, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

All this is to be accomplished "according to the power that worketh in us," or the Holy Spirit's influence, which is the soul or vital principle of religion.

They who deny the operation of the Spirit upon the heart of man, virtually deny the existence of all experimental religion. "Having a form of godliness but denying the power thereof: from such turn away." All religion without the Spirit is a form without the power, a body without a soul, a name without the thing. There never was a soul converted or sanctified without the Spirit, and there never will be. He alone takes of the things of Christ and shows them unto us, or applies His benefits to our hearts. We allow the Written Word is the rule of faith and practise, but many things therein spoken of are understood only by the illumination of the Spirit. For example: What does any one know of the witness of the Spirit, or of joy in the Holy Ghost, who never felt it? What can any one understand of being "risen with Christ," or of a "life hid with Christ in God," whose heart has never been changed by the Holy Spirit? But to those who have this Spirit, what a glorious system of salvation is revealed in the Bible! We are sinners, but Christ died for us. We are spiritually dead, but by His Spirit we are quickened unto life. We are dark, lost, in despair of any help in ourselves, but the Gospel, attended with the Spirit of all grace, comes to enlighten, instruct, strengthen, and comfort us. We are depraved, but the blood of Jesus cleanseth us from all sin, and fills us with all the fulness of God, according to the power of the Spirit which worketh in us mightily through faith.

II. *All these privileges bring us under obligation to give glory to God.*

What a delightful exercise of the mind to render grateful acknowledgments to the Author of all our mercies—an exercise at once pleasing to God, and joyful to ourselves. "Unto him be glory." As to God's inherent, personal glory, it cannot be described, or even comprehended by us. What is called the visible glory of God means that luminous appearance,

or body of brightness, which at sundry times was recognized by His ancient people. That glory appeared to Moses on the mount; it came down on the mercy-seat in the temple; descended upon Jesus at the Jordan; and appeared to the disciples on the mount of transfiguration. These, however, are mere reflections from the Sun of righteousness during the night of man's mortality, while a full view of the glory of God is reserved for the saints in heaven. The Lord possesses infinite glory in and of himself, independently of His creatures, but it is their reasonable service to declare His glory, ascribing to Him all wisdom, power, and goodness; and more especially is it our duty, as sinners saved by grace, to acknowledge that He is the Source and Author of all the good done in us and by us. Some think we say it too often and too loud; but if we get to heaven we expect to say it much oftener and much louder than we do here.

"Unto him be glory in the Church,"—not the house of worship, but the body of believers assembled in the house. To the Church we must look for all the glory which is given to God on earth; without the Church we would have no Bible, no ministry, no Sabbath, no true piety, no means of grace; and, consequently, no well-founded hope of heaven, and the exercise of praising God would cease among us. That we may have a more definite idea of what the text means, suppose a congregation of spiritual worshipers, all in peace and fellowship, all doing their duty, preachers and people, with a revival of religion in progress, in which sinners are awakened and converted, backsliders reclaimed, and believers sanctified. What a scene of glory is here displayed! Every congregation constitutes a true Church. Now suppose the whole number of Christian congregations throughout the world to be in the same prosperous condition, and you have what the text means where it says, "Unto him be glory in the Church."

All this work of glory is to be expected "by Christ Jesus." There is no access to the Father, for fallen man, but through the Son. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom soever the Son will reveal him." All the blessings of the covenant of grace come down to us through Christ Jesus, and all our acts of worship, whether prayer or praise, must be offered up through Him.

This work of giving glory to God is to go on "throughout all ages"—that is, through all successive generations. God changes not. Our duty to Him is always substantially the same. Man in all ages is alike depraved, helpless, and dependent. If every man, woman and child now on earth were converted, the next generation would need conversion as much as we did, and our children and children's children will be brought under the same obligation to praise God that we are now under. The whole system of Gospel salvation will be perpetuated to the latest generation of men. Everything wears out, except experimental religion—this never grows old. It has always been the same in its character, influence, and results, whether in the days of the apostles, of the martyrs, of the Reformers, of the Wesleys, or at the present time. It is the same in every nation where it exists at all, of every shade and every language; for all true converts to Christ have the Spirit of adoption sent forth into their hearts, whereby they cry, "Abba, Father." This work of praising God will go on "throughout all ages," and then "world without end" in heaven, only in more glorious strains.

OUR hope is not hung upon such untwisted thread as "I imagine so," or, "It is likely"; but the cable, the strong rope of our fastened anchor, is the oath and promise of Him who is our eternal verity.—*Rutherford*.

BEAUTIES OF RAY PALMER.

FATHER, while the shades of night
Fly before the crimson dawn,
Heavenward speeds my soul her flight,
Gladdened by the day new-born.

Son of God, Redeemer, Lord,
All Thy goodness none can tell;
When Thy gifts I would recall,
High as heaven the numbers swell.

"THE TESTIMONY OF JESUS,"

BY REV. WM. REDDY, D.D.

IT IS SAID of the martyrs, that "they overcame, by the blood of the Lamb, and the word of their testimony." They were Christ's "witnesses." The idea of being witnesses, and bearing "testimony," was prominent and frequent among the apostles and early Christians. Their testimony had primary reference to the character and work of Jesus, to the attestations that were given by the Father, and of which they were witnesses. They "saw and bare record" of the attestations given at His baptism, that He was the "Son of God." They were "eye witnesses of his majesty, when they were with him in the holy mount." They were witnesses of His resurrection and of His ascension. They said, "we are witnesses" of these things, and "so also is the Holy Ghost."

The gospel record, laden with the evidences of His Divine character, teaching and works, comes to us upon the testimony of these witnesses, we credit their testimony, echo their utterances, and expect the world to believe the record, and "he that believeth not God, hath made him a liar, because he believeth not the record that God gave of His Son." God set His seal to this testimony.

But "the testimony of Jesus" includes a confession of our personal knowl-

edge and experience of "the truth as it is in Jesus." The witness is expected to speak of what he *knows*, and not to repeat mere hearsay testimony. "We speak," says the apostle, "what we do *know*, and testify what we have *seen*." And thus our hymn :

"What we have felt and seen
With confidence we tell ;
And publish to the sons of men
The signs infallible."

The testimony of positive and personal experience is the strongest testimony that can be adduced, and there is nothing that carries conviction to thoughtful minds like such testimony. It is this that propagates the work of the Spirit among those who listen to it.

St. Paul told his experience on all available occasions. David said, "Come unto me all ye that fear God, and I will declare unto you *what* the Lord hath done for *my soul*."

"I will declare *WHAT* He hath done." This was what the early Methodists did in class-meetings, in prayer-meetings, in lovefeasts, in the pulpit, and in private. They testified [of pardon, of adoption, of Divine revelations, of answers to prayer, and particularly of "entire sanctification," of perfect love, of purity of heart, and of being "cleansed from all sin." This was a subject of special inquiry by Mr. Wesley in his class examinations, and he records many of the distinct testimonies thus recited.

With these facts so well attested and so characteristic of Methodist history and biography, it cannot have escaped the observation of thoughtful minds that there is a wide contrast between the former and the present aspects in regard to this matter. In the first place, there is an *indefiniteness* in the general testimony of the Church, where testimony is called for or attempted to be given. What is called testimony in social meetings is more in the language of desire and of want than of possession ; more of conflict than of conquest. Then, it is

vague and indefinite. "I want *more* religion"; "*More* love to Thee"; "Pray that I may be *more* faithful; that I may have a *deeper* work in my heart," etc. All this may be honest and sincere; but the vagueness of the terms induces a corresponding indefiniteness in the spiritual exercises and experience. The Bible terms would be, "cleansed," "perfect love," "full salvation," "completeness," "filled with the Spirit," "saved to the uttermost," "victory," "*more* than conquerors," etc. Simply "*more* love, *more* faithful," leaves still a margin for *un-faithfulness*.

Then there seems to be *shyness* of these Bible terms through fear of professing more than is enjoyed, or of giving offense to others, or of being the subject of invidious remarks. Especially does this apply to the profession of a complete salvation realized by present faith. And is not this indefiniteness largely owing to the fact, that so few ministers speak definitely of Christian Holiness as a distinct state of grace, attainable *now*, by faith? The subject is not specifically treated of in the pulpit, as was formerly the case; hence the people are not led out on that subject either in prayer or in testimony. And possibly, when some humble, believing recipient is led to declare *what* God has done for his soul, occasion is taken from such testimony, to turn the thoughts off from the definite, specific point of salvation from inbred sin, into *gradualism*, thus throwing the *obtainment* into the indefinite future; or by way of warning against making a specialty or a hobby of sanctification.

What a theme is this for the pulpit! What a series of gospel sermons might be preached on the general subject to the "edifying of the body of Christ," till we all "come in the unity of the faith, unto a perfect man." Sanctification! Holiness! Cleansed from all sin! Christian Perfection! *Established*, unblamable in *holiness*! "*Stablished*, strengthened, settled"! Preach it as a Scripture doc-

trine—as a Christian privilege—the distinction between this state and “justification and adoption,” “consecration,” and “sanctification and growth,” as so distinctly marked and classified in the Methodist Hymnal. Then, how to realize the work; how to receive it; what are its fruits and evidences. Answer objections to the doctrine and experience from the Scriptural standpoints; clear up disputed texts urged by those who oppose the doctrine from the Bible; answer objections from the philosophical standpoints, from false analogies. Adduce inspired Scriptural experiences, and others less inspired, but attested. Encourage genuine *testimony* on the subject, just as we encourage new converts to give their testimony as a means of influencing others, as well as confirming the new convert.

At the close of a revival on my first circuit, I preached on the text, “Have ye received the Holy Ghost since ye believed?” in which the subject was presented from the Post-Pentecost standpoint, and there were old professors of certain Churches who claimed that I held in hand and preached from another Bible than King James’ translation. It was to them a new revelation.

The Scriptures of the Old Testament “testify of Christ” (John 5 : 39). St. Paul received his ministry of the Lord Jesus to “testify the gospel of the grace of God.” Not to deliver scientific lectures, or very learned discourses, but to *testify*. And the Lord Jesus said to Paul as “he stood by him” one night, “Be of good cheer, for thou hast testified of me in Jerusalem, so must thou bear witness also in Rome” (Acts 23 : 11). St. John was banished to Patmos “for the word of God and the *testimony of Jesus Christ*” (Rev. 1 : 9). True testimony, whether from the minister in the pulpit or out of it, whether by “the sons and the daughters, or by “the servants and handmaidens,” is in the *interest of Jesus Christ*; it is “*the testimony of Jesus.*”

BEAUTIES OF RAY PALMER.


§ MILE, O my God, on me;
 Thy presence let me feel;
 My soul Thy glory longs to see,
 Thyself in me reveal.

The vision of Thy face
 Fresh life and joy inspires;
 While o'er my spirit flows the grace
 That kindles all her fire.

SHORT PAPERS ON CONSECRATED LIFE.

BY REV. CHAS. W. L. CHRISTIEN.

IV.—LIFE BROKEN, YET SUCCESSFUL.

HEN a life is entirely consecrated to Christ it will answer its purpose, whatever its details may be. Of course, no man knows what are the Lord's plans concerning him until they are worked out a moment at a time. The Saviour knew what His earthly life was to be. And we find Him telling the disciples of His death and its surroundings, of His resurrection and glorious ascension to the Father's right hand. It was all present to His mind throughout the journey. And as the events developed nothing took Him by surprise. Not so with us. Though God has a definite purpose concerning the life He wishes us to live, we do not know it save as He reveals it in the progressive arrangements of His grace and providence. We are like Paul, who, though he knew it was the will of God that he should proceed to the holy city, said, “And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there.”

So our life is often made up of a series of surprises. The unexpected comes; at times the most unexpected of all. The devoted follower of Christ, with his heart

all aglow with love for His Lord, with a passionate yearning for souls, and an intense delight in his holy toil, is suddenly laid by. The banner drops from his unnerved hand, and he is carried into hospital, and the fight has to go on without him. Like John the Baptist, he is shut up in a prison while, humanly speaking, he might still have been drawing crowds to hear the truth. Or he is cut down in the very midst of duties and successes, just when, to our thinking, he can least of all be spared. He lies dead upon the field where he seemed to be doing more than most to win victories for his Lord, while a hundred voices ask in sorrow, "Who will be able to take his place?" And it is a very common thing to hear good people speak of such events as though they marred and spoiled lives which, under other circumstances, would have been successful, and even illustrious. But it is not so.

There are several simple truths which it is well for us to remember if we are to take correct views of broken lives. Let us bear in mind that we do not know the special kind of good which God may be able to accomplish by us, or the place in which it may be effected. We have different talents, which can be used for different kinds of work. A gift that will tell in one place will be useless in another, and a class of work which is an absolute necessity at one time is a superfluity at another. Sowing is right in the springtide, but not in the autumn. Snow is good in winter, but not in harvest. God will put His child where he can be of the most service.

And in all Christian work the labor of one supplements that of another. However diverse the talents we possess, and the work that we do, all consecrated workers are assisting in the bringing about of the same grand result, the everlasting good of souls and the glory of Christ. The ploughman, the sower, and the reaper are not opposing, or even rivaling each other, but all are helping to

the one result, the gladness of the harvest home.

Let us not forget, too, that no man is indispensable to God's work. God can do without any one of us. "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Sometimes the removal of a good man from the sphere of his activities to the quietude of a sick-room makes way for another greater than himself. The quarryman must have done with the block that the sculptor may be free to work out his idea upon it. The Baptist forerunner must retire that the One mightier than he may be made manifest. At other times the death of a good man is the occasion of many others entering upon the work which he has dropped. But for his removal they might never have been brought into the ranks of workers at all. Out of the death of one seed a score of others spring into life. No one can ever know how much good may arise from his enforced retirement from active life in the Church. While as for death, if it is true that "the root of a great name is in the grave," it is also true that many a man is more useful when his work is completed than when it is in progress.

But if we turn to The Book we find the matter put very plainly: "For no one of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14: 7-9.) which words, if they teach anything must certainly teach this, that when a man is given up to God, his life and his death fulfil His will. His life will be so ordered by the God to whom he has devoted it, that it shall be the working out of the Father's purpose. If therefore

God lays him by from work, that shall be as much "unto the Lord" as the previous labor was. And if he is suddenly stricken into paradise, his death shall also be "unto the Lord." God will not have taken him to rest at the wrong time either for himself or for others. He will have died at the right time. God will never take a good man home until his death can be of more service to the Church and the world than his continued life would have been. God cannot fight against His own cause, any more than against the best welfare of any of His children. If there is entire consecration the whole of the details of both life and death will be ordered by Him who is "Lord both of the dead and living."

So that a believer's life may be thoroughly successful, and yet his own expectations may never be realized. He may lie on his deathbed feeling that his life has been quite a different career from what he anticipated, or what he would naturally have chosen for himself. He may be very unexpectedly closing his work. The Church may speak of a promising career disappointed and blighted, and may say many unwise and unscriptural things about it. But God makes no mistakes. The life of the entirely devoted will be a success, though broken into by many unlooked-for providences, or abruptly closed even in early life. And, led by a way that he knew not, the happy man shall pass to the reward of higher service in the land beyond.

PLENITUDE OF MERCY.—It is His free compassion to cast all our sins into the depths of the sea (Micah 5 : 9). Now the sea, by reason of its vastness, can drown mountains as well as mole-hills : the boundless ocean of God's mercy can swallow up our mightiest sins much more. It is His merciful power to blot out our sins as a cloud. Now, the strength of the summer's sun is able to scatter the thickest fog as well as the thinnest mist ; nay, to drive away the darkest midnight : the irresistible heat of God's free love, shining through the Sun of Righteousness upon a penitent soul, to dissolve to nothing the most desperate work of darkness far more easily.—*Sel.*

BEAUTIES OF RAY PALMER.



HOLY COMFORTER,

I hear

Thy blessed name with throbbing heart,
Pressed oft with sorrow, sin, and fear,
And pierced with many a venom'd dart ;
Come, Messenger Divine,
Come, cheer this heart of mine !

"SET APART."

BY MRS. M. N. VAN BENSCHOTEN.



IT WAS in the sweet June days. A young mother, who had two small children, and the entire work of the family to do, arose early, while yet the children slept, that she might uninterruptedly commune with Christ. Noiselessly she entered the parlor, so hushed and still, and opened a window eastward, toward the dawn. The fresh, cool breath of the morning swept in.

"I have come early to meet Thee, my Father," she prayed ; "Speak some precious word to me." Opening her Bible, her eyes fell upon these words : "But know, that the Lord hath set apart him that is godly for Himself."

With a strange penetrating power the words came, thrilling her heart. Set apart ! For Himself—alone ! A feeling of great awe and sweetness fell upon her, and as she waited before Him, it seemed to pervade her entire being with gracious mollifying influence, like most precious ointment.

The breaking of the day was not so brilliant, so clear or discerning as the light within. Separated unto God ! positive, clear, distinct, standing out in bold relief. No such separation had ever been hers before. Yet she knew of consecration unto God. Thoughtfully she had dedicated every redeemed power unto the Most High. But that was *her* act—this was God's. He had accepted the offering, and now in the intense elec-

tric light of His Spirit showed her that He had "separated her unto Himself." Henceforth, "Holiness unto the Lord" must beam forth from all her life, as of old it glistened on the sacred vessels.

Brighter and brighter grew the morning. Softly came the sound of little voices. Was earth, then, with its cares, so near to heaven? Did its horizon verily lean against the skies?

Ah, yes; but now, as never before, it lay bathed in the wondrous after-glow. The world could never seem quite the same. Life could nevermore be commonplace. The ceaseless round of everyday toil—the tying of a little shoe, the sweeping of a room, or homelier duties even, could nevermore be called drudgery. Now that this secret of the Lord lay hidden in her heart, the round of humble duties was lifted into "service for God," while "deeds of week-day holiness fell from her noiseless as the snow."

The days came and went, apparently as before; but to her, life had a richer meaning. She was *her own* no more—on hand and lip and heart was inscribed "Sacred to Jesus," while a floodtide of joy and blessedness weaned her from all unhallowed pleasures.

"How strange you are," said a friend. "You bring religion into everything, and talk about it as easily as about anything else." "Why not," she replied. "To live is Christ. We know of no life separate from Jesus."

Will the great mass of God's children ever come to thoroughly understand that the garments of holiness are for everyday wear—the beautiful garments, white and shining?

"Week-day holiness" is what the world needs. Not cloistered saint or monastic vows, but men and women who vindicate, by their holy lives, the promises of God—those who prove, by the sweetness and power of their daily living, the verity of their own professed allegiance to Jesus Christ.

BEAUTIES OF RAY PALMER.

THE crowns of earth are jeweled dust,
Or weights, the wearer's brow to press;
But Thou, O Christ, dost give the just
A nobler crown of righteousness.

Then be it ours to hear Thee say,
When we shall lay our armor down—
The faith ye kept! Ye won the day!
Come, take and wear the matchless
crown!

HOLY AND BLAMELESS.

BY REV. JAMES HARRIS.

"That we should be holy and without blame before him in love."—Eph. 1 : 4.



TO BE holy before the all-searching eye of the God and Father of our Lord Jesus Christ is indeed an unutterably high state of experience. As the microscope detects impurities in the liquid which to the naked eye seems pure; as the sunbeam shows the air in the room to be full of fine particles, so must the eye of God detect impurities which we have refused or been unable to see in our own hearts, and which our nearest friends may not have suspected. To be holy before Him is to be as holy as He would have us to be. It is to have all the thoughts and even the imaginations of the thoughts, clean. There is no filthiness there. "Now ye are clean" (John 15 : 5). "Cleansed from all the filthiness both of flesh and spirit" (I Cor. 7 : 1). And when the vessel is cleansed, then it is filled—the indwelling Spirit fills it. This, then, is entire sanctification. It is loving God with all the heart, and soul, and strength. This is perfect love, or Christian perfection.

"That we should be . . . without blame before Him." Nothing in your life, or business, or conversation, or temper. Nothing in what you do not do, which meets with His disapprobation. "With-

out blame before Him," who is infinitely just, infinitely strict. How can this be? Because in His infinite justice and wisdom He proportions His requirements to our abilities. As we would not require of a child the work of a full grown person, neither does He. His will is what is easily within our capacity. He does not require of us to do the work of angels, and then blame us for not doing it. "My cross is easy, and my burden is light"—and when we do constantly His will concerning us, or suffer His will, He does not condemn us. Though compared with the manner we can conceive it could be done, or others with superior strength may do it, or as angels do it, we are humbled in the very dust—yet we can hear Him say, "Neither do I condemn thee; go in peace." We are without blame before Him. What a comfort that it is "*before Him*." Not always blameless before our fellow Christians. They often think we should do things we do not do, or that we should not do things we do. The world will often condemn us,—but their judgment is not God's judgment.

How severely have the great men of God been censured and condemned, and branded as heretics, suffered as infidels, been put to death as felons—but, with a smile they endured, for they were "without blame *before Him*." This is perfect justification, as the other is perfect sanctification. This is justification obtained by faith, according to St. Paul, and retained by works according to St. James. This is walking in the light as He is in the light. This is the outward life of holiness, as the other is the inward source of it.

Note some of the arguments supporting this doctrine of Holiness: "He hath chosen us before the foundation of the world" for this purpose. This was His design in creation, but the fall had thwarted it. All through the centuries of time this has been His great aim which He has steadily kept in view, that we who live in the Pentecostal day of the world

should be holy and without blame before Him. O, how has God longed to see a generation of perfectly holy and happy men living in this world!

Ye are therefore, before the foundation of the world, "a *chosen* generation, that ye may be a royal priesthood, a holy nation, a peculiar people." But further, "He hath blessed us with all spiritual blessings in heavenly places." Heaven has come down to earth in the Christian dispensation. There is a people which is called Hephzibah, and a land called Beulah. "The Lord delighteth in it, and her land is married." (Isa. 62:4). One who had long dwelt in it describes his experience thus: "I have for some time found myself taken up into God and all things on earth drawn with me into Himself. This is done by acts of faith. It is by these I see and embrace Him and am taken up by Him. My life is hid with Christ in God. Sometimes I enter within the city, and live for some moments in a blessed fellowship with the glorified. O, the hope of everlasting life! Let everything be done, every day, with an eye to this."

Dr. Payson writes to his sister: "Were I to adopt the figurative language of Bunyan, I would date this letter from the land of Beulah, of which for some weeks I have been a happy inhabitant. The celestial city is in view. Its glories have been upon me. Its breezes fan me. Its odors are wafted to me. Its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but an insignificant rill, that may be crossed at a single step, whenever God shall give permission. Exulting, yet almost trembling, I gaze on the excessive brightness, and wondering with unutterable wonder why God deigns thus to shine upon a sinful worm."

Here are *all* spiritual blessings—blessings which none of the Old Testament saints enjoyed. It is the river which

Ezekiel saw here reaching its deepest and widest flow.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us." What heart does not say, *Amen!* Reader, does your heart indeed join us in thus crying? Then unite with us in entering into the *heavenly places*—in receiving all the spiritual blessings—in being "holy and without blame before Him." Unite with us in wearing the garments of sonship, the garments which become the royalty of our calling. Then shall your glad heart be ready to say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing."

LOVEST THOU ME?

BY MRS. LIZZIE FENNER BAKER.

SIMON, the penitent, stood near the Lord,
The gracious Master, who, remembering not
The sore denial by his frail lips given,
Looked on him tenderly, and questioning said,
"Lovest thou me?" Not only once, but thrice,
Till grieved at heart the weak disciple found
Voice for his sorrow in "Thou knowest, Lord!
Knowing all things, Thou surely dost know this."
Then Jesus simply answered, "Feed my sheep."

O, not to Peter only were the words!
Thro' the long ages, shining from The Book,
They meet our seeking eyes—a cold, wide
world,

Dark mountains, and so many sheep astray;
And eighteen hundred years since back to heaven

The great good Shepherd went! Child of the
cross!

Hast Thou e'er followed *one*, as fast it sped
Far from the fold in wild and lonely ways?

Hast *thou* called softly at the eventide,
"See here! the gate is wide—come enter in,
And I will bring thee fragrant food and sweet.
This is the resting place for weary lambs,
And all the pastures are so green and fair!"
If thou *hast* never called—go forth to-day,
Feed some "lost sheep" before the stars arise.
'Tis not enough that *thou* art in the fold,
The Shepherd measures thy soul's love for Him
By work for those He gave His life to win.

BEAUTIES OF RAY PALMER.

AMID the darkness, when the storm
Swept fierce and wild o'er Galilee,
Was seen of old, dear Lord, Thy form,
All calmly walking on the sea;
And raging elements were still,
Obedient to Thy sovereign will—
So on life's restless, heaving wave,
When night and storm my sky o'ercast,
Oft hast Thou come to cheer and save,
Hast changed my fear to joy at last—
Thy voice hath bid the tumult cease,
And soothed my throbbing heart to peace.

NOT SAVED "SOMEHOW."

BY LIZZIE M. BOYD.

REALLY it is amazing how many persons look at the matter of salvation just about as Mrs. E— frankly expressed herself to me recently. She said, "Well, if I join the Church, am baptized, and do about what is right, I think that *somehow* I shall come out all right in the end."

I often wonder if this error is not because God's *plan of salvation* is so little preached from our modern pulpits. I converse with thousands of persons annually upon the subject of their soul's salvation, and to listen to their views I might be left to imagine that God had no plan about it at all. Every man has his own creed—some are living according to it, and some are not.

Many are not willing in these days to "strive to enter" into salvation. It is so much easier joining the Church, being baptized, and settling down "at ease in Zion," hoping that Church association will transform the old nature into the new, and thus fit them for heaven. I stepped into one of my mission homes to-day, and saw a woman wrinkled and doubled with the weight of years, bending eagerly over a table covered with a pile of grains, which she was carefully

separating. I asked her what she was doing. She replied, "I have lost a piece of silver among it, and am searching for it." After a long and eager search she found her lost silver dime. After rehearsing to her the parable of the lost piece of silver, I said, "My friend, if you had ever sought the salvation of your soul half as diligently as you have been seeking that perishable coin, you would have been saved long ago." She looked at me a moment and said, "I am saved." But upon questioning her I learned that she only prayed now and then; never read her Bible, and never went to Church. Her highest conception of diligent seeking was to have a faint desire occasionally. She does not stand alone.

How is it such large numbers of those who present themselves at our altars of prayer during special revival meetings are never converted, but only "feel better"? One has but to be engaged in the work of instructing them, as they kneel for prayer, to understand the secret of it. They were somewhat awakened, and wanted to do better; came to the altar, hoping that *somehow* they would be saved. They evidently show that they thought the prayers of God's people would tide them over without much earnestness on their own part. They kneel there in a sort of dreamy, passive state, night after night—they have no grip of faith. The meetings close; they are in the Church—in it just as they were at the altar, hoping to find salvation *somehow* along with the rest.

It does us good to see one lay hold for himself after the old-fashioned style. I saw it recently in the case of a woman in her own home. She stormed the very gates of heaven with the importunity of her prayer until, within one short hour, her soul was filled with

"The speechless awe that dares not move,
And all the silent heaven of love."

God has a plan *all His own*, and we cannot meddle with it. We cannot alter or change it. His plan is an inwardly

whole new creation. It is obtained only by whole-hearted seeking, and the cost of separating from right-hand and right-eye idols.

It is about the same story in regard to entire sanctification. Some congratulate themselves that they are orthodox. They love holiness meetings, and holiness people, are always hanging around as professed seekers, but they never find. Why? Because they are not quite so orthodox as they think. They have *patched up* God's plan a little, and have a modified one of their own. I question whether many of these persons ever had a real hunger and thirst after holiness.

I have often heard leaders of meetings urge the people to launch out into the deep!" It would have been more to the purpose if they had called to them to "*cut the shore lines.*" The waves would bear them out if they would only do that. It is not necessary that it be a cable-line that holds you; a very small thread may do it.

What strength is expended in tugging away at your little boat to get it out from shore when, if you would only cut the ropes that hold you, you would be borne out by the breezes of the Holy Spirit. What is it, my friend, that one particular thing that holds you back—that pet object that you are not quite willing to surrender? Perhaps it is some one duty you will not consent to perform; some reproach you are not willing to bear. If it is not going to cost you much of surrender, much of diligent search; if you can get saved by somebody else's faith and earnest efforts; if you can drift in *somehow*, you will be very glad of it. And this is about the secret of so many chronic seekers never reaching the place of full assurance. Multitudes of persons need to cease hoping to drift into full salvation *somehow*. It is time they were cutting the shore-lines, swinging out, saying to God, "I will not let thee go, except thou bless me," utterly yielding all.

OUR BIBLE STUDY

"Thy testimonies also are my delight, and my counselors."—*Psalms 119; 24.*

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS IN SOCIAL LIFE.

CENTRAL THOUGHT.—"*Among whom ye shine as lights in the world, holding forth the word of life.*"—*Phil. 2:15, 16.*

STATEMENT.—Social, as here used, means "pertaining to society," and society consists of "the persons collectively considered, who live in any region or at any period; any community of individuals who are united together by any common bond of nearness or intercourse," etc. We were formed with social instincts, and these, like our animal appetites, are in themselves innocent. Adam and Eve possessed both before, as also after, the fall. It follows that we were intended for society, and that hence there is no necessary conflict between our social nature and the highest holiness. Holiness in social life forbids certain things, and enjoins certain other things.

I. IT FORBIDS MONACHISM OR MONASTICISM. By which is meant "a state of religious retirement more or less complete, accompanied by contemplation, and by various devotional, ascetical, and penitential practices."—*International Cyclo.* Monasticism is known to us in this country, as almost exclusively connected with the convent or cloister system of the Romish Church. It seems to be a strictly Asiatic institution, originated among heathen nations, and is therefore not heavenly, but earthly. Dr. Schaff says, "Monasticism is not the normal form of Christian piety. It is an abnormal phenomenon, a humanly devised service of God (Col. 2:16-23), and not rarely a sad enervation and repulsive distortion of the Christianity of the Bible. It is to be estimated, therefore, not by the extent of its self-denial, not by outward acts of self-discipline (which may all be found in heathenism, Judaism, and Mohammedanism as well), but by the Christian spirit of humility and love animating it (cf. 1 Cor. 13:1-3)."

A plain condemnation of the whole Monastic system is found in the Sermon on the Mount: "Ye are the salt of the earth. . . . Ye are the light of the world. . . . Let your light so shine before men that they may see your good works," etc. (Matt. 5:13-16.) "Christ and His apostles were not monks, neither did they enjoin upon their followers to renounce the society of their kind, and immerse themselves in the solitude of a cloister. On the contrary, the heaven was to be put into the meal; the true religion was to come into contact with humanity, and strive to gain, to direct, to improve it. Asceticism is a mere human attempt to perform upon human nature a work which the gospel has made ample provision for performing in a more effective way."—*McClintock and Strong.*

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*According as it is written, I believed and therefore have I spoken; we also believe and therefore speak.*"—*2 Cor. 4:13.*

II. IT FORBIDS BOTH A COLD, UNSOCIAL RESERVE, AND THE OPPOSITE EXTREME.

"By thy words shalt thou be justified and by thy words shalt thou be condemned" (Matt. 12:37). If this is to be a test of character in the final judgment, what solemn importance attaches to our powers of conversation in everyday life! The statement implies that these powers are to be used by us, that we are to speak "*words*," right words; and it equally implies that these powers are not to be abused, by the speaking of idle, unprofitable, careless, or excessive words (cf. v. 36; Rom. 16:18; Eph. 5:4; Tit. 1:10).

Man is peculiarly distinguished from all other orders of the animal creation, by his power of articulate speech. This is clearly one of the things in respect to which he was made in the image of God. This marvelous power, so akin to Deity himself, is not to be hid in the earth, or kept in a napkin, but used for His glory in the home, in the sanctuary, and in the social walks of life. No false notions of dignity, and no stilted fear of plebeian simplicity, must padlock our lips in social life or elsewhere, when by a "chaste conversation" we may either directly or indirectly recommend Scriptural holiness. That solemn commission of Christ, "Ye shall be witnesses unto me" (Acts 1:8), implies the double testimony of the lips and the life,

and that too in all times and places. (Cf. Rom. 10 : 10 ; 2 Cor. 4 : 13).

But in avoiding taciturnity there may be danger of running into the opposite extreme. An obtrusive loquacity in social life is not less to be guarded against than too great reserve. Holiness is too sacred a thing to be "cried" as by an auctioneer. There is a wise and safe medium between these two extremes—that happy medium of which the inspired counsel of Paul is the true embodiment and expression: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4 : 6 ; cf. 1 Tim. 4 : 12 ; 1 Pet. 3 : 15)

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—"*See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.*"—Eph. 5 : 15, 16.

III. IT FORBIDS PARTICIPATION IN POPULAR AMUSEMENTS. We will not say wholesome recreations, but rather "such diversions as cannot be used in the name of the Lord Jesus."—*General Rules*. Some of these are designated in the "Discipline" as follows: "Dancing, playing at games of chance, attending theatres, horse-races, circuses, dancing parties," and "such other amusements as are obviously of misleading or questionable moral tendency (§ 233). Doubtless there are various gymnastic exercises, outdoor sports, and parlor recreations, which may, under most circumstances, be innocently participated in by the pure in heart. But note the following limitations:

1. The company as to Christian character should be select, not promiscuous.
2. Indulgence in any social amusement, however allowable, ought to be incidental rather than habitual and engrossing.
3. It must be such as has no tendency under the circumstances to injure either the soul or the body.
4. Being proper in itself, it may be right to use it on the Pauline principle of becoming all things to all men to gain the more. (1 Cor. 9 : 19-22.)
5. Finally, "a pure conscience," made such by Divine illumination and sanctification, through prayer and study of The Word, will prove a wise and safe guide in all such matters. Its authority must be recognized and obeyed. (Rom. 14 : 23 ; 1 John 3 : 20, 21).

Jesus and His disciples freely mingled with human society, conforming to its innocent customs, but without compromising aught of their moral integrity or spiritual purity. Before leaving them He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17 : 15)—a prayer the fit expansion and illustration of which are the words of James (1 : 27), "Pure religion and undefiled before God is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Blessed be God for the living privilege and the keeping power!

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—"*As we have therefore opportunity, let us do good unto all men.*"—Gal. 6 : 10.

IV. IT ENJOINS POSITIVE ENDEAVORS TO WIN SOULS AND TO STRENGTHEN BELIEVERS IN HOLINESS. "He that winneth souls is wise" (Prov. 11 : 30). Too often is direct labor toward this end confined to the Church, to the public and social means of grace. We have need to carry our piety outside of the sanctuary, and to show our faith by our works in the family, in the marts of trade, in the arena of professional life, in the walks of daily toil, and in all our social intercourse. The casual or stated meeting of friend with friend, will often afford opportunity for this. Bishop Usher would say to Dr. Preston before parting, "Come, now, good doctor, let us talk a little of Jesus Christ." Or the doctor would say, "Come, my lord Bishop, let me hear your grace talk of the goodness of God with your wonted eloquence; let us warm each other's heart with heaven, that we may the better bear this cold world." How natural and easy, and how befitting, such social talks between such persons, since "Out of the abundance of the heart the mouth speaketh" (Matt. 12 : 34).

In the more formal social gathering there may also be found, here or there, some good soil in which to sow good seed. This sowing is to be done very quietly and unobtrusively, but under the Divine blessing it may be done very effectively. "A word spoken in due season, how good is it!" (Prov. 15 : 23).

Why should we appear in the social circle without our Sunday spirit of devotion and holiness, any more than without our Sunday suit for fit personal adornment?

PULPIT TOPICS FOR MAY.

BY REV. JOHN PARKER.

SPIRITUAL WORSHIP.

Sabbath, May 6th.—John 4 : 23.

I. *The part of Christianity.* Four thousand years of outward material worship, circumcision, blood, incense, types, offerings, prophets, priests. These were schoolmasters to prepare for the coming of Christ. The hour, Teacher, and sacrifice came—then the material had to be set aside. God's religion sublimated, its gross and crude conditions ceased, by the advent of spiritual truth and worship.

II. *True worship is now spiritual.* Its knowledge of God relates to His spiritual nature. That He demands spiritual elevation in those who worship. It is no longer local or limited, burdened with ceremonial or confined to a mediatorial priesthood.

III. *It must also be in truth.* "No man cometh to the Father but by me." No man can find acceptance in worship without repentance and deliverance from sin, through faith in Christ for, 1. Such worship finds in God the solicitude and love of a Father; 2. Obtains acceptance for us.

LOVERS OF THE LIGHT.

Sabbath, May 13th.—John 3 : 19-21.

I. The first step in personal salvation is to welcome the light, that gracious revealer of our guilt and redemption by Christ personally accepted and trusted:

2. This light of which Jesus is the source and "Sun of righteousness," brings to those who love it four things: It *searches, reproves, inducing repentance—inspires, begetting hope—heals and nourishes* to fruitfulness.

3. The two great light-bringers are the Holy Spirit and the revealed Word. The light from both focalize in Christ, revealing Him as the true life and light, also discovering to us our vast opportunity and inheritance. The light improved, more is given; if rejected, we walk in darkness. (John 12 : 35, 36.) Walking in the light, He and we have fellowship. (1 John 1 : 7.)

(1) The rejection of the light is the crowning sin. "This is the condemnation," etc. (John 3 : 19.) This is the pivot of your doom.

(2) Your treatment of the light is therefore the sure indication of your spiritual condition. "Hateth the light" or "cometh to the light"—which?

MIGHTY TO SAVE.

Sabbath, May 20th.—Isa. 63 : 1.

The text is God's pledge that He will set himself against our need, and supply it.

1st. *We need a spoken righteousness*—a revelation of God's disposition to restore us from the hurt of sin. Such were the teachings of prophets, apostles, and of the Lord Jesus, and are all-sufficient for redemption and restored righteousness.

2d. *We need imputed righteousness.* The merit of our sinless Saviour accredited to us, when apprehended by faith. Having no personal righteousness as the ground of my plea, I have in His death an imputed righteousness.

3d. *We need a personal righteousness*, wrought in us by the Holy Ghost. To trust imputed without imparted righteousness is presumptuous and destructive. Renewed by the Holy Spirit, we are made partakers of the Divine nature. The guilt and pollution of sin is taken away.

4th. *In His ability to meet these needs* He is the "Mighty to save." Admit His disposition to do it—the rest is self-evident.

SATISFIED.

Sabbath, May 27th.—Psa. 17 : 14-13.

The need, universally felt, is for the likeness of God to be re-impressed on the soul. Nothing can supply its lack. We may, without it, be entertained, amused, cultivated, elevated, but not satisfied. Science, literature, art, music, travel, may for a time break the monotony of my fevered life, but cannot *satisfy*. God and I are in the universe—this is of far greater importance to me than that all others are here with me. He is infinite holiness—I am dependent, sinful, dying. I yearn for His favor. I must have it, or not be satisfied.

1. My surroundings do not give satisfaction. "*Men of the world*"—policy men, temporizers, shifting with the times to secure their interests,—"*Have their portion in this life.*" Like the Prodigal—impatient to wait Father's time. Have no spiritual tastes—living only for earth and time. Their appetites are their gods. Their animal nature is satisfied, but God is not in their thoughts—they are like the beasts.

2. I can and will be satisfied, though I stand alone among men.

—Will be separated from my surroundings.

—I will seek and enjoy God.

—God's image restored, I shall be satisfied.

PRAYER MEETING HELPS

FOR MAY.

FIRST WEEK.

"GROWTH IN GRACE. (2 Pet. 3 : 18.)

A call to increase in what you have as believers—to grow in the graces of salvation, not out of sin *into* salvation.

1st. Growth acts on what it finds. It cannot originate or develop new qualities—it unfolds and gives increase by edifying or building itself in the love and knowledge of Christ.

2. Nor does growth expel remaining carnality from the soul. Weeds are not grown out, but gathered out. The law of growth is not expulsion, but enlargement of its own kind. It includes justification confirmed, regeneration heightened, the witness of the Spirit intensified, but does not include entire sanctification obtained by growth.

3d. But growth in grace is possible and necessary before and after obtaining entire sanctification. Then, being unhindered by conditions within, it is more rapid and satisfactory. Progress now and forever is without limit.

4th. Growth in grace will use all the means—as spiritual food, exercise, rest, healthful conditions, and must have reference to the Divine ideal (Col. 1 : 10 ; John 15 : 8).

SECOND WEEK.

"LOOKING UNTO JESUS." (Heb. 12 : 1, 2.)

The conditions of the Christian race are the subject of this conquering challenge. They are: "laying aside every weight, and the sin (of unbelief) that doth so easily beset," because natural—the opposite of the faith in previous chapter—the nearness and interest of Jesus and the onlooking witnesses.

1st. For no one cares that you win, as He does. You have the defense of His arm and the love of His heart.

2d. "Looking unto Jesus" for example of true devotion—"Who, instead of the joy set before him, endured the cross," (N. V.) etc. "So run that ye may obtain (win)."

3d. "Looking unto Jesus" will change you into the same image (1 John 3 : 2). The perfection of our heavenly bliss.

4th. "Looking unto Jesus" for recognition, inspiration, recompense. You are in the race—"lay aside every weight," whatever unfits you to be at your best in the race.

THIRD WEEK.

HE LEADETH US. (John 10 : 4, 5.)

It is the nature of sheep to follow—not to lead. Thus would Jesus have His people "follow Him." His sheep are defenceless apart from Him. Hence,

1st. "He goeth before them"—To confront danger, to provide pasture, to inspire confidence, to give rest.

2d. "They follow Him." The shepherd's call will rally all his own from flocks of hundreds. "They know his voice." Only His own will follow him—He is a stranger to the rest. If we are not of His flock, "there is no beauty in him that we should desire him."

These are the tests of your belonging:

(1) *You know His voice.* No other can attract you from peril or temptation, or greener pastures. You know His voice in rebuke and in chastisement.

(2) *You follow Him.* He is never a stranger, whenever met. His fresh tracks are pledges of His nearness, your safety and help.

This is the supreme value of a godly life—it follows only where it knows. Has certainty, therefore liberty. It flees from a stranger—it follows no voice but His. Hearing that, it goes anywhere, and is safe as if in heaven.

FOURTH WEEK.

A WHOLESOME REBUKE. (1 John 3 : 9, 10.)

It is a grievous error that a little sin is allowable in average Christians—that a life without sin belongs only to the entirely sanctified. This is a fatal delusion; for regenerating grace in the heart is incompatible with sin. Habitual or occasional sin is proof that the regenerate state has ceased, or never existed in you.

1st. "Born of God" and the Divine seed, or spiritual life and affinity with the life of God, is in you. Hence power over sin. Your faith overcomes. "Cannot sin"—physically possible, spiritually impossible. Sin intended by you, the seed dies—the relation is suspended.

2d. If "born of God," you have victory over sin. Defeat here is failure—everywhere. You cannot be a sinful child of God. Sin and adopting grace are opposite and hostile.

3d. Sin is a dividing line so palpable you need not misunderstand its meaning. On the one side you are begotten of God—on the other, of the devil.

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10 : 2.*

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR MAY.—“*Be not wise in your own conceits.*”—*Rom. 12 : 16.*

PROMISE FOR THE MONTH.—“*He will regard the prayer of the destitute, and not despise their prayer.*”—*Psa. 105 : 17.*

“Thou dost conduct Thy people,
Through torrents of temptation;
Nor will we fear, while Thou art near,
The fire of tribulation.”

SPRING BLOSSOMS.—III.

“*Herein is my Father glorified, that ye bear much fruit : so shall ye be my disciples.*”

—*John 15 : 18,*

JESUS here sets before His disciples a great motive—the glorifying of our Father who is in heaven. It is by bearing much fruit. He is not satisfied with a little fruit. He desires much fruit. Hence the pruning and the purifying to which we referred in our last number.

There is nothing that will appeal more strongly to a loving and obedient child than reference to a loving father's will. This will arouse into activity every faculty of the child, and make him ambitious to gratify the wishes of his devoted parent. How much more then should we have respect to our Heavenly Father's will. Surely here is a motive to right living, and to becoming activity. All the graces of the Spirit should be brought into exercise, and all the energies of our redeemed being drawn upon, that we may rise to the standard set before us.

The application of the truth before us to the home-life is very close and powerful. God, our Father, has shown in the past His particular appreciation of this fruit-bearing on the part of parents and children. Beloved, will you not endeavor to make your home a place which, this Spring, like a thrifty orchard, shall blossom all over, and be filled in due season with “much fruit”? And what is desirable for the older is also blessed

for the younger members of the household. Children may be very fruitful branches, and thus bring much glory to God.

It must not be overlooked that Jesus also states that those who bear much fruit shall thereby “be his disciples.” Discipleship is based upon spiritual vitality, which if it pervade our entire being will lead us to “bear much fruit.” Without this, professions of discipleship are vain.

Letter to the Children.

BY PHEBE M. ANNIN.

DANIEL AND THE LIONS.

DEAR children : Daniel belonged to the same tribe as the three children of Judah who refused to worship the golden image when commanded to do so by the king.

He (as we read) was preferred above the President and princes, “because an excellent spirit was in him.” How was it he came to be so honored? It was because he was a praying man, and God honored him (as He always does those who trust and obey Him).

The officers of the government were jealous of Daniel's promotion, and tried hard to find some occasion for fault-finding, but confessed that they could not do it unless they found it “against him concerning the law of God.” They did not like it because he was a praying man. They went to the king and were successful in getting him to sign a decree that if any man (Daniel included) should ask a petition of any god or man for thirty days, he was to be cast into the den of lions. These wicked men thought of course that Daniel would not dare to keep on praying after this; but *he did*, and was not afraid to have it known; for we read that “when Daniel knew that the writing had been signed, he went into his chamber (his windows being opened), and kneeled upon his knees three times a day, and prayed and gave thanks before his God as aforetime.” The bad men were glad, because they thought they had a sure case against him. (They forgot or did not know that God was stronger than they.) So they went to the king, and told him that Daniel regarded neither the decree nor himself, but went on praying three times a day. The king tried hard to save his favorite minister, but it was useless. So they brought him to the den of lions and cast him in! The king had said to Daniel, “Thy God whom thou servest continually, He will deliver thee.”

The king passed a sleepless night, and very

early in the morning he arose and went to the den, and cried out, "O, Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" Let us listen to his reply: "'My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me.'"

We see just here how true God was, to honor the faith of both the king and of Daniel. The king was rejoiced at Daniel's safety, and he commanded that they should take him out of the den, and lo, "No manner of hurt was found upon him, *because he believed in his God!*" Then those wicked men, his enemies, were cast into the very net they set for Daniel.

Dear little ones, let us learn from this true story how ready our God is to deliver those who really trust in Him—and just as easily too. Let us never be ashamed to confess Him wherever we are, even though it comes to kneeling in prayer before those who do not believe in Him.

"PRAYER is the preface to the book of Christian living; the text of the life-sermon."

THE TRY COMPANY.

PEARL TEXT.—"*That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.*"

—Psalm 144: 12.

"More and more let love abound; :

Let us never, never rest,
Till we are in Jesus found,
Of our paradise possessed,"

All nature is now looking glad. The trees are being covered with foliage, and the flowers are springing into life. Now let our young friends of the "Try Company" bestir themselves—let them be prayerful, studious, and ready to do good—to run on errands for Jesus. We desire that our young friends will give themselves earnestly to Bible study. Let the lessons which we give from month to month have your careful attention.

LETTERS.—E. May, W. Gardinal, writes: I have learned the first Psalm and the 1,074th hymn. The lessons I learn from the Parable of the Talents are: 1. God gives to every one some talent. 2. He expects us to use them for His glory. 3. If we do not, He will hold us responsible. From the Prodigal, the readiness of God to receive returning sinners.

Nellie Ham, of Dundas, Can.—The lessons from the Prodigal Son are: 1. That we will not be happy out of Christ's kingdom. 2. That as soon as we are willing to come, Christ is ready to receive.

Nettie Wheeler, of Albion, desires to be a member of the reorganized "Try Company."

EXERCISES FOR MAY.—Commit to memory the third chapter of Matthew, and the 510th hymn in the Methodist Hymnal. Write us, soon as you can, what lessons you learn from the Parable of *The Leaven* (Luke 13:20-23)

LOVED ONES GONE BEFORE.

[NOTE.—Let notices reach us within three months after the time of the friend's departure.]

MRS. MARGARET R. HUNTLEY was born in Manlius, N. Y., Feb. 26th, 1826, and closed her earthly pilgrimage at Springvale, Wis., Oct. 4th, 1887. At fourteen she renounced the world, was truly converted, and at once felt the inspiration to work for Christ. Ten years later she sought and obtained the blessing of perfect love, and exemplified the power of this salvation in subsequent life. The Bible was her delight. She read it through forty times. For thirty-seven years she was a constant reader of *The Guide*. She was richly endowed, intellectually, and spiritually; was well versed in "the deep things of God." She was married Aug. 6th, 1859, to Rev. W. W. Huntley, a local preacher. Mrs. H. was deeply sensitive to joy or pain, and ever ready to weep with those who wept, and rejoice with those who rejoiced. About a year ago she realized that a painful ordeal awaited her, and she sought for strength to meet it. On Jan. 12th, 1887, she received a remarkable Divine manifestation—it was like the precious ointment filling her life with its fragrance. She was a great sufferer for years. Her husband, daughter, grandchildren, and other friends affectionately cherish her memory.—*E. A. W.*

MRS. SABIN WRIGHT WHEELER passed from earth to heaven in Cherry Valley, Ill., May 30th, 1887. She was born in Chester, Vt., June 3d, 1809. She became a Christian and united with the Methodist Episcopal Church when seventeen years of age. At nineteen she was married to Lyman Wheeler, of New Hampshire. They removed to Illinois in 1842. Mrs. Wright has ever been a gentle, humble Christian. She patiently pursued her earthly course, animated by a hope of heaven. At the last she was stricken with paralysis, and after a week of unconsciousness, passed away. Her surviving friends hope to meet her in the better world.

J. P. C. MURDOCK, Sr., was born near Pulaski, Pa., Oct. 25th, 1818, and departed this life Dec. 11th, 1887. For over fifty years he was a true Christian, proving that the ways of wisdom are ways of pleasantness. He loved the Church, and was called to fill responsible positions. He was fervent in prayer and zealous for the Master's cause. He was called away by a terrible accident, but remained strong in the Lord. Among his last words were: "I never had greater peace than now—the Lord is precious." A wife, five children, and other friends cherish his memory.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13 : 15.

"I will praise Thee—

Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 705th hymn, commencing—
"Yes, I will bless Thee, O my God!"

At the close of which, Rev. Geo. Hughes read requests for prayer, coming from various sections of the country, after which many arose to ask for the prayers of the meeting in their own behalf, or for friends.

Mrs. Palmer said—I hardly know how to word my request. I have been praying that I might have a more distinct apprehension of the answer I desire to receive. Is it a stronger faith—what is it? I do ask many things that God does immediately answer; but in regard to some things I have to wait, and wait. Is it not possible that in some way I may hinder it? I know we must be very careful about that. O, let us, dear brethren and sisters, have clean hearts—right hearts—Is it more faith we want? Let us ask the blessed Holy Spirit to reveal to us our need, which the Lord will supply "according to His riches in glory by Christ Jesus."

Rev. Ph. Hændiges led in prayer.

Mrs. Palmer.—I will read from my little textbook, "*Daily Life*." All the words therein are words that God has spoken—not human words. My thoughts have been directed to God's requirement, that we should be like *Himself*. He says: "Holy, holy, holy, Lord God Almighty! I am the Lord thy God, thy Saviour, the Holy One of Israel. I, even I, am the Lord, and beside me there is no Saviour." O, may we have the consciousness that He is our God! Let us look unto Him. As "He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, *Be ye holy, for I am holy*." Is that a good reason? Who wrote this? By whose dictation were these words written? We hear and obey the mandates of high courts—this is from the highest court. O, that the blessed Spirit

would give us the clearest consciousness of this! O, that we may have clean hearts—that means to be holy. Think of the requirement—for it is written, "Know ye not that your body is the temple of the Holy Ghost?" Must not that temple be holy? We *must* be like Christ. "Can two walk together except they be agreed?" "Walk with God and dwell with him, and ye shall be my people." This seems so simple and plain. "In everything ye are enriched by him." I never felt more like letting Him have His way. Let Christ dwell in you—do not hinder Him.

Singing, "*Plenteous grace with Thee is found*."

THE WORD IN POWER.

Rev. Geo. Hughes.—To-day, my dear friends, I will simply say, in the way of testimony, that under the reading of the Holy Scriptures this afternoon, I feel like bowing myself down with solemn reverence in such a presence. "Holy, holy, holy, Lord God Almighty!" is the first sentence that dropped upon our ears from the sacred Book. It is the adoring language of the heavenly host, and should we not bow reverently before His glorious, awful majesty? I feel like taking my seat and meditating upon these things. I find great encouragement in this sentence of Scripture: "The Holy One, thy Saviour." How those words rang through my soul! This Almighty God, before whom the heavenly host prostrate themselves in such adoration, is my Saviour! Therefore I may be lifted up into the holiness that God would put upon me, so that there may be an agreement, and we may walk together. This is the aim of my life, daily to be in the attitude of entire consecration, and to be lifted up from the frivolities of time into this atmosphere of true holiness.

BE YE HOLY.

Rev. A. C. Morehouse.—Just as I finished my sermon on Sabbath, two little girls came to me and said a lady was dying and wished to see me. I immediately went to her. I talked to her of Jesus, and then said we would pray. The husband, a Catholic, seemed to appreciate the situation, and I asked him to pray also. He said, "O holy mother, blessed, holy Virgin Mary, intercede for my poor wife." He had the word "*holy*," but had not and knew not Jesus. We want something more than this—and we want it *now*, "Be ye holy" is the present tense. How blessed that while the command comes to us there comes also the ability. He is giving you the power. Only receive this command as from God, and accept the situation, just as you are, and all that is comprehended in "Be ye holy" will surely come to you.

A REST REMAINETH.

A Brother.—"There remaineth therefore a rest to the people of God." I was reading to-day of a brother who did not have this rest, and, going to India, when he arrived his daughter met him with such strong demonstrations of love and affection that he doubted its genuineness, and could not believe it real. I opened and read Hebrews 4: 9, and God did give me deeper rest and faith. I realize in my own case that God tries us on these different gifts that He gives us; but I know that I shall see the salvation of the Lord.

Singing, "*He leadeth me.*"

A Brother.—I am rejoicing in this salvation. I believe the Bible. I believe that Jesus saves me all the time. It is my privilege to walk and talk with God. Pray for me that I may so live and walk that it may be well with my soul.

MY SAVIOUR.

Sister Searles.—I want to speak of my Saviour, my Father, and Redeemer. O, how truly glad I am that Jesus saves His people from their sins! In my body I am no longer strong, but I am stronger in the Lord. I think more of the Word of God than I ever did. Jesus saves me all the way along. The blood of Jesus cleanseth me from all sin. I know that this doctrine is not appreciated where I live; but no matter. Sister Searles will stand to it as long as she lives. We are all of us betrothed to the King. Jesus hath betrothed all His people unto Himself, and they stand prepared for the marriage supper. The Lord help us to become more like Him. You will find me always at the feet of Jesus.

THE BLESSER.

A Sister.—I was twelve years a Christian before I knew anything of this highway of holiness. These words have brought me back to that time. I thought, if I was to be holy as God is holy, could that ever be? The words staggered me for a long time. I had such a desire to be like Him, and more and more I found that it was Jesus that I wanted. It was not "the blessing,"—it was only Jesus. If you have Him, you have the blessing—you have holiness, and you have the blessing. Although I have been brought through many trials, yet I never rested so sweetly in Jesus as now. He has seen fit to afflict my body; but He knows that if He should give me health it would be to serve Him. If He still shall afflict with sickness, then I am happy in His will. If He is to come into your heart you must first prepare it. It costs something. Let us abandon ourselves to Him.

A Sister.—I was just thinking, what will it be to be there, if I am so happy here! All the time the way seems better and brighter.

BOASTING IN THE LORD.

Rev. I. M. Sec.—After requesting the singing of the stanza,

"Give me Thyself, from every boast,
From every wish set free,"

said, Let us apply this to ourselves. Jesus desires to have our boasting removed. He knows that to boast of anything in ourselves it is death to our life. He wants to fill us by having us take His Word and trust it all the time. It is a moment by moment life, and not a twenty-four hour trust. It is not only "I need Thee every hour," but I have Thee every hour.

CLEANSED FROM ALL SIN.

A Brother.—I know that I have been purified and cleansed from all sin. I love to tell the story. Something said to me, go and tell what great things the Lord hath done for you. I once hated the doctrine of holiness, but I love it now. I know that my mind and moral nature have been miraculously changed—as much a miracle as when the Lord raised Lazarus from the dead. Now if the glorious gospel could not do this, where would the glory come in? Let us come out on the line of perfection and preach a full gospel.

Sister Battershall.—We are complete in Him. Our completeness does not come from any human source. Otherwise it would be utterly impossible by any human power or volition or ethics to reach this completeness. I am so glad of this. If we look at our liability to err, our human weakness, we can only say, who is equal to these things? But we see in God's Word that with Him nothing is impossible; and then again He has said that He would be unto us wisdom, righteousness, sanctification and redemption? How are these to be mine? By having faith in God. It is ours to claim the riches of our inheritance in Christ.

Singing, "*My hopes are built on nothing less.*"

CUT THE SHORE LINE.

Sister Lizzie Boyd.—It is blessed to be here. A brother has spoken about "launching out." I do not find much trouble about the launching out. I find when the shore-line is severed the waves of salvation bear me far out upon the sea of God's love. I tried struggling and clinging to the shore many and many a long year; but when I cut the last shore-line the waters bore me triumphantly away. I have been sailing out and out, and on and on, and it has been so easy, so restful.

SAVED THROUGH FAITH.

Dr. Ball.—Prof. Upham, whose name is familiar to most Christian people, was for a long time a *duty* Christian. He came to New York and heard the testimony of Christians, and soon be-

gan to see and feel that he failed to believe that Christ accepted him. He went home with that conviction, and spent the night with God under the impression that he had failed to trust in Christ, and he came to exercise the faith and belief that Christ received him. He called on Mrs. Palmer the next morning, joyous and happy, and said he could not stay at home. He had two distinct experiences—his conversion, and the realization of Christ's presence in his soul. His feelings at the time found expression in the following lines, written by him :

"O Christ," I used to say,
"Help me to come to Thee";
But can I say that now,
Since Christ has come to me?

Dear Presence in my soul,
Where Thou hast found Thy rest,
Why seek Thee in the skies,
When dwelling in my breast?

The mother seeks her child
When wayward it doth roam;
But seeking hath no place
When the child is safe at home.

Ah, no! He is no more
A Christ that dwells apart,
He fills me with His love,
He dwells within my heart.

LOVING YOUR ENEMIES.

Bro. Smith.—I am satisfied that what I am going to say will do some one good. Last Saturday night I went to hear Hannah Smith preach in the Friends' Meeting house. She said that all of us who profess the religion of Christ should love with all our strength those who injure us or who would be our enemies. No matter what any one may do to us, we must show that we love them. How is it with us? Is there one here professing to love the Lord, and yet passing coldly by a brother or sister who may have done them some injury? The Lord help us all! I know there are some within the sound of my voice to whom an earnest study of the words of Hannah Smith would do good.

THE WORD A VERITY.

Rev. Ph. Haendiges.—I praise God for the Word and that I can take whatever is in it for verities—as real as God. I do not say that I have all that God means to give. I feel, here, in the midst of these fathers and mothers in Christ, as though I were a mere boy, just beginning to live. I am not so foolish as some who, when they hear of experiences far in advance of their own, say it cannot be, because they have not got it. I am so glad that the same God is on my side, and that I shall have all by and by. It must be trusted for and lived for. Hallelujah! Glory to God for advancement in the knowledge of Him—not for a

few years merely, but for eternity. O, beloved, come and taste and see for yourselves how good God is.

A HEAVENLY FORETASTE.

A Sister.—This hour has been to me a foretaste of heaven. This religion is worth giving up all the world for. I walked a good many years doing duty to the Lord instead of living in the fulness of love. The Lord has dealt with me in great mercy. Like David I am glad I was afflicted. I was an idolater. We are all more or less idolaters. God took my idol away; He has taken *all* away, but He has given me victory through the Lord Jesus Christ. God has revealed these truths to me. He says we must live on the body and blood of Christ. Every day I get my bread and meat out of The Word. O, to be nothing, but to lie at His feet! We have opened a little mission in 118th Street, and are praying for the conversion of souls. Pray for us!

Rev. Dr. Lowrey.—I realize, with the rest of you, that "there is now therefore no condemnation to them that are in Christ Jesus—who walk not after the flesh, but after the Spirit." But can we not make a little advancement here this afternoon, and look for results? Shall we be satisfied to enjoy this personal salvation, and not make some effort to bring others into the experience of the same great grace? When I said, Now is my time, God said, Now is my time, too. And from that hour it became the sweetest theme known to the heart of man. If you have no faith, God will take care of that. There is but a hairsbreadth between believing that you are receiving and that you have received. You must believe that you are receiving, and you are saved.

Mrs. Palmer.—It is so easy to trust when we lay ourselves wholly upon the altar. O, let us lay aside every weight! Some people do many acts of at least doubtful propriety, and say they are *innocent*. It is a sin not to obey God. The command is, "*Whatsoever* ye do, do it all to the glory of God." I believe when the soul comes to that point it is very easy to believe. When we really place ourselves on the altar we are accepted through Christ and are sanctified. The altar is Christ. How many here present are really on the altar, and will say, from this moment, God being their helper, they will lay aside every weight and serve God alone—will do nothing from this time but glorify God? Let us add a little strength to faith by raising a hand in attestation of this. [Very few hands present were not raised.] I do praise the Lord!

The doxology was sung, prayer by Dr. Lowrey followed, and the benediction was pronounced by Rev. Geo. Hughes.

OUR SOCIAL MEETING.

THE WORD.—“In God will I praise his word: in the Lord will I praise his word.”—Psa. 56: 10.

THE SONG—

“Faithful, O Lord, Thy mercies are,
A rock that cannot move;
A thousand promises declare
Thy constancy of love.”

The Lord our Inheritance.—Rev. J. H. Thornley, Ocean Grove, N. J.: The Lord is still the portion of my inheritance. My soul is happy in God, and there is a daily strengthening of the bonds of perfect confidence in the Triune God.

Perfect Rest.—Mrs. Amanda Reynolds, Lanesboro', Pa.: I have perfect rest and great faith in God, and in His Son Jesus Christ our Lord. He showed me the way to life everlasting Oct. 24th, 1875. I was received into the Methodist Episcopal Church Dec. 4th, 1880. God has required us to separate ourselves from the world, and I am endeavoring so to live.

Trusting Jesus fully.—Miss Tilda Welling, Chesterville, Ohio: I am trusting Jesus for all. O, how sweet! For two weeks I have been enjoying full salvation. I had enjoyed this blessing for several years, but had lost it by yielding to temptation. Two weeks ago, while praying for our Young People's Prayer Meeting, not being able to attend, the blessing came. I accepted it. I am Christ's, and He is mine. Praise the Lord.

The Precious Blood.—Rev. J. A. Brown, Riceville, Iowa: I am learning to prize more and more the precious blood of Christ, which cleanses my heart and gives me access to the Father. I have by this an entrance into the holiest of all, and I am consciously His by an everlasting covenant which cannot be broken. Passing on to glory, desirous that my “garments be always white and my head lack no ointment.”

Fully Cleansed.—Mrs. D. P. Zimmerman, Churubusco, Ind.: The blood of Jesus Christ cleanseth me from all sin—glory to God! I have received great light and spiritual help from the pages of The Guide.

Resting in Jesus.—Mrs. M. P. Tripp, Pawlinson, Ind.: This morning I am resting in Jesus. I am in the cleansing fountain. I am sixty-seven, and yet I bless God I feel immortal youth in my soul, and it reaches out to work for God each day that I live.

Filled.—Mary L. Lambert, Vancouver, Wash. Ter.: I see many testifying in The Guide that the blood of Christ cleanseth from all sin. O, what a joy to be filled with Christ's love! I am sweetly resting in the arms of my Saviour. My path to the celestial city grows brighter each day.

A Student in one of our Seminaries writes: I am greatly rejoicing in the fact that two of the boys here, within a few days, have come into the experience of perfect love. I was talking with one of them, or rather we were talking together about it, perhaps a month or six weeks ago, and last Friday he came into my room, took me by the hand, and said, “Brother —, do you know what we were talking about in my room some time ago?” I said, “Yes.” “Well,” he replied, “I've got it!” Then he began to laugh, and added, “That afternoon, after several days of depression, I received it.” Then he leaned back in his chair repeating, “Glory! O, glory!” and seemed to be the happiest man on earth. The other is the strongest, brightest, and most popular man in the school. A third, I understand, has also professed. These occurrences are making the unbelievers very quiet.

Walking in the Light.—Rev. John Irons, Leetonia, Pa.: Since my experience was published in The Guide, under the caption, “*Saved to the Uttermost*,” the Lord has kept me walking in the light of holiness. Last summer, through ill-health, I traveled in different parts of England and of western New York, and the Lord enabled me, both by preaching and testimony, to advocate this blessed experience, and some were led into its possession.

Joy unspeakable.—R. V. Crispin, Phillipsburg, N. J.: I am rich in the Lord, and have joy unspeakable and full of glory. About eighteen years ago I started in this blessed way, and have been trying since to follow the Saviour fully.

Praise to the Lord.—Mary J. Baker, Wash. Ter.: I must say, praise to the Lord for what He has done, and is doing for me. I have been greatly blessed in working for The Guide. It is just the book to take along on the cars to read. It is Jesus all along the road. While I was waiting for the train at Pugallup, to improve the time I handed The Guide to a lady just from England. She remarked, “Do you take the Guide too?” I answered that I did, and asked her if she did. She replied, “Yes, and enjoyed the blessing too, and did not see how any one could be satisfied without it.” Our hearts were knit together like David and Jonathan. I praise the Lord for all His goodness!

An Old Soldier.—Jas. Dixon, Taunton, Mass.: I thank you truly for The Guide—it is one of the best books I ever read. I shall never forget the meeting with Dr. Palmer and his companion at Camp-meeting. I had the book that tells about their work in Old England, but it is now gone. I love the holiness that bears such fruit. I am an old man, *ninety-six* years of age—looking for my heavenly home.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

5. INFLUENCE OF RELIGION.—Just as the sun gleams over the palace, and into the cottage, flushing alike with its splendor the council-chamber of the monarch and the kitchen of the peasant; as the all-pervasive light fills the vast dome of the sky, and the tiny cup of the flower; so religion illumines at once the heaven of our hopes and the earth of our cares. Secularities become hallowed; toil brightens with the smile of God; business becomes crystalline; light from God comes through it to us; glances from us go through it to God.—*Sel.*

RESURRECTION GIFTS.

WE have just passed the Easter festivities. It is a great day in Christendom—and no wonder. A risen Christ is a great fact to commemorate. It is fitting that joy should ring through all the tabernacles of the righteous—that hallelujahs should rise from earth to mingle with the loftier songs of angels and the redeemed millions in glory.

It is true that in the modern Church this glad day is made the occasion of worldly display which is inconsistent with the spiritual character of our Christianity. We need to beware lest material splendor overshadow the real glory of Christianity. We confess that we do not regard with satisfaction the modern rage for floral decorations, pictured windows and imposing statuary in our houses of worship. Intelligent, thoughtful minds watch these innovations with godly jealousy. The whole tenor of New Testament teaching is against personal adornments, and excessive home and Church decoration. We deprecate the materialistic tendencies of the times as indicative of a return to the dark ages.

But, despite these evils which every truly devout mind must deplore, we welcome the return of every Easter-tide with joy. We exult in the triumph of the third morning, when Jesus arose

in glory from the dead. The vacant tomb—the consternation of His foes at their signal defeat—the stone rolled from the entrance—the angelic proclamation as he sat upon it, “He is not here, for he is risen, as he said”—these are life-tokens around which our thoughts delight to linger.

But this sublime Gospel fact does not stand alone. It has vital connections—it confers upon us priceless gifts. It is written, “He has ascended up on high, and gave gifts unto men.” Look at the gifts! How varied, multiplied, and precious! The resurrection story as given by the several evangelists is of profound interest. The revelation of the risen Christ to the disciples on various occasions is thrilling. First, at the sepulchre to the holy women and to certain of the disciples—on the way to Emmaus—and in their assembling in their quiet retreat in Jerusalem—these were indubitable proofs of His veritable return from the territories of death.

What, then, are the *great resurrection gifts*? First of all of Himself—the risen Christ—to be enthroned in our hearts. Then hallowed communion—real, personal, palpable communion, so that our hearts shall “*burn within us*,” as He talks with us by the way. And in immediate connection with this—the opening of our understanding so that we shall apprehend the hidden glories of the Scriptures. And as He brake bread with the disciples, blessing it and distributing it to them—so will He feed us with the living bread which cometh down from heaven, so that we shall be daily nourished and strengthened, even unto eternal life. But, of all these gifts, one stands out most prominent—that of **THE BLESSED AND HOLY COMFORTER**—to abide, in illuminating, quickening, sanctifying energy—constituting us New Testament witnesses, to testify to the Gospel facts throughout the world.

Now, beloved, let us see to it that we are *risen with Christ*—being truly dead to sin, to its slightest motions—and risen into all the life of God, so that the currents of eternal life shall flow unobstructedly through all the channels of our being. And realizing this, we are to demonstrate this resurrection life within us by our outward pursuits, seeking only “those things which are above,” thus honoring our adorable Saviour.

"BETWEEN grace and law there is no quarrel—they are made one in Christ."

BIBLE KEY-WORDS.

5. THE WORD "AFTERWARD."—"Thou shalt guide me with thy counsel, and afterward receive me to glory."—(*Psa.* 73 : 24.)

This passage has a double reference—a reference to time and eternity, to earth and heaven. There is a comforting assurance as respects the present—"Thou shalt guide me with thy counsel." This is in accordance with a specific promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Here we have light, comfort, security for earth—all the way along—so that we need not be "led away with the error of the wicked"—we need not stumble or be turned out of the way. Blessed indeed is our earthly allotment to be thus under Divine guidance and guardianship. All we have to do is to be obedient, following where He leads, and He will surely lead us "in paths of righteousness for His name's sake"—paths as blissful as they are safe.

But now comes the "AFTERWARD"—the emphatic word, connecting the present with the future; opening to us the most luminous prospects. One word expresses it—"Glory"—afterward "GLORY!" This is the culmination of the pilgrim life, the fruition in eternity of what has been begun in time. "Glory!" What a word is this! Glory in character, in residence, in environments, in employments—glory in perfect measure, and in eternal duration—*afterward*, glory.

This is the object of our Christian hope, inspired by the resurrection of Jesus from the dead—nerving the arm amid life's conflicts, assuaging our earthly griefs, making us mighty, through God, "to the pulling down of strongholds." The fact is, we ought to be treading the earth with the joy and confidence of "children of The King." And, looking onward, to the great beyond, the city of the Great King, we should be singing our way through the wilderness of this world, demonstrating the power of Christianity. Then grasp this inspiring "*afterward*"—hold it as the key-word and feel its inspiration.

"THE longer I live the more highly do I estimate the Christian Sabbath."—*Webster.*

UNCLAIMED PROMISES.

5. "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."—(*Prov.* 1 : 33). Wisdom, in the preceding verses is personified. She has a voice—clear, authoritative, joyous. "She crieth without; she uttereth her voice in the streets." She demands an attentive ear, a submissive will, and loving obedience. To such—"whoso hearkeneth"—she makes this promise: "to dwell safely, and to be quiet from fear of evil." This fear of evil is a great tormentor—in the daytime and in the night season—many are disquieted through "fear of evil." If perchance they drop asleep it is to be scared with ugly dreams, and ever and anon they awake affrighted by these gloomy visions.

To those who hearken attentively to wisdom's voice—and what is this but to be God's devoted children—the promise of safety, and freedom from the fear of evil is thus given. But some timid one, still in bondage to fear will say: "It is all well enough to talk of having no fear of evil, but my circumstances are very peculiar, and I cannot help fearing." Well, there are no circumstances so peculiar as to overmaster grace. There is a "whoso" in this promise—mind that! It certainly covers every case, however frightful the surroundings. The condition is, "to hearken"—to lay hold of "perfect love which casteth out fear," and the promise is sure.

O, if Christians would only take God's Word at its full value, how comfortable they would feel! They would dwell in a strong castle—nay, more and better than a castle—"in the secret place of the Most High" and no enemy, man or fallen spirit, can enter there. This is what the apostle means by the phrase, "Your life is hid with Christ in God." What riches of Christian inheritance are within reach and yet unclaimed! It ought not to be so. Why be poor when we can be so rich? Beloved, are you casting away this promise—is it unfulfilled because of unbelief? Take hold of it, and make it your own! Stagger no more at the promise.

"MANASSEH's chain was more profitable to him than his crown."

HOLY BOLDNESS.

LATIMER writes in his quaint way to Ridley : "When I live in a settled and steadfast assurance about the state of my soul, methinks I am as bold as a lion. I can laugh at all trouble ; no affliction daunts me. But when I am eclipsed in my comforts, I am so fearful a spirit that I could run into a mouse-hole."

Christianity is a system of Divine certainties. Its subjects do not, or need not, walk in darkness—they have the light of life. Faith brings certainty ; it dissipates all doubt. This is by the internal testimony of the Spirit. "The Spirit itself beareth witness with our spirit that we are the children of God." This relation being assured brings the highest joy. And not only so, it gives holy boldness. A soul thus constituted a member of the family of God may run through a troop.

—"IN AFFLICTION we commonly meet with the sweetest experiences of God's love"—*Bunyan*.

THE THREE JEWELS.

IT HAS been beautifully said, "There are three jewels which God gives to His children which are of more worth than heaven. First jewel, the blood of His Son ; second jewel, the grace of His Spirit ; third jewel, the light of His countenance."

The Gospel is a casket containing these precious jewels. They are indeed more valuable than heaven—what would heaven be without them ?

The blood of His Son! How precious, how efficacious, how freely given—"speaking better things," infinitely so, "than the blood of Abel"—purchasing pardon, purity, power, heaven.

The grace of His Spirit! This makes the blood of God's dear Son effectual. It is the province of the Holy Ghost to apply the blood—to bring it into saving contact with the heart, and then in the might of His indwelling presence He becomes an unfailing fountain of grace.

The light of His countenance! This is the bliss of earth and heaven. It is written, "They shall walk, O Lord, in the light of thy countenance!"

—"WE OFTEN lose deep joys because we are afraid of deep sorrows."

GOSPEL COMFORT.

AN old writer says, "Gospel comfort may be known by the vessel it is poured into, which is a broken heart. The promise is superscribed by name to such, and only to such (Isa. 57:15). As in needlework, the sad ground is laid before the beautiful colors ; as the sculptor cuts and carves his statue before he gilds it ; so doth the Spirit of Christ begin with sadness and end with joy ; first cuts and wounds, then heals and overlays the soul with comfort and peace."

The bitterness of repentance must be realized before the sweetness of conversion can be experienced. So also is it in the higher walks of the Christian life, the life of entire holiness. It is often the case that rich Divine manifestations which are full of comfort, are preceded by great trials and heavy pressure. If we are brought into the furnace, under the administration of Divine love, we may be sure that joy and triumph will result if we patiently endure.

—ADVERSITY is the prosperity of a good man.

"WHAT HARM?"

IT is quite common for professing Christians to be inquiring, "*What harm is there in it?*" When they are engaged in practices which are contrary to Bible injunctions, or which are at least of doubtful character, the inquiry springs to the lips, "What harm is there in it?" What harm in a parlor dance, or a night at the opera or theater ?

Now, whenever human conduct, and especially Christian conduct, is based upon this, it is improperly based—it is suspended upon the negative rather than the positive. Christianity is not to be thus belittled—it is sublimely positive in all its aspects, and is not to be builded upon negatives. Rather let the one to whom the appeal is made, ask, "What good is there in it—how much glory will it bring to God?" Do not be considering, with over-nicety, how near you can come to the precipice without losing your balance and falling over. Rather, let it be your study to keep away from the slippery verge and preserve your life.

"HALF-WAY to Christ is a dreadful place."—*Evans.*

THE SPRING CONFERENCES.

THE Spring Conferences have been holding their Annual Sessions. Our own (New Jersey) was held in the Broadway Church, Camden, N. J., from March 15th to 20th. It should have commenced on the 14th, but *the great blizzard* prevented the brethren from assembling until the 15th. After getting together, however, the business was prosecuted vigorously, under the wise and able direction of Bishop Foss, who presided. He endeared himself very much to the hearts of the brethren by his Christian dignity, chasteness of speech, and powerful Gospel ministrations. He impresses every one with the fact that he is a Christian gentleman, affable, and carrying with him into all circles the spirit of The Master. His address to the young men who were candidates for admission into full membership, was a model, not to be forgotten. And in that address, as is becoming to a Methodist Bishop, Holiness was set forth in its right relations and due importance.

Evangelistic services were held in the Third St. Church, under the direction of the Conference Holiness Association. Bros. E. R. Young, of Canada, J. H. Smith, of Philadelphia, Rev. W. B. Osborn and wife, and others, rendered efficient aid. God was present to bless and to save.

As has been done for several years past we were appointed by the Bishop, Editor of The Guide, on unanimous recommendation of the Conference. It is very pleasant for us to hold our Editorial position in this way, under the sanction of Church authority. The Periodical has ever maintained a loyal attitude toward the Church, and it is therefore appropriate that our work should receive this recognition.

We were permitted, also, to spend some time at the Newark Conference (the daughter of New Jersey), which was held in Hoboken from March 28th to April 4th, Bishop Fowler presiding. Many of the older brethren were associated with us, years ago, in the old New Jersey Conference, and it is very pleasant annually to renew these acquaintances and friendships. It was a very pleasant session. May God bless all the brethren, and give them large success this Conference year.

"IGNORANCE of the truth, or spiritual blindness, is both the mother and daughter of pride."

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

We hope the good work of organizing auxiliary Alliances will go on in all parts of the country. Address Miss Lodilla Ambrose, Evanston, Ill. for information.

We gather the following items from the "*Methodist Young People*":

Rev. Geo. L. Cole sends good news from Southern California: "The Alliance work on the Pacific coast is full of encouragement. I have organized strong Alliances at Los Angeles, Pasadena, Pomona, Santa Anna, Ontario, Santa Barbara and Long Beach. I am now giving one or two days of each week to this work. I go to San Diego and shall have some good things to tell you of our work there, I am sure. You need have no fears that we will lower the standard. Our young people are anxious for the best that God has for them. They realize that if they are to do anything for Christ, and if they are to lead happy lives, they must let God be all and in all to them. Southern California is full of young men, and it is wonderful how many of them are wholly consecrated to God. Conversions are taking place in nearly every Alliance meeting. God is making use of this agency in a marvelous manner. I am happily surprised at nearly every point at the way our young people take hold of this work. My all for Jesus is only too little for me to bestow, is the thought that moves many hearts."

—Grass Valley (Cal.) M. E. Church has a body of young people who are becoming "rooted and grounded in God," and are striving for the best things. One of them says: "I have just celebrated the sixth anniversary of my Christian warfare, and have a greater and more earnest determination to live for God."

—Rev. E. W. Wood, of Inland, Mich., writes: "The object of the Alliance is a cause that lies near my heart. If our people would seek holiness of heart, and live it, our revival efforts would move easier, and more success would follow. We have a well-attended young people's prayer-meeting at this appointment."

—Rev. G. M. Smiley, of Greenfield, Mass., writes: I shall try to organize my young people at once into an Alliance, and hope to be recorded as the first in New England. You can consider this an advance notice, and then none will claim priority."

—Miss Alice M. Olds, Secretary of the Alliance at Traverse City, Mich., writes: Revival meetings are being held, and our congregations are large and increasing each week. The Alliance is keeping up the interest in the young people's meeting; we have a committee to provide leaders and lines of work for this meeting. We shall soon set other committees at work, as suggested by the Handbook. Ten are taking the entire Course of Reading. Many think the pledge is too binding; I think it would be a good plan to provide for associate members."

—"In the worst of times there is more cause to complain of an evil heart than of an evil world."

OUR INQUIRY ROOM.

A WORD OF ADORATION: "*O Lord, how great are thy works! and thy thoughts are very deep.*"

—Psa. 92 : 5.

SONG-PRAYER—

"O, let Thy chosen few
Awake to earnest prayer;
Their covenant again renew,
And walk in filial fear."

POINTED BIBLE INQUIRIES.

1. "*But whom say ye that I am?*" (Mark 8 : 29). The interrogatory of Jesus to His disciples. He had questioned them about the opinions of men respecting Himself. Now He brings it home to their own hearts: "*But whom say ye that I am?*" Simon Peter, who was ever ready with an answer, said, "*Thou art the Christ!*" This was a clear, explicit, comprehensive declaration. It is all-important that we distinctly apprehend the Lord Jesus—this is the basis of all true excellence of character, and all intelligent Christian activity.

2. "*Whence then hath this man all these things?*" (Matt. 13 : 56.) Jesus was teaching in the synagogue. The people were astonished at His words. And they said, "*Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Whence then hath this man all these things?*" How imperfect is human judgment! Men judge by the appearance. Hence, they failed to apprehend the dignity, excellence, and spiritual relations of the Son of God. Let us be instructed at this point.

3. "*Master, carest thou not that we perish?*" (Mark 4 : 38.) Jesus was on shipboard with His disciples. A mighty storm arose, so that the waves beat into the ship. The Master was asleep on a pillow, in the hinder part of the ship. The disciples, alarmed at their peril, awoke Him saying, "*Master, carest thou not that we perish?*" and He said, "*Why are ye so fearful?*" and He immediately rebuked the wind, and there was a great calm. How like we are to those disciples! Our faith too often shrinks, when it should be strong and vigorous. Let us learn a lesson here—Jesus' care for us is loving, tender, and unceasing.

INQUIRIES OF CORRESPONDENTS.

1. A brother in British Columbia asks: Is it right for a Christian man to use tobacco—is it a sin?

Ans.—We do not say that it is positively a sin in every case. But there are circumstances under which it cannot be done without sin—where light has been given, peculiarly, by the Holy Spirit; then if the individual persist he will incur guilt and condemnation. It is undoubtedly, to say the least, a pernicious practice, and contrary to New Testament teachings. We think it will not stand the test or an application of these passages: 1 Cor. 10 : 31 and 2 Cor. 7 : 1. It is surely filthiness of the flesh—a costly indulgence—injurious, and cannot so far as we can see, in any way glorify God. We knew a brother eighty-four years old, who had been a slave all his life, who quit it, saying, "*He was determined to go to heaven with a clean mouth!*" Christians will all be clean in heaven—inwardly and outwardly. They had better be so on earth, preparatory thereto.

2. A brother in Illinois : Is there any harm in playing checkers occasionally?

Ans.—Rather ask, what is the good arising from such exercises—wherein do they glorify God—will it stand the test of 1 Cor. 10 : 31? From the fact of the brother asking the question, we judge that he has some conscientious scruples, and if there is a doubt he had better give the benefit of the doubt to Christ. (See Rom. 14 : 23).

ANOTHER SEMI-CENTENNIAL.

Next year (1889), if we are spared to see it, will round up half a century of history on the part of The Guide to Holiness. We desire that this auspicious occasion shall be suitably commemorated. Just in what form, we cannot now say—we shall prayerfully consider it. As preliminary to this, we have to request that our friends, in all parts of the world, at home and abroad, will communicate with us, giving facts concerning the good that has been accomplished, under the Divine blessing, by the publication of the "*Guide to Holiness*" in the years that have rolled away, and of the books that have been issued, Mrs. Phœbe Palmer's works, and others. We should be gratified, especially, to hear from *old subscribers*, as well as those of later date, at an early day.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

ANOTHER PRAYER OF JESUS.—“Sanctify them through thy truth: thy word is truth.”—(John 17: 17). Jesus had prayed, not that they should be taken out of the world, but that they should be kept from the evil. Now He prays that they might be “sanctified,” and so fortified against the evil. By being sanctified we understand the work of thorough moral purification, in the application of Divine truth, through the power of the Holy Ghost. This is a great salvation, and a wall of defense around those who are brought into its possession. Reader, are you thus sanctified, through the truth—the truth made vital and saving by the Holy Ghost?

RESTLESSNESS and fretfulness hinder godliness. The very restless will never be very godly; the very godly will never be very restless. “Be still, and know that I am God.”

CLOSET MOTTO.—“I have sworn, and I will perform it, that I will keep thy righteous judgments.”

—Psalm 110: 106.

“Lord, if on Thee I dare rely,
The faith shall bring the power,”

DAILY BIBLE CALENDAR—MAY.

1. Acts 3; 19. Psa. 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psa. 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psa. 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psa. 90; 17.
5. Rom. 12; 16. Prov. 29; 23. Psa. 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 25.
7. Deut. 6; 13. Prov. 19; 23. Neh. 1; 11.
8. Prov. 23; 17. Ex. 33; 14. Ex. 33; 15.
9. Rom. 14; 19. Luke 1; 78, 79. Psa. 109; 26, 27.
10. Psa. 105; 4. Psa. 105; 3. Psa. 27; 8.
11. Isa. 2; 22. Psa. 29; 11. Psa. 28; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psa. 138; 3.
13. Eph. 5; 11. 2 Cor. 6; 16. Psa. 140; 4.
14. Col. 3; 1. Psa. 22; 26. Psa. 119; 19.
15. Matt. 24; 4. Jer. 31; 33. Chron. 29; 18.
16. Zeph. 2; 3. Psa. 37; 11. Psa. 86; 4.
17. Jas. 4; 8. Jer. 30; 21, 22. Psa. 73; 28.
18. John 15; 9. Rev. 2; 10. Psa. 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psa. 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psa. 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psa. 103; 2-4.
22. Phil. 2; 14, 15. Psa. 149; 4. Psa. 106; 4, 5.
23. Psa. 29; 2. Isa. 56; 6, 7. Psa. 115; 1.
24. Colos. 4; 5. Psa. 107; 43. Psa. 51; 6.
25. Eccl. 5; 1. Exod. 20; 24. Psa. 84; 3, 4.
26. Job 5; 17. 1 Cor. 11; 32. Psa. 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psa. 119; 11.
28. 1 Tim. 2; 1, 2. 1 Tim. 2; 3, 4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psa. 103; 13, 14. 2 Tim. 1; 18.
30. Isa. 51; 7. Isa. 54; 5. Psa. 121; 1, 2.
31. Matt. 28; 18-20. Joel 2; 28. Psa. 74; 20.

I.—CLOSET STUDIES.

DAILY READINGS FOR THE MONTH.—Take the Book of Proverbs, reading a chapter each day. Let the reading be with prayer and deliberation, taking time to weigh the sententious and important utterances of each chapter.

BIBLE TOPIC FOR EXAMINATION.—“The holiness of God.” Positive declarations of Scripture—the ground of heavenly adoration. The obligation which it imposes upon us. Consult the Scriptures upon these points, and write out your thoughts thereon.

II.—CLOSET PRAYER.

PROMISE.—“And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us.”—1 John 5: 14.

THE CLOSET HYMN.

COME, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself invites thee near,
Bids thee ask Him, waits to hear.

Lord, I come to Thee for rest;
Take possession of my breast—
There Thy blood-bought right maintain,
And without a rival reign.

While I am a pilgrim here,
Let Thy love my spirit cheer;
As my guard, my guide, my friend,
Lead me to my journey's end.

Show me what I have to do;
Every hour my strength renew—
Let me live a life of faith,
Let me die Thy people's death.

I. GENERAL SUBJECTS FOR PRAYER.

1. That upon our General Conference, in its assembling this month, the spirit of wisdom and of power may abundantly rest.
2. That there may be a revival of family worship.
3. That artistic choir-music in our Churches may give place to congregational singing.

II. BY LETTER, AS FOLLOWS:

Illinois, C—, for the salvation of a young girl, motherless and homeless, inclined to spiritualism. For a sister to have special Divine direction. For a revival of holiness. For an aged mother to have comfort. For God's keeping power for young converts. Indiana, H—, for a revival. Indian Ter, F—, for a sister who has lost the blessing of entire sanctification, to have it restored. Maine, For a sister in trouble, to have timely relief. Massachusetts, E— B—, for a widow to have relief, and a sister to be healed. Kansas, B—, For two brothers to be filled with the Spirit. Nebraska, F—, for the conversion of eight children of a widowed mother. Ohio, G—, for a revival, four Churches in the place, all very cold. L—, for a sister to be sanctified. New York, For grace to be given to a wife and children suffering through the father's intemperance, and for his conversion. Washington Ter., S—, that a Gospel preacher may be sent.

CHRIST THE DOOR.—Though there were many rooms in the ark, there was only one door. And so there is only one door in the ark of our salvation, and that is Christ. There are not two Christs preached, one in one chapel, and another in another.—*Spurgeon*.

III.—OUT-DOOR SERVICE.

1. Help your pastor in visiting the sick.
2. Give attention to newsboys and bootblacks.
3. Sow some Gospel seed among Railroad employees.
4. Try to bring children to the Sabbath-school.
5. Is there a blind person near you? Go and read a portion of God's Word.
6. Is there a bereaved family in your neighborhood? Seek to impart Christian consolation.

HELPFUL THOUGHTS.

5. Pass smoothly over the perverseness of those you have to do with, and go straight forward. It is abundantly sufficient that you have the testimony of a good conscience toward God.—*Wesley.*

THE EDITORS' BRIEFS.

BEGIN AT ONCE! That is, begin at once the **SUMMER CANVASS** for new subscribers to the *Guide*. We will send from date to all such the numbers for May and June, *free*. Let our friends everywhere enter upon the work, improve this beautiful month, and go among their friends and neighbors and get the magazine in every family where they can. The above liberal offer of *fourteen numbers* for a year's subscription ought to bring us large additions to our Subscription List. Be diligent—be persevering—and do some missionary work while you are canvassing.

SPECIAL NOTICE!—There are some whose subscriptions to *The Guide* expired in January who have not remitted. Please let us hear from them. Those whose subscriptions end in July will do us a favor by communicating with us early.

THE ROLLS! THE ROLLS! Our new and beautiful edition of the **BIBLE HOLINESS CHART**, by Mrs. Mary D. James, should go into every family where it is possible. See full description on second page of the cover.

A sister writes that the Church where she lives has been giving *Gymnastic Exhibitions*. Perhaps they will arrange for a "*Billiard Match*" shortly. God pity such a Church!

—**THE TAYLOR FUND.** A beautiful example. Flora Thompson, Sec'y of the Children's Missionary Society, Hollenberg, Kansas, writes:

"We send you \$6.00, to be applied on the Congo steamer. Sixteen belong to the Society, none over fourteen years old, and most of us under ten. We are very much interested in Bishop Taylor's work, and will do all we can to help, by our prayers, and in raising money. We are only children and cannot do much, but the love of the Saviour is burning in our little hearts, remembering His blessing on little children."

God bless the children! Let all the children, both old and young, take note of this

—Our dear sister Rose, evangelist, has gone home. A short time before her departure, she sent us the following testimony: "My experience is, victory through the blood of the Lamb. I am very weak in body, but lost in the will of God. This atonement of the Lord Jesus Christ is so full that it hides me in Himself, and heavenly love fills my soul. Yes, the joy of the Lord is my strength." Her departure was triumphant.

—**BISHOP TAYLOR.** The General Conference convenes this month in New York. Some day this noble servant of the Most High will (D. V.) walk into that assembly "*the observed of all observers.*" Before the Conference closes it will be determined, beyond doubt, what was meant when he was elected *Bishop*. It will be said, authoritatively, "*Loose him and let him go!*"

—"THE BELOVED PHYSICIAN." A brother in Texas writes:

"A brother of mine in California sent me '*The Beloved Physician.*' I am nearly through reading it the second time. I stop where you begin your address in New York before his burial, and exclaim, *What a man!* Who will have more stars in his crown than he and his dear Phoebe! I traveled twenty years in the Mississippi Conference, and was transferred to Texas Conference in 1866. I have sold very many of Mrs. Palmer's books, and distributed hundreds of the dear old *Guide*. I have had a number wholly sanctified at my meetings, and I think Dr. and Mrs. Palmer have had much to do with these cases." Send for a copy. Price, \$1.00.

—"The Young People's World" has just been issued, under the auspices of the Free Methodist Church. It is a monthly magazine. T. B. Arnold, Publisher, Chicago Ill. It looks well. \$1.00 per year.

—A GOOD BOOK for home use, or for Church or Sabbath-school Libraries, is the *Life of Mrs. Mary D. James*, by her Son. A brother has recently ordered a dozen to put in Sabbath-school Libraries. Who else will do it?

—Bro. B. S. Taylor has been holding a successful meeting at Eccleson, Dak. A time of power.

—"Rifted Clouds," by Bella Cooke, \$1.25; "Grace Magnified," by Rev. W. G. Browning, \$1.25; and "Earnest Christianity," by Rev. Jas. Caughey, \$1.00, should be circulated.

—Bishop Morris' Sermons are a model of Gospel plainness and simplicity. We give one in this number.

—A biography of Prof. Harrington, formerly of the Faculty of Wesleyan University, written by his wife, has been published. It is a beautiful record of a holy life. Price, \$1.00. On sale by us.

"LIVING WATERS," the second work by Dr. Sheridan Baker, is now ready. Price, 75 cents. Order it.

BOOKS AND AUTHORS.

THE STUDENT'S HAND-BOOK OF CHRISTIAN THEOLOGY. By Rev. Benjamin Field. Introduction by Rev. L. Tyerman. This is an able work, being a compendium of Divine truths as taught by John Wesley. The estimate placed upon it is seen in the fact that twenty-three thousand copies have been sold. We commend it to the attention of our readers. Published by Phillips & Hunt, New York. Price, \$1.00.

CHRISTIANITY IN THE UNITED STATES.—From the first settlement down to the present time. By Daniel Dorchester, D.D. This is an elaborate work, indicating deep research, and presenting the facts of Christian history in the United States in such form as to be impressive, and valuable for reference. Protestantism, Romanism, and a variety of Divergent Elements, are the classification adopted throughout the volume. The work is handsomely printed on fine paper, and embellished with a fine portrait of the author. Published by Phillips & Hunt, New York. Price, \$4 50.

THE BOOK OF JOB; with Explanations and Reflections regarding the Interior Life. By Madame Guyon. Translated from the French by Mrs. M. W. Russell. All the writings of Madame Guyon are treasured as showing how the life of God may be maintained in becoming luster, even amid unfavorable circumstances. This work will no doubt prove helpful to Christian devotion, in its lessons drawn from the life of an illustrious Bible character. Published by B. B. Russell, Boston. On sale by us. Price, \$1.00.

MY SERMON NOTES (Part IV)—Selections from Outlines of Discourses, delivered at the Metropolitan Tabernacle. By C. H. Spurgeon. This volume gives us another series of the pointed, pungent, and evangelical discourses of Rev. C. H. Spurgeon, in outline. It will be appreciated by ministers, evangelists, and teachers, as being very suggestive on various lines of Christian thought. Published by Carter Bros., New York, and may be ordered from us. Price, \$1.00.

DIVINE HEALING; or, The Atonement for Sin and Sickness. By Capt. R. Kelso Carter. We fully accept Scripture teaching on this subject, legitimately interpreted. While there is much truth in this book, there is an admixture of error. J. B. Alden, Publisher, N.Y.

HARVEST GLEANINGS.

AT HOME.—

—In Aberdeen, Dak., 125 probationers received.
 —At Minden, Neb., 112 accessions.
 —At Walnut, Iowa, 120 added to the Church.
 —Over 200 conversions in Pendleton, Ohio.
 —Simpson Church, Detroit, Mich., has received 73 on probation.

—About 100 have been added to the Church in North Springfield, Mo.

—The Philadelphia Conference, last year, received 6,357 probationers.

—The *Religious Herald* states that 28,000 of the 35,000 members added to the Baptist Churches in New York, came from the Sabbath-schools.

—About 65 have recently been converted in Hackettstown, N. J., ten of them from the Institute.

—The First M. E. Church, Bridgeport, Ct., L. R. Streeter, pastor, has added during the year 160, by letter and probation.

—During the Winter term of the Ohio Wesleyan University, nearly one hundred students have professed faith in Christ.

—Fulton Street Church, Elizabeth, N. J., Wm. Day, pastor, has had a year of prosperity—75 have professed conversion.

—The new enterprise, in Brooklyn, Russell Place, J. E. Searles, pastor, is having prosperity.

—Eminence charge, N. Y., C. H. Travis, pastor, has had a prosperous year, temporally and spiritually. God has poured out His Spirit, and a work of salvation has been realized.

—Bro. D. J. Douglas, evangelist, has been holding a meeting at Windham, Me., altars filled all the time, and a powerful work of grace.

—Bro. J. H. Coon, evangelist, has been aiding Bro. Fallon, of Salem, N. Y. Seasons of great power such as, it is said, have not been witnessed for thirty years. On one occasion, fifty came to the altar seeking holiness.

—At the Holiness Convention at Meadville, Pa. recently held by Bro. J. H. Smith, large numbers sought and found perfect love.

—Major Cole has been having a glorious work in Warrensburg, Mo. At least 300 students at the Normal School made a full surrender to Christ.

—Bro. M. W. Knapp, evangelist, has been having a time of power and victory at Breckenridge, Mich. Between 60 and 70 seeking pardon.

—Rev. Thomas L. Johnson, an African missionary, recently addressed a large and rather distinguished audience in the big dining room of a Chicago restaurant, where several years before he was head waiter. He spoke on invitation of his former employer, and made an effective appeal for aid in sending colored missionaries to Africa.

ABROAD.—

—The Wesleyans in England are rapidly extending their Home Mission lines. Bristol is to be made a centre, and Wesley Chapel, Leeds, is to be a Mission hall, also Sans-Street Chapel, Sunderland.

—Many conversions have recently occurred at the Soldiers' Rest, Malta.

—Four Zenana papers are being published in India, by the Women's Foreign Missionary Society of the M. E. Church, at Lucknow, Bengali, Calcutta and Madras.

—The Tsukiji Church at Tokio, Japan, has had a gracious revival—30 probationers.

—Rev. S. P. Craven, presiding elder of the Northern District (Mexico) Conference, writes of the Church at San Juan del Rio :

"It is a congregation composed chiefly of farmers, who come regularly to Church every Sunday, bringing their families, some on foot and some on horseback, a distance of three leagues, or about eight miles, over a terribly stony and hilly road. Their zeal and fidelity are very cheering, for one realizes that the Gospel seed falls in good ground when people travel so far expressly to receive it. We have an encouraging day-school of about a dozen pupils who are in regular attendance, at this point."

—Revival services in St. John, N. B., have resulted in nearly 400 conversions.

—The Salvation Army in London has acquired large premises in Limehouse to establish a depot for cheap food.

—There is a movement on foot among the Methodist New Connexion to establish Sunday-schools for working-men. and to make them a part of the regular Church organization.

—The mission house of the French Protestant Churches was recently opened in Paris. This beautiful building, which has cost 242,000 francs, is more than the centre of the administrative machinery of French Protestant Missions.

—One of the German papers states that "at Vienna last year no less than 363 Jews became Christians," and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at the present."

—Mr. Christie, of the Central Turkey Mission, reports his attendance at communion services at three places within a week, eighteen new members, in all, confessing their faith in Jesus Christ. One of the places was Tarsus of Cilicia, no mean city, one of whose ancient citizens, when he found Christ, went out to testify, both to the Jews and Greeks, the Gospel of the grace of God.

—There are now in Germany 3,000 Sunday-schools, with 30,000 teachers, and 300,000 scholars, where twenty-five years ago there was not one.

—Two Jews have received from Emperor Frederick the highest order of nobility in Prussia, and he has practically banished from Berlin Mr. Stoecker, the inveterate enemy of the Semitic race.

GUIDE HYMNAL

Jesus Did It.

"BEULAH." "I will declare what he hath done for my soul"—Ps. lxxvi. 16. GRACE WEISER.

1. Once my eyes saw noth-ing come-ly In the low-ly Naz-ar-ene,
 2. Once my dull ears found no mu-sic In his ten-der, pleading voice;
 3. Once my robes, by sin pol-lut-ed, Were as filth-y rags unclean;
 4. Once I roamed in des-erts drea-ry, Sought in vain a place of rest;

All his grace was hid-den from me By the clouds of sin between;
 Now he speaks, and each low whisper Makes my trembling heart rejoice.
 In the great King's roy-al presence I could nev-er thus be seen.
 Now my soul, no long-er wea-ry, Leans entranced up-on his breast;

I was blind, but now I see,— Je-sus paid the debt for me.
 His dear word hath made me free,— Oh, what boundless lib-er-ty!
 I am whit-er now than snow,— Je-sus' blood has made me so.
 Bless-ed-ness beyond de-gree, Je-sus is a rest for me!

I was blind but now I see,— Je-sus paid the debt for me.
 His dear word hath made me free,— Oh, what boundless lib-er-ty!
 I am whit-er now than snow,— Je-sus' blood has made me so.
 Bless-ed-ness be-yond de-gree, Je-sus is a rest for me!

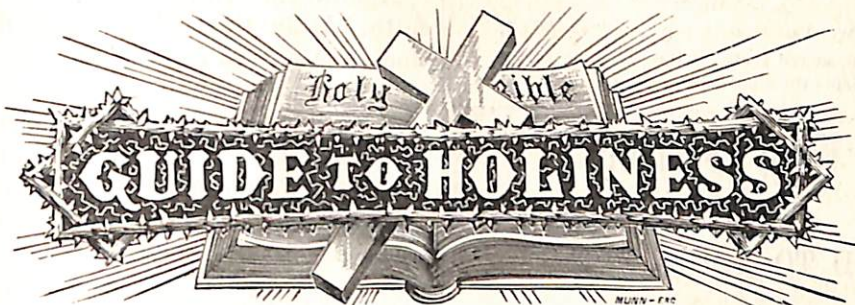
5 Hallelujah, what a Saviour!
 Half his love was never told;
 I have found his kingly favor
 Richer treasure far than gold.
 ||: Praise him, O my ransomed soul,
 While eternal ages roll. :||

6 Oh, that all who hear the story
 For themselves would taste and see;
 Come to him; his banner o'er thee
 Everlasting love shall be.
 ||: To thy weary soul be given
 Rest on earth and rest in heaven. :||

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JUNE, 1888.

WORD FOR THE MONTH.—“Whosoever shall do the will of God, the same is my brother, and my sister, and mother.”—Mark 3 : 35.

“JESUS, the Life, the Truth, the Way,
In whom I now believe,
As taught by Thee, in faith I pray,
Expecting to receive.”

“I ask in confidence the grace
That I may do Thy will,
As angels who behold Thy face,
And all Thy words fulfil.”

GOSPEL POSSIBILITIES.

[EDITORIAL.]

ISAIAH has been well denominated “the evangelical prophet.” His vision was widely expanded, so that he had a distinct apprehension of “Gospel Possibilities.” For instance, he writes—“Wash you, make you clean : put away the evil of your doings from before mine eyes ; cease to do evil.” This language embodies all that moral purity which is inculcated in the New Testament.

“Wash you.” Personal action is demanded, laying hold upon the provisions of grace. Literally, we cannot wash ourselves spiritually, but we may avail ourselves of the Gospel remedy, washing in the fountain “opened in the house of David for sin and uncleanness.”

“Make you clean.” Then, according to the prophet, there is moral cleanness—else such an injunction would not have

been given, for the prophet wrote under the inspiration of the Holy Ghost. “Clean”—entirely so—for “The king’s daughter is all glorious within.”

“Put away the evil of your doings from before mine eyes.” This again is expressive of thorough work. The evil is to be put away from before the eyes of The Infinite. If so, there must be entire separation from that which is unholy. He can tolerate no spot, no remains of impurity. “Thou desirest truth in the inward parts.”

“Cease to do evil.” How? Why, by this radical internal cleansing—then the external will correspond therewith. Cleanse the interior, and on the exterior there will be an absence of worldly display, in all respects. The sanctity of Heaven, the superscription of The Eternal God will be legibly inscribed upon the whole life, and surrounding witnesses will recognize and magnify the purifying efficacy of Gospel agencies.

THE WORD OF GOD

"Every word of God is pure."—Prov. 30 : 5.

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

ADD TO YOUR FAITH.

BY REV. J. H. VINCENT, D. D.

TEXT.—"And besides this, giving all diligence, add to your faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity."—2 Pet. 1 : 5-7.

[Synopsis of a Sermon preached at the Great Jubilee in Jane Street Church, New York, commemorating the conversion of *one thousand souls* under the labors of Rev. Thomas Harrison.]

GIVEN the religious life in one thousand parts, the first part is faith, the second part is faith, and then nine hundred and ninety-ninth part is faith, and there are traces of faith in every other of the one thousand parts. Faith is the atmosphere in which we live. There is no Christian life without it. We are convicted by faith ; converted and justified by faith ; regenerated by faith ; sanctified by faith, and supported by faith we die. But let us remember that the value of faith is not in faith, but in the reality on which faith rests. A man's security on board of an Atlantic steamer, is not in the fact that he plants his foot, but in the steamer on which he plants it.

Faith that is of any value lays hold of reality, and therefore it makes all the difference in the world what a man believes. True faith is that which lays hold on truth. God is, Christ is, the Holy Spirit is. There is a thing we call sin, and there is wrath out of heaven against sin. There are law, penalty, hell, heaven, and the mystery of the atonement. All

these are realities, and faith must rest in these.

Again, the value of faith is not in faith, but in the action which faith induces. An artist can do nothing without sight and light. But what avail canvas and brush, if the artist does not use both light and sight? Faith without works is dead. "Therefore, *add to your faith*"—appreciate the reality on which faith rests—Christ himself. And add to faith corresponding action. Some live in the alphabet of faith all their days. They learned a, b, c, and all the other letters, twenty years ago. But to-day all they can say is, a, b, c. We are to add to our knowledge of the alphabet power to express thought, the end for which alphabets exist.

In one sense man is like a vegetable. He depends on circumstances. The plant is put into the soil, receives the sunlight and the rain, and simply waits. There are some Christians who simply receive by faith and rest and grow.

Now we are more than plants, and cannot live as plants live. The faith power enables us to receive, but we are to add to this power. What would you think of a locomotive that must be warmed up on a cold day by fires built under it, and by blankets wrapped around it? There are Christians who seem thus dependent upon conditions. When other people are happy, they are happy. Therefore, when circumstances favor religious feeling, they feel good, desire heaven, and serve the Lord. But we need Christians who are like locomotives, having heart and fire within them, moving steadily forward, even though the surrounding atmosphere registers forty degrees below zero. There are Christians who are like children. They must be watched and cared for as children. There are Christians who are like raw recruits, with new uniforms and shining armor. We must add to the plant life. We must add to the child life. We must add to the recruit life.

Why did not Peter say, "Add to your faith *manhood*"? But this is what Peter does say: "Add to your faith *virtue*." Be men and not plants. Be men and not children. Be brave soldiers and not raw recruits.

There may be men here who rejoice to-day and to-morrow, whose good resolutions may disappear the day after to-morrow, as the dew disappears at the shining of the sun. We need to add to our faith the heroic qualities, loyalty to Christ, strength, steadiness, firmness—and this is what Peter meant when he said, "Add to your faith *virtue*."

But he who has faith and virtue needs knowledge as well, and therefore Peter says, "Add to your *virtue, knowledge*." This is the right place for culture, not before, but after faith and virtue. These are the foundations. Knowledge without true faith and manliness is dangerous.

Having faith and virtue, and a taste of knowledge, one is in great danger of being carried away by his enthusiasm for study, for mental effort and acquisition. Therefore Peter says, "Add to your knowledge, *moderation*." People who know and govern themselves are in great danger of being impatient toward those whose knowledge is more limited, and who live on a lower plane. Peter therefore says, "Add to your *moderation, patience*." Acquiring these virtues on the human side, one must not put too much stress on the culture of his manhood, but must add to these human elements, godliness; and to godliness brotherly kindness; and to brotherly kindness, charity.

I glory in the gospel which you have again and again heard preached within these walls, because of its lofty conception of human character. After the three days' jubilee which you have held you need constant endeavor to make you well-balanced, consistent, and efficient Christians. Aim at all the things which make up Christian character. Add to your faith. Remember that getting to

heaven is one thing, and being heavenly-minded is another. There are two essential elements of the heavenly life which are revealed in the Word of God, viz.: likeness to Christ and companionship with Christ—"With Him," "Like Him."

We need a steady progress in the Divine life. We should seek to be serene as God is serene; to cultivate heroic, steady, courageous Divine character. Living thus in harmony with God, there is no hell in the universe for you. Although the very flames of the bottomless pit might enfold you, in the midst of them you would rejoice with joy unspeakable and full of glory.

"HE leadeth me—
Although I cannot see
One step before my face,
The way I cannot trace,
My sight is dim, and so, He leadeth me"

PROPER USE OF TRIALS.—Do we not sometimes make too much ado over our trials, tribulations, sickness, and sorrows? While thinking of these, our vision is diverted from the beautiful rainbow of promises in the arch above us. Let us examine some of these promises. First, in the cluster we find, "My grace is sufficient for thee." Then why need it be of such importance to us whether we are sick, or well, rich or poor, lame, or able to walk?

To be sure, while we are of the earth, earthy, these things may look like mountains. but Christ says, "My strength is made perfect in weakness." Shall we not therefore with Paul gladly glory in our infirmities, that the power of Christ may rest upon us? Are we longing for the comforts and luxuries that wealth bring? "The blessing of the Lord, it maketh rich, and he addeth no sorrow," while if we seek mainly for earthly riches we will fall into temptations and sorrows, and be drowned in perdition. (1 Tim. 6: 9.)

Hear what John has revealed: "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." What wonderful encouragement! The time is coming when, if we are faithful, we will see Him as He is, when disrobed of earth, we shall be before the throne in the immediate presence of our Creator and Saviour. So we find manifold more promises than colors in the rainbow, and we should live and grow thereby.—

M. G. Stanton.

BEAUTIES OF WESLEY—No. 2.

COME Father, Son, and Holy Ghost,
Whom one all-perfect God we own,
Restorer of Thine image lost,
Thy various offices make known ;
Display, our fallen souls to raise,
Thy whole economy of grace.

JEHOVAH in three Persons, come,
And draw, and sprinkle us, and seal,
Poor, guilty, dying worms, in whom
Thou dost eternal life reveal ;
The knowledge of Thyself bestow,
And all Thy glorious goodness show.

SHORT PAPERS ON CONSECRATED LIFE.

BY REV. CHAS. W. L. CHRISTIEN.

V.—LIFE A GLORY TO GOD.

OUR Lord said, as He approached the close of His ministry: "Father, . . . I have glorified thee on the earth." And if the actual question arises how, the answer is not far to seek.

In the first place, Christ glorified the Father by being all that He desired Him to be. It is in this way that creation glorifies God. "The heavens declare the glory of God," just because "the firmament showeth his handiwork." No foreign hand has interfered to mar its splendor—it is what He has made it. From the highest to the lowest of God's material creations, from the stone to the blazing sun, from the mechanism of the lily to the balancing of worlds, from the tiny dewdrop to the endless star-streams that fill immensity—all unintelligent creations set forth the knowledge and power, the wisdom and majesty, the omnipresence and unchangeableness of the Infinite First Cause. Being what He meant them to be, they do Him honor, and show forth His praise, although they know it not. And when Adam stood in

Eden, pure and perfect, the fair handiwork of God, he by his very being glorified his Maker. But when he fell into dire transgression and sinfulness, he ceased to be what his God had made him, the fine gold became dim, the holy heart a cage of unclean birds, and the free spirit a thing of guilt and bondage.

And so by sin we have all "come short of the glory of God." But Christ has come to restore us to that which the Father wishes us to be. He has shown us in His own character what the Divine ideal of man is. And He comes with a mighty saving, sanctifying power, to free us from condemnation and to purify us from sin. And just so far as the power of the Gospel takes effect upon us, and we are created in the likeness of Christ, shall we bring glory to God again.

But our Lord glorified the Father by living just the life that God wished Him to live. The words in His prayer already quoted are immediately followed by others teaching this: "I have glorified thee on the earth; I have finished the work which thou gavest me to do." His outer life was the expression of that entire devotion to God, that oneness of spirit with the Father, that dwelt within His soul. Not a word fell from His sacred lips; not a deed was ever done but was what the Father was well pleased to hear and see. Not a single word was left unspoken, nor a single deed undone, that should have filled up a portion of His earthly life. "I do always those things that please thee," said He. And here is our Example, our one Life-pattern. God would have each one of us doing His will in every circumstance of life. In those things that we call sacred and those we term secular, in our dealings with saints or sinners, in business or recreation, in home, and social, and public life alike, throughout all the exhortation comes, "Whether therefore ye eat, or drink, or whatsoever ye do, do

all to the glory of God." He would have our whole conduct the outcome of an entire devotedness to Himself, an inward likeness to Christ, and a consistent and unwearying endeavor to live in harmony with the requirements of that Book which is the rule both of our faith and practice. And only so far as we do this shall we in our daily life glorify God.

But we must never forget that after all being is more than doing, condition more than conduct. New Testament religion is not a constrained adherence to certain outward observances, or the performance of definite prescribed duties. It is life, not mechanism—inward power, not ritual. If I do not possess the mind of Christ I shall never live the life of Christ. If I am not sanctified in my spiritual being I shall not be "holy in all manner of conversation." But if my inward life is freed from sin, my outward walk will naturally be "in all the ordinances of the Lord blameless." Holiness in the life never can exist save as the natural play of a pure heart. But the outer life will always demonstrate the purity within.

And if the unconscious works of God praise Him, much more shall that man who through "the glorious gospel of the blessed God" has been cleansed from sin. The life of a holy man testifies to Christ's power to save to the uttermost, demonstrates the truth of Christianity, represents Christ before the world, is redolent of heaven, and for ever sings over again the song of the heavenly host, "Glory to God in the highest, on earth peace, good will toward men."

GOOD HABITS.—There are four good habits: punctuality, accuracy, steadiness, and despatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

BEAUTIES OF WESLEY—No. 2.

NOW, Jesus, let Thy powerful death
Into my being come;
Slay the old Adam with Thy breath;
The man of sin consume.

Hast Thou not made me willing, Lord?
Would I not die this hour?
Then speak the killing, quick'ning word:
Slay, raise me by Thy power.

HOLINESS—INWROUGHT BY THE HOLY GHOST.

BY REV. SHERIDAN BAKER, D. D.



IT IS the work of the Holy Spirit to cleanse the heart of believers, and not the result of growth or development. This will be seen from—

1st, *The Nature of Growth.* It is not the nature of growth to bring anything into being, but to increase and enlarge whatever does exist and may be the subject of growth. In animal and vegetable natures it increases the dimensions of objects through the assimilation of new matter by the living organism. In its application to things immaterial and spiritual, as man's intellectual and moral qualities, growth increases their power and clearness of manifestation, but never brings into being any new quality. Again, it is not the nature of growth to eliminate anything from the object growing. Elimination may, indeed, take place coetaneous with growth in the same object, but by some power radically different from growth. Growth increases, enlarges, holds together, but never throws off, destroys, or eliminates.

If, therefore, growth in its application to Christian character has to be interpreted by what we know of its relation to material things, and in its relation to intellectual and moral qualities, it can neither impart any grace to the soul, nor eliminate any evil from the heart.

To suppose, therefore, that growth in grace will remove the heart's inherent tendencies to evil is as unreasonable and as unphilosophical as to suppose the graces of the Spirit may be acquired or implanted in the heart by culture or discipline. True, an increase in the volume and power of the spiritual soul may the more easily repress the carnal principle, but will make no approach to its extirpation. Indeed, carnality, being indigenous to fallen nature, will continue to increase in power and malignity as a principle, whatever may be the force with which a vigorous Divine life may suppress its open manifestations.

2d, *Christian Experience*. The facts of experience upon this subject may be classified under the following heads: First, Christians who have attempted to grow into a state of entire purity invariably experienced disappointment. This is the testimony of living Christians who once sought holiness by growth, but who, at last, found a better way, and now rejoice in the rich experience of entire sanctification. And if ever any of the departed saints reached holiness of heart by cultivating the graces of the Spirit imparted at conversion, no record has been made of the fact. It would certainly be anomalous to read in any religious biography, or hear the statement made in any lovefeast or classroom, that after gradual advances in Christian life, and after as gradual a decadence of the carnal principle, at length, after many months or years, there was a conscious passage into a state of entire sanctification, all the result of the growing process. Such a statement has never been, or ever will be, made or written as the real experience of any saint, living or dead.

The second fact of experience upon this subject is that Christians who have tried to grow into purity and, at last, found the right way, discovered, when they commenced to cry in earnest, "Create in me a clean heart, O God," that,

whatever growth they had attained in grace, the carnal principle had also strengthened. They found worldliness, self-will, and other irregular desires, stronger than when they first noticed them after conversion. They found, however easy it had become to keep carnality suppressed in its outward manifestations, when it became a question of its utter extirpation, and the utter subjugation of their will to God, that resistance was obstinate and alarming. They discovered that it would have cost them much less pain of self-denial and mortification to have sought holiness soon after they commenced the religious life, than after they had spent years in effort to grow into it. It is a fact known to all acquainted with this subject, that young converts more aptly learn the nature, more easily make the sacrifice necessary to receive, and are more easily persuaded to seek entire sanctification, than believers who have lived for years in the Church without this experience. Now, if growth in grace gradually weakens the carnal principle, and ultimately destroys it, then the longer the time of growth the easier the work of seeking entire purity. The very opposite of this, however, is the universal experience, and establishes the fact that the carnal principle, in believers not wholly sanctified, grows in power as well as the antagonizing graces.


The third fact of experience upon this subject is, that the abandonment of every effort to grow into holiness, followed by an entire, unreserved, and eternal surrender to God, and an acceptance of Christ by simple faith, for all He has engaged to do for the believer, is followed by a conscious deliverance from all defilement, and the establishment of the soul in a state of perfect peace and purity. In confirmation of this statement, there might be compiled volumes from the biographies of the departed, and from testimonies of the living. Thousands now in heaven testified while liv-

ing, and thousands now living testify that all their efforts at Christian development, while they increased the volume and power of the life of God in the soul, did not free them from the carnal mind; but when, in utter abandonment of self-helps, they threw themselves upon the Mighty to save, they were at once freed from the impurities of the heart, and filled and thrilled with the perfect love of God. Over against all this array of experience there is not a solitary one, among the dead or living, who has recorded, or stated in any way, a contradictory experience. Yet there are many in the Church to-day, who are refusing to seek purity directly at the mercy-seat, and are making the fruitless effort to gradually reach it by religious culture and growth, notwithstanding no one ever heard from, through all the ages, has succeeded in that way. In nothing but Christianity do men show such blindness and folly.

3d, *The Teaching of Scripture*. It is assumed, in the promises of purity, that the Holy Ghost works this state in the heart. Take as an example the promise (Ezek. 26: 25, 26): "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Here the removal of the evil heart, the communication of a new spirit, the application of the cleansing agent, the removal of all spiritual defilement, and everything involved in the entire sanctification of the soul, is ascribed to the Spirit of God.

The various statements of the inspired writers upon this subject either imply or directly affirm that the purification of the heart is the work of the Holy Ghost. For example, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

BEAUTIES OF WESLEY—No. 2.

 BUNDANT sweetness, while I sing
Thy love, my ravished heart o'erflows;
Secure in Thee, my God and King,
Of glory that no period knows.

Thy name, O God, upon my bed
Dwells on my lips, and fires my thought;
With trembling awe, in midnight shade,
I muse on all Thy hands have wrought.

"KATH-AR-IZO."

BY REV. B. S. TAYLOR.

[Author of "Full Salvation," "Holy Fire."]



KATHARIZO is a Greek word, translated in the New Testament "to cleanse, purge, purify," etc.

1. *Let us analyse it*. It is compounded of *Kata-* down; *Rheot-* flow; and *Izo-* to make. Put together it means, "To make to flow down."

2. *Let us look it up*. (Matt. 8: 23.) The leper came to Jesus saying, "Lord, if thou wilt, thou canst make me clean" (*Katharizo*). Make a cleansing to flow down through me. Jesus answered, "I will; be thou clean!" Not keep groaning, keep praying, keep your leprosy down the best you can; but "Be thou clean" (*Katharizo*), *imperative*—spoken by God. *Instantaneous*—let it be done now! without human help or agency, on the simple trusting submission of the sin-sick soul. And Jesus then and there gave him what he asked—bread, not a stone—fish, not a serpent. Jesus made the Holy Ghost "flow down through" him.

3. (Acts 15: 9). Peter gives his experience of heart-purity received on the day of Pentecost, saying that God put no difference between Jews and Gentiles purifying (*Katharizo*) their hearts by faith, and all the allusions by prophets and apostles wonderfully illuminate this word and work of cleansing, as something "*made to flow down*" through their hearts.

4. (Acts 2 : 17.) Peter quotes Joel 2 : 30, "I will pour out my Spirit"—*God* makes it flow down—*supernatural*, free to *all*. "On all flesh," your "sons and daughters, servants and handmaidens." Holiness, purity, power by the Holy Ghost, offered to *all*—not to evangelists, apostles, preachers *only*, "he hath shed forth this which ye see and hear" (v.33). This sound from heaven like a rushing wind, these cloven tongues of fire, beams of holy radiance, filling the soul with pure love, and giving the soul spiritual utterance, speaking the truth "with boldness," until they were all amazed and in doubt (the outside multitude), saying, "What meaneth this?"

5. (Ephes. 5 : 25). Paul says, "Jesus gave himself for the Church that he might sanctify and cleanse (*Katharizo*) it with the washing of water by the word." How natural an expression for cleansing—to make water to flow down through it, just as a woman cleanses a firkin—empty out old contents—pour hot water all through it, and then pack it full of golden butter.

6. (Titus 2 : 14.) "And purify (*Katharizo*) unto himself a peculiar people." Jesus could not and does not live with a people whom He has not purified. A peculiar people, that is a people *all His own*, belong to no one else—the world, flesh, or devil—unholy trinity. First cleansed, then His own people.

7. (Heb. 9 : 14.) "The blood of Christ purge (*Katharizo*), make to flow down through your conscience." Jesus died to provide a cleansing from sin; the Holy Ghost applies that cleansing to *believers*, not to doubters. The Spirit made the blood (the life) of Jesus to flow down into each hungry, thirsting heart of that hundred and twenty in the upper room. Jesus says, "Except ye eat my flesh and drink my blood ye have no life in you" (John 6 : 53.) Previous to the day of Pentecost the hundred and twenty had been converted, born again, "disciples," "friends," "chosen out of the world,"

"mine" (said Jesus), as many places in the evangelists clearly show. But *not yet* sanctified wholly—*not yet* purified from all sin—*not yet* baptized by the Holy Ghost. (See the "*not yet*" in John 8 : 30; also 17 : 19)—"I sanctify myself that they (the disciples) also might be sanctified (*truly* in margin) in truth."

8. (2 Peter 1 : 9). "He that teacheth these things" (the seven graces of the Spirit) "hath forgotten the cleansing (*Katharizo*) from his old sins." (R.V.) A freer rendering would be, "He hath made himself oblivious of the cleansing for his ancient (Adamic) sinfulness." Peter seems to be calling to the attention of the Church "the fountain opened in the house of David" (in the side of Jesus), "for sin and uncleanness." The Church having made itself oblivious of this provision for cleansing, has brought upon itself spiritual nearsightedness; able to see the motes in the eyes of others, but blind to the "old sins" of inward besetments.

9. (1 John 1 : 7, 9.) "The blood of Jesus Christ cleanseth (*Katharizo*) us." Not in death, but *now*—not in purgatory, after physical death, but in this purgatory (or brief probation), after the death of the carnal man. Here is purgatory; here is cleansing, brother! Let the Holy Ghost make the blood of Jesus *flow down* through your soul *now*. "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Do not deny your need of it. "If we say we have no sin (to be cleansed) we deceive ourselves, and the truth is not in us." Do not feign oblivion. Ignorance or indifference! For this one great work God put us in this world "to be purified, made white and tried." (Dan. 12:10).

A LITTLE girl once said, "Thinking is keeping still and trying to find out something." Who could have stated the case better than this? It makes one think of these striking words of God himself: "Be still, and know that I am God." Silence, ye harsh noises and babbling tongues! Be still! Listen. Find out something.

BEAUTIES OF WESLEY—No. 2.

ONE is like Jeshurun's God,
 So great, so strong, so high ;
 Lo ! He spreads His wings abroad,
 He rides upon the sky :
 Israel is His first-born son ;
 God, the Almighty God, is thine ;
 See Him to Thy help come down,
 The excellence Divine.

LIFE AND EXPERIENCES OF BISHOP HAMLINE.

BY REV. E. DAVIES.

I.

BISHOP HAMLINE was one of the most exemplary Christian men of his generation. He was also one of the most laborious ministers that ever entered the Methodist Church. He was one of the stars of the first magnitude, shining in the moral heavens, who will never cease to shine. "History is philosophy teaching by example." So let us learn some important lessons from the history of this holy and earnest man.

Leonidas L. Hamline was born in Burlington, Conn., May 10th, 1797. His ancestors were French Huguenots. Energy, decision and moral integrity marked his early history. His parents gave him to God for a minister. While young he wrote a sermon on "Why seek ye the living among the dead?" He was very precocious, amiable, and obedient. He was a great student, and would sit down on his plow while in the field, to study his books. He was trained to habits of morality, yet he was reproved for uttering an oath when he was young.

When but a youth he attended a Universalist meeting, when the minister was challenging some one to debate with him. When no one replied he stepped forward and began to ask questions, to which the champion responded, night after night. The house was filled, the

champion was defeated, and the snare broken from many a soul.

HIS CONVERSION.

He was married to Eliza Price at the age of twenty-seven. Of their four children, three died in infancy. He was greatly prejudiced against the Methodists, but went to a Camp meeting and heard them singing,

"Content with beholding His face,
 My all to His pleasure resigned,
 No changes of season or place
 Would make any change in my mind."

The sermon was mighty in showing the depravity and helplessness of man. One man rushed through the crowd and fell inside the altar, crying for mercy. Mr. Hamline began to tremble, and felt his need of salvation. After another mighty sermon he was invited to take his place among the mourners. He refused, but became so sad that his wife thought he was sick, and indeed he was sick of sin. But not till he stood over his dying child, and realized that God was punishing him for his sins, did he yield to God. He fled to the woods and cried aloud for mercy. For three weeks he grew worse. He began to agonize, and for nearly two days he spent most of the time upon his knees. "The pains of hell gat hold upon him." At length he became reconciled to the death of his child, and gave up himself for ever, and found salvation. He was so transformed that he took hold of his flesh to find out if he was the same person. A great sinner saved by a great Saviour!

HIS EARLY MINISTRY.

He began at once to publish this great salvation. His sceptical friends were confounded. At the close of the sermon the minister asked him to exhort. He arose and related the story of the prodigal son. He was the prodigal, and there was great joy over his return. He was soon licensed to preach, and invited to go into the ministry. Then he joined the Ohio Conference, and was an earnest

and successful itinerant, and endured much hardship for the Master. Some of his circuits were seventy miles from his home, and one of them took him six weeks to go round. His sermons were very searching, and souls were converted.

But the care of his family, in his absence, was too much for his wife. She was sick with a hectic fever, but she said, "Not my will, but Thine, be done," and went home to rest in heaven while they were singing, at her request,

"How do Thy mercies close me round,
Forever be Thy name adored."

Rev. Jacob Young says, "One of his best sermons was from 'Be not deceived, God is not mocked,' etc. As I heard him, I wondered that any merely human intellect could originate conceptions so grand, of such marvelous beauty, and of such wondrous strength. I am sure I never heard that sermon surpassed. I also heard him preach from 'How shall we escape if we neglect so great salvation?' The audience was spellbound. As he proceeded, the excitement became extremely painful. He seemed to be looking into the measureless depths of the gulf of perdition. He brought us all to the same standpoint, where I felt that I could not endure much more. But how he could change the current of feeling without a disastrous revulsion, I could not imagine; but I soon found that he was master of the situation. Just at that point we were turned from this fearful scene to the infinite justice of God, which not only permitted, but required, such serious severity, in the punishment of sin. This was done in a few words, and so skilfully, that when in conclusion he cried out, 'And let all the people say amen,' it seemed as if the whole congregation joined in that amen.

His preaching was scholarly, and yet abounded in originality. He was commanding in person; his countenance was benign; his features easy and impressive; his voice a deep rich bass, and exceedingly musical; his elocution all that

could be desired. He seemed to have a complete mastery of logic and rhetoric. His imagination was rich and fruitful, his language singularly chaste and elevated. His manner was devout and earnest, often impassioned, but never boisterous. His pleading with men to be reconciled to God was often irresistible, yet he did not excel in pathetic appeal."

BACK to Thine altar, O my Lord divine,
I bring this precious gift Thou gavest me;
Too sacred is this trust for care like mine;
Lord, I may lose it, so I give it Thee.

Upon Thine altar I have placed my gift,
And now withdraw my hands and leave it there;
To Thy great heart of love my treasure lift,
And keep it from the world unstained and fair.

—Mrs. T. E. Burrows.

HOLY THOUGHTS.

"As he thinketh in his heart, so is he."—Prov. 23:7.

As I sat in solitude at my work one morning, my thoughts were flowing in a channel which brought pleasure and profit. A short interruption broke the current which, on returning to my previous occupation, I sought to resume. This led to the almost involuntary exclamation, "Thank God for my thoughts!"

Then I began to consider the causes for gratitude. *First*, That I have the power to exercise thought—to use my reason.

Second, That the love of Jesus has removed from my heart all that would induce evil thoughts or desires or imaginations.

Third, That purity of heart inspires purity of thought, holy desires, heavenly aspirations, and grateful love to our adorable Redeemer.

In what channels our thoughts flow in our quiet moments! May we not gauge our spiritual attainments by observing this? If we find their bent is to that which is holy and heavenly, which is "lovely and of good report," let us gratefully acknowledge the great change which Divine grace has wrought, not only in eradicating the tendency to unholy thoughts, but in implanting hallowed desires, and fulfilling the gracious covenant, "I will put my laws in their minds, and write them in their hearts." "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

—E. Harris.

BEAUTIES OF WESLEY—No. 2.



GOD of peace and pardoning love,
Whose bowels of compassion move
To every sinful child of man;
Jesus our Shepherd great and good,
Who, dying, bought us with His blood,
Thou hast brought back to life again.

His blood to all our souls apply—
(His blood alone can sanctify,
Which first did for our sins atone;)
The covenant of redemption seal,
The depth of love, of God, reveal,
And speak us perfected in one."

"WHATSOEVER."

BY MRS. M. N. VAN BENSCHOTEN.



DO you know of any efficient music teacher in this part of the city?" inquired a Christian lady of her friend who was calling. "I wish to engage one for my daughter."

"Yes; there is Miss C—— on Ward street, and Miss L——, the sister of the young lady that I told you was ill, is an excellent teacher. She is not necessitated to teach, but will occasionally take a pupil."

"Ah, indeed!" said the lady and her heart gave a leap. Was this the Lord? Had she not been praying several weeks for this sick young lady? Had she not told the Lord if He would open the way she would go and tell her of Jesus, the mighty to save, for she had learned that she was not a Christian, but gay and worldly.

She had never met the young girl, as her family attended a Church of another denomination. They were very wealthy, moving in the higher circles of society. How could she reach her? She could not call uninvited, or at least without an errand.

Here was a proper errand. "I will go and see her to-morrow," she replied; "perhaps I can engage her." But her inner thought was, "May be I can gain access to the young lady."

"How is the sick sister?"

"She is no better; she suffers little except at times, but consumption has surely fastened upon her. She is so beautiful and generous, we all love her."

The next day, dressing herself with unusual care that she might win and not offend, and trusting in God for the necessary wisdom and tact, she called. She was invited at once into the family room where the young lady reclined upon the couch. A quiet recognition was given as the mother introduced them. The lady made known her errand.

"You are the pastor's wife of the Park Street Church, are you not? We heard they had a new minister."

Being answered in the affirmative, she added: "Maggie is not in, but I think she will be happy to instruct your little daughter, as soon as Annie is well enough to spare her."

Pleasant inquiries passed, and rising to leave, the lady stepped and laid her hand upon that of the young girl, who lay with her eyes closed. "Good bye" she said; "I hope you will be better." Eagerly the young lady clasped and held her hand in both of hers. "O, how cool your hand is," and as the lady bent to kiss her, she said, "Please call again."

The lady turned to the mother and apologetically said, "I had a sister ill just as she is, two years ago, and it has given me great interest and sympathy for all such."

"We would be glad to have you come and see our Annie often."

Waiting some little time, before she called again, a neighbor said to her one day, "We saw Mrs. L—— this morning and she said she hoped you would not forget to call." She had not forgotten; every day she prayed earnestly for the operation of the Holy Spirit.

At evening-time she went. The sick lady was sitting by the open window. The room was light and airy, the doors and windows all open to let in the cool evening air. Hoping to see her alone,

she waited, but at length she said to the elegant mother, "I would like to pray with Annie, if you are willing." "Certainly," she replied. She stepped to the side of the young lady, and laid her hand upon her. "Please do not rise; I will kneel right here"—and then in tender words she prayed, while along the tones of her voice throbbed a boundless sympathy and a deep yearning love for the deathless soul.

As they arose the unsaved mother was in a flood of tears, and all constraint was gone. Thereafter, she was sought for to tell the way to heaven, until one glad morning the sister came in haste. "Will you please come—Annie wishes to see you."

As she entered the room, the sick face beamed with heaven's light as she said, "Jesus has been here! I was trying to pray and to give myself to Him, as you told me, but I felt so tired, when He came and stood right there by my bed and leaned over me and said, 'I will take care of you,' and since then I have not been afraid, but O, so happy!" Her joy and peace were great from that hour. She requested baptism, and sent loving messages of holy warning to her young friends. At last, in the hush of the night, she spoke quickly, "How light it is! Is it morning, mother?" And then with a glad, sweet look upward, she raised her hands, and said joyfully, "*I am coming, Jesus!*" It was the dawn of the great Eternal Day.

Music lessons! A soul saved, to shine forever in the Saviour's diadem. Jesus is King—our King! If He reigns in the heart, the interests of His kingdom will be always *first* and *uppermost* in our thoughts and in our lives.

VALLEY OF HUMILIATION.—Bunyan locates this between the house Beautiful and the hill Difficulty. The descent to it is hard to make; but the vale itself is one of great fertility and beauty. Some poor men dwell here. Here Christian had an encounter with Apollyon; but angels also are often met here.

BEAUTIES OF WESLEY—No. 2.

REST, O Israel, art thou;
What people is like thee?
Saved from sin, by Jesus, now
Thou art, and still shalt be:
Jesus is thy seven-fold shield;
Jesus is thy flaming sword;
Earth and hell, and sin, shall yield
To God's almighty Word.

THE SECRET PLACE.

BY MRS. C. A. MARKLEY.

"The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders."—*Deut. 33:12.*

SINCE my eyes were fixed on Jesus,
I've lost sight of all besides,
So enchained the spirit's vision,
Looking at the Crucified.

O, what wonder! how amazing,
Jesus, glorious, King of kings,
Deigns to call me His beloved,
Lets me rest beneath His wings.

PRECIOUS privilege, heavenly security, and what a glorious place to rest! Beneath the Saviour's wing, no evil can touch me there. It is a secure retreat from the storms of life, for He is a *present* help in the time of trouble. Like a little child (when pursued by an imaginary foe) that runs and hides its face in its mother's lap, and feels those dear sheltering arms of love around it, shielding it from all danger, so have I learned to nestle down into the bosom of my loving Saviour. Temptations and trials seem at times ready to overwhelm me, but "thanks be unto God who giveth us the victory through our Lord Jesus Christ." I can exclaim, with triumph, "This is the victory that overcometh the world, even our faith."

This is the secret place of the Most High, where we may "abide under the shadow of the Almighty." It is a life hid

with Christ in God, where we may enter into the "holy of holies," and hold sweet communion with our great High Priest. It is mine to enjoy, mine to claim—not because of any merit of my own. O, no! but "because He hath set His love upon me, therefore will I deliver him. I will set him on high because he hath known my name."

My prayer to God has ever been, "Cleanse thou me from secret faults," and to be nothing—nothing but a broken and empty vessel, lying low at the feet of my Master, painful though the humbling may be, that I might be sanctified and made meet for His use. And it is my earnest desire to know no will but God's will, and to be entirely given up to His glory.

I have tried to follow in the footsteps of the blessed Master, and have learned obedience through suffering, for His way is wisest and best, and "His mercy endureth forever." All through these years of suffering and trial He has never left me to walk alone. If the path was dark and thorny, He cheered it with His presence. If the cup was bitter, it was sweet to drink it for His sake. If the furnace at times has been hot, I have been enabled through grace to look up into my Father's face and say, "Thy will, not mine, be done."

Is not this what the apostle means when he speaks of "glorying in tribulation," and of "rejoicing that we are counted worthy to suffer for Jesus' sake"?

The life hid with Christ in God is one of continual victory and triumph. We can live above the trials of life, above earth's lamentations. The thought that God has done it will sweeten every cup of sorrow. His will is our will, and we can say with Jesus, "Lo, I come to do thy will." Though we may be called to wear the crown of thorns, it will be to us a diadem of precious gems. O, ye who are crushed beneath a weight of sorrow, and are weary and heavy laden, look away from self; *look to Jesus*. "Cast

all your care upon Him, for He careth for you." Remember that all discouragements come from the enemy who would rob you of your peace and joy.

Why go mourning all the day long because of the oppression of the enemy? Put on "the garment of praise for the spirit of heaviness," and the enemy will flee before you, and you will gain a glorious victory. "Rejoice in tribulation—and again I say, rejoice!"

At the beginning of the New Year I asked the dear Lord for a motto, as is my custom from year to year. He gave the same precious one which has been my guide in the past, and which will continue to abide with me until my latest hour: "*Looking unto Jesus*." When our eyes are fixed on Him, we can never stumble or fall, or bring reproach upon His precious cause. We shall grow more and more like Him—patient, submissive, and full of love—loving God with all our heart, and our neighbor as ourselves. This is the fulfilling of the law—"the end of the commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned." (1 Tim. 1 : 5.)

Do you desire this gift of a clean heart *above all things*? Listen to what God says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and *it shall be given him*." Ask for a clean heart, a heart made free from sin, and filled with the pure love of God, from which all malice, envy, hate, unbelief, and unrest shall be eradicated. In their place will come a continual, abiding peace, which shall flow as a river—a rest which no circumstances can disturb—a fulness of joy so deep, so strong, that nothing can rob us of it—a faith so unwavering that trials only strengthen as we grapple with them. Glory be to His precious name! How can I praise Him enough for leading me out of the wilderness of sin and doubt into the land of pure delight, where I may feast upon the loveliness of my Lord and Saviour.



"Thy testimonies also are my delight, and my counselors."—Psalm 119: 24.

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS IN POLITICS.

CENTRAL THOUGHT.—"*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*"—Ephes. 5: 11.

STATEMENT.—Let none be startled at the mention of holiness in connection with politics. Though this word is often understood in a bad sense as implying "artful or dishonest management, political trickery," yet it also has a good sense, as implying "the science of government; that part of ethics which has to do with the regulation and government of a nation or state, the preservation of its safety, peace and prosperity; . . . the protection of its citizens in their rights, with the preservation and improvement of their morals."—*Webster*. Charles Sumner defined politics as "the application of morals to public affairs." Thus politics in its highest and best sense, embraces great moral ideas as well as civil, social, and economic aims.

Under our representative government, politics divides itself into four great practical branches, with no one of which is the highest holiness inconsistent.

I. PARTY AFFILIATION. In a government "by the people and for the people," political parties are a necessity, a necessity not in itself to be deplored; it is the perversion of it that produces the manifold evils of political strife. All great reforms must be achieved through party organization; and this necessitates, ever and anon, the formation of new parties, since the tendency of old, established parties, left to themselves, is always to degeneration and not to reformation. Every such party very naturally fears to attack great popular evils, lest thereby it should lose political influence, and give opposition parties an advantage in popular favor, and by consequence, in the spoils of office.

What is the duty of true Christian men with reference to affiliation with such parties? 1. Not necessarily to withdraw from them at once. 2. To labor for their regener-

ration. 3. Failing in this, to ally themselves with whatever new party, righteously formed, may best embody their principles of reform. 4. In the absence of any such new party, to combine with other Christian men and loyal citizens in organizing such party, and laboring in patient perseverance to render it dominant. Such is the dictate at once of good citizenship and true religion. (2 Cor. 6: 14-18.)

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*"—Col. 4: 6.

II. DISCUSSION OF PARTY PRINCIPLES. At this point the following rules may be laid down:

1. *All discussion of party questions to be avoided on the Sabbath.* Pre-eminently this is a day for rest and worship. Purely moral questions though involved in political issues, may and ought to be considered on the Lord's day as on other days. The manifold evils that afflict society, as the drink habit, the sale of intoxicants, profanity, Sabbath desecration, dishonesty, the use of tobacco, etc.—these are doubtless proper subjects for discussion by good men, either in the pulpit or elsewhere, on any one of the seven days; but the direct political and legal measures necessary for their suppression, would better be considered on other days than the first. (Ex. 20: 8; Isa. 58: 13, 14.)

2. *The house of God should be exempted from such discussions.* By which is meant that political meetings, as such, under whatever party auspices, ought to be held elsewhere than in churches set apart specifically for Christian worship. (Lev. 19: 30; Matt. 21: 13.)

3. *The right of discussion on all public questions belongs equally to all citizens.* Neither minister nor layman, because fully consecrated to God, is cut off from this right. Far better, indeed, would it be if men eminent for piety as well as intelligence would more frequently raise their voice in advocacy of great moral and political reforms. Too long has the political situation been left to the manipulations of professional politicians, which too often means unprincipled demagogues.

The right of free discussion belongs also to Christian women. Though by law denied

the ballot, the indefeasible right of using their tongues can never be taken from them. With what marvelous courage and telling effect are they availing themselves of this right! Welcome to the Miriams, and Deborahs, and Priscillas, and Phebes!

4. *The spirit of all discussion must be carefully guarded.* The two most exciting subjects of discussion in our day, are holiness in the Church and politics in the State. Slavery used to form a third, but that is now happily withdrawn from the arena of debate. In the heat of controversy, how easy to be betrayed into an intemperate zeal, a hasty spirit, or even angry words. But this need not be; the keeping power of God is equal to every emergency. "Christ also suffered for us, leaving us an example that we should follow his steps; who knew no sin, neither was guile found in his mouth; who when he was reviled, reviled not again, when he suffered, he threatened not." (1 Cor. 2: 21-23.

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—"*Therefore to him that knoweth to do good and doeth it not, to him it is sin.*"

—James 4: 17.

III. USING THE BALLOT. This is liable to neglect on the one hand or perversion on the other, by good but mistaken men. Under our system of government elections are of three grades—local or municipal, state, and national, each of which has a just claim upon the suffrage of every legal voter. Bad men are very sure to use their right of suffrage every time; why should not good men do as much? Both consistent citizenship and consistent piety demand this.

For many years the ballot was a subject of great controversy in England, which was not ended until 1872. "An element in the controversy was the question whether the franchise was to be regarded as a public trust or a private power, to be used at the individual's discretion. The opponents of the ballot maintained the franchise to be a trust, on which view, certainly, it should be openly exercised. Its advocates, on the other hand, held the object of the franchise to be the ascertainment of the conscientious opinions of the people. The fact is, the right partakes of both characters."—*International Cyclo.* This latter design of the ballot is too often forgotten or disregarded by dominant political parties; hence the taunts and persecutions to

which the adherents of minority parties are sometimes subjected. In the hackneyed phrases, "voting in the air; throwing away your vote" etc., it seems to be taken as a sure sign of either gross stupidity or of bald insanity, for a conscientious man to vote his convictions, whatever may be the immediate party result. Voting with him is in reality a form of prayer to God, and an act of holy living before men, the design of the ballot being not the certain election of this or that man, but a quiet, practical declaration of the voters' honest principles. (Rom. 14: 5, 22).

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—"*When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn.*"—Prov. 29: 2.

IV. HOLDING OFFICE. This, though most coveted by men in general, is really most to be dreaded, and that for the twofold reason of peculiar responsibility, and peculiar danger. The wrecking of Christian men by their promotion to civil office, is one of the saddest facts of our times. Not a few of the best and most useful men in the Church have been ruined by their election to Congress, or the legislature of one or another state, or even to less distinguished positions. Dazzled by the honors of office, or tempted by its emoluments, or overcome by its worldly associations and vicious influences, they have been "corrupted from the simplicity that is in Christ," making "shipwreck of faith and a good conscience." (2 Cor. 11: 3; 1 Tim. 1: 19).

Does it then follow that devout, holy men, should never be elevated to positions of public honor and trust? Doubtless the best solution of the problem would be the election of many more such men to such positions, thereby adding mutually to their moral strength amid the perils of office. Why should it not be so? Is not this a *Christian* nation? Judging by many of the men who have occupied its various offices, from the President down, we should be compelled to say no; yet unfriendly as is the atmosphere of these offices to personal piety, they have in some instances been filled by genuine Christians, who have kept themselves "unspotted from the world" (Jas. 1: 27). Office has its dangers to holiness, yet gives splendid opportunities to show Christian character.

PULPIT TOPICS FOR JUNE.

BY REV. JOHN PARKER.

THE BETTER GIFT YOURS.

Sabbath, June 3d.—1 Cor 12 : 31.

God has for you a blessed compensation for the absence of special gifts.

1st. You can have the love of God and man as the one pre-eminent fact. So that *you* will know it, and doubt and worry, weakness and rival claims from the world will be over. All, within the circle of your influence, will know it by your gentleness, justice, truth, the joy of assurance and hope. The love that thinks, speaks, and does no evil, and is answerable to every demand of God—this is better than all gifts.

2d. No excuse will justify you therefore in having a poor experience. God will not require in you the improvement of talents He has not given.

3d. How obtain it? Ask expecting. Seek as if hungry, and yield yourself to God. Believe Him.

GOD'S IDEAL CHRISTIAN LIFE.

Sabbath, June 10th.—Col. 3 : 1-4.

The text suggests, as possible to every believer,—

I. *A risen life.* "If ye then be risen," etc. All of value to you depends on this "if." A risen life implies a *previous death*. Have been "crucified with Christ, yet live—not the old life. The most repellant idea connected with entire sanctification is that it requires the death of sin. So dead, the carnal mind has ceased to be an occasion of conflict and weakness; so dead that the old cannot have new life; not so dead as that holiness will become natural, and watching and prayer needless.

This risen life is by faith in the Son of God. It relates your love, gratitude and life to the atonement.

II. *A hidden life.* All real, permanent life is hidden. Yours is rooted in Him. It is unknown—cannot be estimated by the world. Hence, *fruitful*—unhidden roots bear no fruit. Hence, *established*—strong foundations are out of sight.

III. *A heavenly life.* "Affections set on things above." Your love is set on heaven, your life ruled by it. This is the life of holiness here.

How obtain it? Die, then believing, rise.

THE GOD OF PEACE SANCTIFY YOU.

Sabbath, June 17th.—1 Thess. 5 : 23-24.

I. *The apostle's testimony* as to our need and possibility. Our need is the most palpable fact. Between what we are and what God would have us, is the realm of grace and errand of the Gospel.

—*He would sanctify us wholly.* Separated unto Himself—spiritual completeness and a clean heart. When converted, was sanctified in part—sins taken away, but not sinful nature. Hence a mixed life and experience. *He would sanctify wholly*—your *body*, its appetites, etc.; your *soul*, its affections, ambitions, etc.; your *spirit*, its immortal principle, intellect, thought, speech, etc. Then "kept blameless (not faultless)."

II. *To this end God calls you.* "Faithful is He which calleth you." He could not do other and be holy. The Book teaches, and the cross demonstrates its possibility.

III. *What is your response?* "Can get along without it." Then you are not saved. "Critically related to it?" Then you are in peril. Submit yourself to God—consecrate—believe—now.

THE LISTENING EAR.

Sabbath, June 24th.—Matt. 13 : 43.

I. *To keep it you must use it.* Spiritual hearing retained, God will speak often to you in admonition, instruction, etc.; concerning duty, opportunity, privilege, etc.

II. *Hearing retained,* and all needful instruction possible to any is possible to you. This lost, all is lost. You cannot be saved without the truth, and the truth can only save those who hear it. "My sheep hear my voice" (John 10 : 27). Your diligent hearing therefore is both the channel and index of your spiritual condition. "The natural man receiveth not the things of the Spirit of God." (1 Cor. 2 : 14).

III. *Give heed to what you hear,* and note the mightiest motive to righteousness in this verse. We need such motives, for unimpressed and floating with the tide, we shall be lost. Up stream, and against the flesh and the world is the only way to heaven.

(1) Comfort for Christian pastors and workers, in their failure to impress and save many, and probably not their fault.

(2) Warning to unsaved hearers, who fail to be interested in Divine truth.

(3) Set the highest value on Divine truth, and your hearing of it.

PRAYER MEETING HELPS

FOR JUNE.

FIRST WEEK.

THE DIVINE COVERING AND GIRDLE.

Colos. 3 : 14.

Charity formerly meant love as a Christian grace, also almsgiving. Now it is limited to almsgiving, but where found in Scripture it means love as a fruit of the Holy Spirit.

1. The teaching of the text then is, *Put on love as a covering* over all other graces, and as a girdle to bind and compact them together. Upon all, and enfolding all, as the outer garment, wear love. It will shield the rest, will shelter and beautify you.

Love is also the fountain of sympathy, compassion and power. "It worketh no ill; seeketh not her own; is not provoked; many waters cannot quench it." Wrapped about with this as an outer garment, you will help to redeem Christianity from reproach.

2. *Wear it also as a girdle.* "The bond of perfectness"—gird up your loins with it—tighten the belt frequently—so compact the perfected Christian life. Tighten the bond—you will do better work, run more swiftly, be more helpful to others. This girdle, uniting all the virtues, renders them consistent, permanent, and attractive.

SECOND WEEK.

SARDIS CHRISTIANS. (Rev. 3 : 1-5.)

No earnest Christian is all he would be. He sees before him possible advancement.

1. *Hence, keep that you have.* Do not cast away your confidence—it is of infinite advantage to be even least in the kingdom. Are your tendencies upward? Are the attractions to which you naturally and easily yield, from above? How important! "I will help thee." Whatever tends to increase of faith will keep you from drift. (2 Pet. 1 : 5-8).

2. *Nourish what is languishing.* "Strengthen the things"—by seizing every new opportunity for spiritual increase. Be willing to know your exact condition, welcome every new discovery. Living graces are easily seen—suspect dormant graces.

3. *What you might have been, and may be.* You might have been what you seem to be—alive. "Abundant life" is your opportunity. You may have it now—it can make you free. Therefore "hold fast," "repent," face about.

THIRD WEEK.

THE SUPPORT OF A GODLY LIFE.

2 Pet. 1 : 3, 4.

"Life and godliness" mean a godly life. Such a life leads to and ends in the heavenly life. How important that it be successful.

1. We need light upon the Word—from the pulpit, from our study of it, from His loving methods of discipline, and the illumination of the Holy Spirit.

2. It pertains to a godly life that His great promises shall be precious to us. The unsaved see nothing precious in the promises—have no interest in or relish for them.

3. It pertains to a godly life to have the abiding witness and guidance of the Holy Spirit. Thus guided, we hunger after righteousness, and find it. "Become partakers of the Divine nature."

4. The source of all this—"His Divine power." Irresistible, because Divine. Not arbitrary power, but power to make all ours "through the knowledge of Him that hath called us to glory and virtue." Only to such as know Him is virtue (or courage), as the means and glory of the end, possible.

FOURTH WEEK.

MORNING IN YOUR HEARTS. (2 Pet. 1 : 18, 19.)

Thirty years had passed since Peter heard the voice from heaven, and that revelation had supported him in trial, and it had settled, with him, the Messiahship of Christ. But in his estimation there was

I. Something better as a guide to salvation. *The revealed Word*—"More sure word of prophecy" concerning Christ, the day-star or morning bringer. Because

1. Its teachings are available to all.

2. The voice from the mount was to the ear; this to the heart.

3. The first revealed His authority as the great Teacher, and this is the message concerning His death, and the glory that follows.

4. That foretold the day-dawn, as the result of His teaching; this brings morning, hope, salvation.

II. *Whereunto ye do well to take heed.* For

1. It is the final revelation concerning your redemption and possible salvation.

2. This neglected, and your sinful condition will be perpetual—for apart from this there is no saving truth or hope.

3. "Heed this sure word, and the day-star will arise in your heart, the night be over."

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10 : 2.*

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR JUNE.—“*Let us not therefore judge one another : but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.*”—*Rom. 16 : 20.*

PROMISE FOR THE MONTH.—“*And the God of peace shall bruise Satan under your feet shortly.*”

—*Rom. 16 : 20.*

“In fierce temptation's darkest hour,
Save me from sin and Satan's power.”

God's Blessing on our Offspring.

BY REV. GEO. BOWEN.

“*I will pour my Spirit upon thy seed, and my blessing upon thine offspring.*”—*Isa. 44 : 3.*

CHRIST said, “Let little children come unto me,” and He says it still. God delighteth in mercy ; and delights in the hearts of little children because there is a greater readiness in them than in adults to receive His mercy. There are fewer hindrances ; less to repel the Spirit of God ; less of the world. The world is indeed there, and develops itself with astonishing rapidity. O, then, how great the responsibility of those who have the direction of the young ! How knowest thou, O parent, but that the Lord has called thee to the knowledge of the truth very specially for this end, that thou mightest lend thyself to the Spirit of God in the matter of educating that child for the courts of the New Jerusalem !

There is no need that any truth should be deposited in the mind of the child before religious truth. In fact, truth is mutilated when it is taken away from religion. The truths of religion are difficult and mysterious to the man, because he started in life and passed through infancy and childhood without them. It is easier for a child to learn the momentous truth that “of Him, through Him, and to Him are all things,” than it is for a person of mature years. How much unfaithfulness must there be in parents and guardians, even in those whom we esteem believers

when their children exhibit so little of the Spirit's influences. The blessing of the Lord, as we learn from other passages of Scripture, allies itself with the teachings and efforts and prayers of parents.

With the influences of the parent there are soon commingled a multitude of other influences ; wherefore it is of the more urgency, that the tenderest years should be improved. The enemy will quickly sow tares, if you do not pre-occupy the soil with the seed of life.

—“The beating of the surf along the shore of the ocean is not more incessant than is the call of God to you to give your heart and life to Him.”

Letter to the Children.

BY PHEBE M. ANNIN.

“SAMUEL.”

DEAR little ones : It has been very pleasant to gather together and talk of the wonderful truths of the Bible ; the different histories and varied incidents are all true, and are all given even for our learning. This time we will talk about Samuel. You will remember that his mother called him thus because, she said, “I have asked him from the Lord.”

From early youth he was consecrated to God, and God honored his faith and his mother's devotion, for we read, “Samuel ministered before the Lord, and was in favor both with the Lord and also with men.” Do not think because Samuel was so favored, that it was easier for him to be good than for you. We have the same Lord to care for us, and to give us grace for our every time of need. “Jesus Christ, the same yesterday, to-day, and forever.”

Samuel ministered unto the Lord before Eli. You know that Eli was a priest in the temple of the Lord, and he was very old ; but we read that he did not bring up his two sons in the right way. One night, after they had both laid themselves down to sleep, Samuel heard some one calling him. He thought it was Eli, and answered, “Here am I !” But Eli told him he had not called him, and bade him go and lie down. Samuel did so, and again he heard himself called. He ran to Eli, and said, “Here am I, for thou didst call me.” Then Eli knew that it was the Lord, and that He had something to say to the child. So Eli told him when he heard it again, to answer, “Speak, Lord, for thy servant heareth.” Again the third time did Samuel hear the call ; then did he answer as Eli had taught him, and the Lord told him He was going to punish Eli for

the wrong-doing of his two sons. Samuel did not like to tell Eli what the Lord had said to him; but he was faithful to obey Eli, and the Lord was with him.

Dear children, you who know Jesus, seek so to live every day as that those in your own family can see that the Lord is with you, for the Bible tells us that "even a child is known by his doings, whether his work be pure, and whether it be right." (Prov. 20 : 11). As Samuel grew older his responsibility increased, and still God honored him; the people came to him for instruction and help in prayer. O, it does pay to give ourselves to the Lord early in life, before we become drawn to the world and worldly ways. The Lord has said, "I love them that love me, and they that seek me early shall find me." You surely have not forgotten our dear Mrs. James, who used to write such loving letters to you; she was only ten years old when she gave herself to Jesus, and when a little school girl she used to write kind letters to her young schoolmates, urging them to yield themselves to her Saviour, and her teacher was himself won to Christ by one of these little notes. Mrs. James lived to become an old lady, but she was always the same true, loving friend; and should you live to be old, never will you regret having given the best part of your life to the service of the Redeemer.

THE TRY COMPANY.

PEARL TEXT.—"*My son, give me thine heart, and let thine eyes observe my ways.*"—Prov. 23 : 26.

"Our hearts, if God we seek to know,
Shall know Him and rejoice;
His coming like the morn shall be,
Like morning songs His voice."

The voice of the Lord is heard in the above passage: "*My son, give me thine heart.*" It is to be a willing presentation—the Lord will not force it. How many have responded, Thy face, Lord, will I seek—seek by giving Thee my heart? It is indeed blessed to do so. We hope all our young readers are proving this blessedness. If given, never take it back, but let it be perpetually in the Lord's keeping.

LETTERS.—Nellie Ham, of Dundas, Can., sends us an answer to our inquiries concerning the Parable of the Virgins: 1st, It is necessary to make preparation for heaven. 2d, We ought always to be ready for Christ's coming. 3d, We must be ever watchful for this.

Similar answers from Nettie F. Tyrrel, East Alstead, N. H.; Maud King, Blythe, Can.; E. May Williams, Cardinal, Can., who says, "I am endeavoring to follow the example of the wise virgins,"

EXERCISES FOR JUNE.—Commit to memory 11th chapter of Ecclesiastes, and Hymn No. 765 in the Methodist Hymnal. Write us what lessons you learn from the Parable of the Vineyard (Matt. 12 : 1-12.)

LOVED ONES GONE BEFORE.

[NOTE.—Let notices reach us within three months after the time of the friend's departure.]

MARY ETTA HAMILTON was born at Lisbon, Me., June 13th, 1820, and was married to Joseph Gould at the same place, Dec. 20, 1840. She was converted at seventeen, and until the time of her departure was a faithful member of the Methodist Episcopal Church. For many years she lived in the joyful experience of perfect love, and her whole being was filled with heavenly radiance. Her last office of love was to canvass for the Life of Mrs. James. She closed her earthly pilgrimage in peace at Republican City, Neb., April 27th, 1887, and has gone to join the blood-washed multitude on high.

MRS. FANNY SKINNER, of Mansfield, Mass., passed from earth to heaven Dec. 18, 1887. About forty years ago she entered into the rest of faith. Her life was a living testimony that Jesus had power to save from all sin. Her last illness was a very painful one, but she bore it patiently, awaiting the time of her change. She rests from her labors, and is realizing the fruition of heavenly bliss, in the immediate presence of Jesus and the holy angels.

MRS. ADDIE ANDREWS, wife of William Andrews, of East Troupsburg, N. Y., closed her earthly career in triumph, Oct. 23d, 1887, in her 25th year. She was converted at thirteen and the change was apparent to all. She united with the Methodist Episcopal Church, and remained a faithful member to the last. About five years ago she was powerfully convicted of inbred sin, and sought earnestly to be entirely cleansed. About a year later she received it, saying, "She felt within her soul that He washed her white as snow." It was cheering to listen to her testimony and shouts of praise. Her friends lovingly cherish her memory, and hope for a blessed reunion in heaven, where the weary of earth are forever at rest.

MRS. SARAH A. HOUTS was born Sept. 25th, 1833, in Erie, Pa., and closed her earthly life in Orion, Wis., Jan. 13th, 1888. She was converted at an early age, and united with the Methodist Episcopal Church, and continued a faithful member thereof. She loved the means of grace, and did not allow trivial causes to keep her away. For several years she endured great suffering, but her faith in Christ was unwavering. She entered into the experience of perfect love, through reading The Guide. She was a kind and loving mother. Her surviving friends anticipate meeting her where sorrow and sighing shall never come, where there is joy for evermore.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13 : 15.

"I will praise Thee—

Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 244th hymn, commencing—
"Rejoice, The Lord is King!"

After which Rev. Geo. Hughes presented numerous requests for prayer, and upon invitation a number of persons in the audience arose for a similar purpose.

Mrs. Palmer.—I have been thinking what it was that I most desired. To-day some dear friends came to me, and I asked the Lord that He would give the blessed Holy Spirit to them, as well as to all who came to this meeting. O, help them to see how important and how blessed it is to be saved, and to be saved *now*! If there are present those who are not satisfied with their Christian experience, and want the clear light, will they please rise, that we may pray for them. The blessed Holy Spirit gives first the hungering and thirsting after righteousness, and then fills and satisfies that desire.

Prayer was offered by Revs. Halsey Moore and Geo. Hughes.

Singing, "*More love to Thee.*"

Mrs. Palmer.—We will hear what the Lord will say to us. If He is King, we are His subjects. We must regard the voice of the King. But let us ask that the blessed Spirit will speak to us individually. Let us read the first part of the 119th Psalm. It seems to me that the Psalms are mostly Christian experience. These are the words of Divine authority: "Blessed are the undefiled in the way, who walk in the law of the Lord." Walking, not standing still. "Blessed are they that keep His testimonies, and that seek Him with the whole heart." The *whole* heart—nothing less satisfies Him. "They also do no iniquity; they walk in His ways." Who? The undefiled, the one that seeks Him with the whole heart. "His ways." What is His way? I know that many here recall the 35th chapter of Isaiah: "A highway shall be there, and a way,

and it shall be called the way of holiness." His way is a way of holiness. And they that walk therein "do no iniquity." No excuse for little sins. "They keep His testimonies." We are commanded to "keep His precepts diligently"—not half-heartedly. This work must be done in earnest. God has commanded. Did He ever give a command that it was impossible to obey? Is it possible to keep the first commandment? and the second is like unto it. I know the answer. He always gives the power—always. "Thou hast commanded us, Lord, to keep Thy precepts diligently. I will teach thee, I will instruct thee. I will guide thee with mine eye." Praise the Lord! They shall hear a voice, saying, "This is the way, walk ye in it." One way is all open. "Then shall I not be ashamed when I have respect unto all thy commandments." How that first commandment is condensed, so that we cannot make a mistake—and the second is like the first. O, how ashamed we are when we question. "I will keep thy statutes." I have so often adopted this 8th verse, "*I will keep thy statutes.*" In my Bible that *will* is underscored. I sometimes think of a little stubborn child, that refuses to obey the mother, and how unhappy it looks; but when it says "I will," then all is changed, and a kiss from mother makes it all right. That is just the way our Heavenly Father hears with us until we say, "*I will.*" Otherwise we can never have a clear Christian experience. I will obey God and trust in Him for the power. "My grace is sufficient for thee." And then, forsake me not. This is so natural for one who has been standing out in resistance to the will of God. The tempter comes and discourages, and then it seems so natural to cry out, "O, forsake me not." The blessed promise is ours, "I will sprinkle clean water upon you, and ye shall be clean."

O, let every one here resolve to say, from this time—in the strength of the Lord, *I will*! Sometimes after the meetings are over, I think I did not tell much of my own Christian experience, but I have the most blessed consciousness of sweetest fellowship.

Singing, "*My faith looks up to Thee.*"

TRUTH IN SENTENCES.

Rev. Geo. Hughes—I am very glad, dear friends, to be again in this holy place. I have been absent from two meetings, and it has been quite a privation to me. Our sister has read from the 119th Psalm, and I think I will take a lesson from the Psalmist in sententiousness. There are 176 verses in this psalm, and if we look it over we will find there are in it the mightiest truths in the briefest sentences, and I venture to say every one present

might get a spiritual repast out of each of these verses. I have always loved this psalm, and it seems to me to-day that its words are increasingly precious. I said to myself, "Blessed are the undefiled in the way, who walk in the law of the Lord." And God being my helper every day of my life I will endeavor to walk in that way, the narrow way that leadeth unto life.

I have been attending the Annual Conference, and I desire to say that God has been with us very consciously. The spirit of holiness was there present, and we flung its beautiful banner to the breeze. God was with us in a very blessed way, souls were saved, and about twenty were enrolled as members of the Conference Holiness Association.

Singing, "*Rock of ages, cleft for me.*"

TRUSTING IN GOD.

A Sister.—I have not that marked experience that many of you have, but I am trusting in God, and feel that He is leading me. I ask your prayers that I may be led in a very plain path, and that I may do all He requires of me. From this time on I do not want to have any will of my own.

A CHANGED WILL.

Rev. A. McLean.—When a boy of ten I was self-willed, and would not be restrained, but I came to see the error of this. I resolved upon a change. There was a definite, conscious change in my will. Then came this experience. My father and mother did not seem to recognize this change, and they were disposed to treat me as before. I said to myself, "What is the use?" Father and mother still regard me as bad. I wanted them to love me." We say, "Now Lord, my face is toward Thee; fill my heart with sunshine." But He sometimes waits to see how much we mean it. It is a critical time. We do not feel that joy we look for, and we say, "What is the use?" But God helped me to reason. They cannot read my heart, and I will go on. But soon they began to see that I was trying to do better, and they came round. Whenever I get into entanglement upon the subject of holiness, down goes the will. Let the Lord just take care of the results.

A PRECIOUS PSALM.

Sister Searles.—I want to say, that the 119th Psalm, the beginning of which has been read, was never more welcome to me than it is to-day. O, how beautifully blessed are the undefiled in the way! When I think of this precious Saviour, who is able to save and does save to the uttermost I bless His holy name! I have not much strength physically, and if I had not been brought here

by a kind sister, I should not be here. My Saviour is so lovely in my view. He keeps me safely and sweetly all the year round. Many little trials come to me, but all are given over to Jesus. I take great delight in thinking of those who are invincible to sin. It is Jesus—the first and the last. He says, "I am the door; by me, if any man enter in, he shall be saved." Do you believe it, dear brothers and sisters? Hallelujah to Jesus! O, for a holiness of heart such as we have never had in the past; that God may send us forth a company of invincible disciples for His name's sake.

SALVATION FOR ISRAEL.

Rev. J. Freshman.—I am very glad to have the privilege of being in this holiness meeting. I have been on a missionary expedition, trying to reach the Hebrew people wherever I go. We have been told to-day about this 119th Psalm. O how wonderful, that those good old Jews knew these things, and that they are yours by faith. Blessed be God, He has opened my eyes and softened my heart, and Jesus is mine. He is ever with me, leading and blessing me. I praise His name to-day.

A Brother.—I feel that Jesus is mine, glory to His name! He saves to the uttermost. Pray for me.

THE HEAVENLY LANGUAGE.

Rev. I. M. See.—The 119th psalm is a full salvation psalm. It takes in the word of God, and that is full salvation. So we get out of the earthly language and into the heavenly. The earthly language comes according to the understanding, the heavenly according to the redeemed will; a will yielded to the Lord Jesus—given up to Him, and His will taken instead. Jesus living in us, how sweet it is! Glory to His name!

Singing, "*I know that my Redeemer lives.*"

SALVATION EVERYTHING.

Brother Howard.—I desire to say that I feel in my heart that salvation is everything to me. I feel and know that I am saved, bless God, *now*. I know the language of heaven. I know that we can be saved through the blood of Christ. We must give God the entire being.

A PERFECT JOY.

A Brother.—I praise God for communicating this blessed love to my soul. It came quietly, but I found it was an experience similar to others. I felt that it is a perfect joy to know of this salvation. My sorrow is taken away. I was once inclined to be a quiet sort of a Christian, but now I can shout and clap my hands and glorify God. He leads me and guides me.

THE WILL SURRENDERED.

Rev. A. C. Morehouse.—I remember when a boy, I yielded my will to my good mother. Once when they were talking of me I heard father say, "He is a better boy than most of the boys around." When I heard father say that, O how happy it made me ! And now, when God speaks to us, and knows that our will is merging into His will, is it not a blessed thing ? O, this is our privilege, and you may know just now that your Father is reconciled. Blessed be God !

CLEANSED FROM ALL SIN.

A Brother.—A man said to me the other day, that he did not believe it possible to live without sin. Then there can be no saints. I feel that I am free from sin, through the blood of the Lamb.

A Sister.—I feel that the Saviour has cleansed me from all sin. Glory be to Jesus ! I do praise Him who taught me, after much suffering, the way of true sanctification. Realizing that I was being brought into captivity to sin, I was most miserable. But when I heard that God meant to save me from sin in this world, that He was ever willing—that it was His especial design and purpose that I should be holy and without blame before Him, I saw that I only had to come to Him to claim my inheritance. Then I began to understand something about the *will*, and at last God filled my heart, and I am now abiding in Jesus.

THE GREAT COMMAND.

A Sister.—Sometimes, when I have had wrong thoughts of others, I have asked the Lord that I might have the real Bible experience. Then I would start off so happy, but would soon fall under the temptation again. I remember a sister who, when in trouble, would say, "Praise the Lord !" I said, there is something in this. One evening I was talking with that sister, and being dissatisfied, I said I would not talk with her any more on this subject. After being exercised for three days, I said, "O Lord, sweep all of self away ; I am ready for anything !" Just then the dear sister came in, and seeing the great change in me, she shouted, "Praise the Lord !" and O, what a happy shouting time we had !

THE CROOKEDNESS TAKEN OUT.

A Brother.—I had a very stubborn will when a boy. It was crooked and ugly. But God took the crookedness out, and He has led me to yield my will, and it has all been swallowed up in Him. There is "holiness unto the Lord" in the 119th psalm. I love the 165th verse : "Great peace have they that love thy law, and nothing shall offend them"—nothing shall anger them or make

them afraid. "There is a highway, and it shall be called the way of holiness, and the redeemed shall walk there." There is a necessity for being always on this highway. I realize more than ever that the fruit of the Spirit is joy and peace.

THY WILL BE DONE.

A Sister.—I know that my Redeemer lives, and I can say, Thy will be done. I am now prepared to be used by the Lord wherever it is His will to send me. Within the last two weeks the dear Lord has seen fit to take from me my dear mother. But He gave me strength, and seemed to say, "I will strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

A NEEDED DISCIPLINE.

Dr. Lowrey.—From the experiences narrated here it is plain that some have to go through a Gethsemane to get full salvation. I think we sometimes want to go too quickly, and to hurry others on too fast. There is no danger of this if we are sure they are ready. Then we cannot be too emphatic in pressing them to believe. I had to go through my discipline, and it was a severe one. Seeking sanctification was far harder for me than conversion. When God intends to prepare you for any great work, He takes you through a severe ordeal. He makes us partakers of the fellowship of His suffering. All I can say to those dear friends who have asked for prayers, if you are conscious that you have submitted your will to Him, and that you will both obey and trust, then you have a right to go a step further, and say, *I do obey*, and take. This is your right. God will meet you at that point. He intends, when you do come out, to make you more steadfast and build a higher wall around you by taking you through these experiences. I know that it is His will that we should be saved from all sin, and shall reach the Beulah land. There is a world of meaning in the prayer, "The will of the Lord be done." Jesus Himself said, "Not my will, but thine, be done." I trust you feel that you are on the border land, and that you will come to Him saying, "I have given all, and I have taken all. The Lord bless you."

Mrs. Palmer.—Shall we now say, *we will* ? Let us make a new covenant with God, saying, "Here am I ; all my powers belong to Thee." Say here and now, *I will* !

Singing, "Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee,"

The meeting closed with prayer by Dr. Lowrey, singing the doxology, and the benediction pronounced by Rev. Halsey Moore.

TESTIMONIES AT THE JUBILEE

(In Jane Street Church, commemorating the conversion of one thousand souls under the labors of
REV. THOMAS HARRISON.)

A Sister.—God himself knows how much I thank Him for His goodness to me. I hope the number of the saved will go on to 10,000.

A Brother.—I am one of the "thousand." I am full of the love of Jesus. I am standing on the same spot where I was converted on the night of the 6th of March. I have been wonderfully saved. My daughter has since been saved, and two of her friends with her. Why should I not rejoice to-day? The moment I enter this seat I feel that I am on holy ground. I am growing stronger every day.

A Sister.—I am so glad that I have lived to see this glorious jubilee. My soul has been feasting. It is now sixty-four years since Jesus set my soul at liberty, and it is ever the same Jesus. He has been saving and keeping me all these years, and not one promise has failed me. Hallelujah! It pays to be on the Lord's side. I am so glad that in the morning of life I gave my heart to God.

Rev. E. Davies.—I have come all the way from Africa, and while I am rejoicing with you, I want this great meeting to feel in sympathy with our Bishop Taylor and the workers that have gone out to him from you. I want you to pray for Africa, and some of you to get ready to go.

A Sister.—If you take a blind man out of the cold and put him in a warm place, he feels it, if he does not see it. I do not hear everything here, but I can feel it. I want to go onward and upward.

A Brother.—I thank God that I now see what I have been praying for, thirty years.

Mrs. Hatfield Searles.—My first recollection of lovefeasts goes back to the time when they were held with closed doors, and women wore plain clothes, and if we were not there in time the doors were closed and admission was denied. I am glad that some things are now changed. I am here to say that I join in the rejoicing for the one thousand who have been converted in this revival. I pray that I may be ever kept in His care.

A Brother.—Forty-five years ago I attended the first lovefeast. I sat in the gallery, not knowing whether it would be right for a young convert to speak. But I spoke, and said, "The Star of Bethlehem has risen in my soul," and thank God, it has been shining brighter and brighter ever since.

Bro. Woodward.—For sixty years I have known Jesus.

"I was but young when I begun,
But now my race is almost run;
And since I left the devil's camp,
I've ever kept a burning lamp."

A Sister.—God has cleansed me from all sin. For many years I lived partly for self, but the time came when I said, "None of self but all of Thee." "To them that walk uprightly he will withhold no good thing." He has taken out of my heart all desire for anything but himself.

A Brother.—I bless and praise God that He has given peace to my soul, and I have found it so good and blessed all the way along.

A Sister.—I have been wonderfully blessed. I do love Jesus with all my heart.

A Brother.—I have been trusting in the Lord for twenty years. I can remember when I had to have a ticket to go to old Bedford Street lovefeast. That is not necessary now. I praise the Lord that I have here been free to join in this jubilee of rejoicing over so many saved.

A Sister.—I belong to the Lord. He has my heart completely. This religion is worth all the world to me. I rejoice in the smile of my God.

A Brother.—That is my wife who last spoke. She is the daughter of an infidel, although he at last died a Christian. I was the son and grandson of a Methodist father and grandfather, and I was long an infidel. O, it is a joy to love Jesus now! I love to tell to the world what He has done for me. I used to go to religious meetings to disturb them, but somehow there was an influence that disturbed me, and I am happy to tell you that I have been enabled to lead some to His bleeding feet.

TESTIMONIES BY LETTER.

God's great goodness.—Harriet Whiting, East Bradford, Me.: I praise God for His goodness to me. It is so great that I cannot tell it. The surface is troubled sometimes, but down deep there is a great calm. I love the doctrine of entire sanctification. I am all the Lord's, for time and for eternity. Bless His name!

Glad in the Lord.—Eliza J. Watts, Croton, Ia.: I am glad in the Lord this morning to say that I am saved through the blood of Jesus. Six years ago He taught me how to consecrate myself to His service. I just believed the Word and immediately I was over in "the land of corn and wine." I love "the highway," and am satisfied with the fare. I have taken the *narrow way*, with all it means. Glory to God! My soul has been refreshed and helped many times in reading The Guide.

To day.—Mrs. E. Calkins, Sweet Home, Oreg.: I feel the love of God in my heart to-day. Jesus is "the chiefest among ten thousand and the One altogether lovely." He leads me "beside still waters, and into green pastures. I have the witness in my heart that He loves me, and keeps me from day to day.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

—“WE MAY have as much of God as we will. Christ puts the key of the treasure-chamber into our hand, and bids us take all that we want. If a man is admitted into the bullion vault of a bank, and told to help himself, and comes out with one cent, whose fault is it that he is poor? Whose fault is it that Christian people generally have such scanty portions of the free riches of God?”—*McLaren*.

GRIEVING THE HOLY SPIRIT.

ONE of the important injunctions of the New Testament is, “Grieve not the Holy Spirit of God.” It concerns all classes—the unsaved, the justified, and the entirely sanctified. Without considering its general application, we will offer a few suggestions to the entirely sanctified among our readers.

In the case of all who have been made partakers of this second grace, the grace of entire holiness, the Holy Spirit has become the soul-guest. The promise of Jesus has been verified, the Comforter has come, and He proposes to abide forever. His internal presence gives light, peace, comfort, power. As this our guest is the Holy Spirit of God, He is incomparable in dignity, power and glory, and therefore He is to be treated with great consideration. If we had in our home a distinguished guest, how careful would we be in our treatment of that guest! We would be anxious to consult his tastes, to know his will, and would draw upon our resources to the utmost to promote his comfort and render his sojourn felicitous in the highest degree. If, after careful observation, we ascertained that any form of speech, or any particular action was offensive to him, we would studiously avoid it.

Now, if this would be our course in regard to

an earthly guest, how much more should we be influenced as respects our abiding INDWELLER? He is full of love and tenderness, and should share our love and receive a quick and loyal response to every indication of His blessed will. “As many as are led by the Spirit of God, they are the sons of God.” The dove, which is the symbol employed to represent the Holy Spirit, shows how tender is His nature, and should lead us to tread circumspectly lest we grieve him and force Him to depart.

It is greatly to the advantage of the wholly sanctified that they possess a very tender conscience, and having a perfect love toward God, they will seek in all things to please Him. Their spirit is well expressed in the hymn,

“Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.”

We need, even in this exalted state, ever to keep in mind, that we are not exempt from temptation. On the contrary we have reason to expect that our temptations will be more violent. The great adversary has a deep hostility to entire devotion. He will ply his deadliest arts, if by any means he may unlock our grasp of The Crucified. We may as well understand that he hates holiness with a profound hatred, and will draw upon all the resources of his dark realm to effect our overthrow.

There is another thing that we should hold in perpetual remembrance, viz.: that entirely sanctified persons may fall into temptation, and become eternal castaways. He who thinks that the grace of entire sanctification so exalts him that he cannot fall, holds a grievous error.

No! undying vigilance must characterize us. Jesus said, “What I say unto you, I say unto all, *watch!*” We must watch the current of our thoughts, the style of our words, and the acts of every-day life. We must watch our environments, our life associations, our intercourse with men, our business plans—in a word, “keep our heart with all diligence, for out of it are the issues of life.” We are strongly fortified in the possession of Christian purity—the Holy Spirit within keeps guard of the house. But, after all, we may, by some thoughtlessness or indiscretion, surrender it to the enemy, and be forever lost.

—“If Jesus our Redeemer learned obedience by the things which He suffered, surely we ought to learn obedience, because He suffered for us.

BIBLE KEY-WORDS.

6. THE WORD “INASMUCH.”—“*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*” (Matt. 25:40.)

Jesus in this chapter gives a graphic description of the scenes of the final judgment. Great surprises on the part of the saints follow the utterances of the Judge. “I was a hungered, and ye gave me meat,” etc. They inquire, “Lord, when saw we thee a hungered?” etc.

There is an important truth underlying these declarations of our Lord, viz.: that He identifies himself with the suffering and distressed of earth, so that all the kindnesses which we show to such are regarded by Him as done to Him personally. We may not be conscious at the time of such exercises of any such reference to Himself, but He is not unmindful of our work of faith and labor of love. And in the great day He will not fail to acknowledge these things before His Father’s face, and before the holy angels.

“*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*” What surprises therefore await us at the final adjudication! Matters which have long been forgotten will be brought to lively remembrance, and receive their reward. For it is declared, “A cup of cold water given in His name shall not lose its reward.”

Beloved, let us be careful to maintain good works—“condescend to men of low estate”—and “consider the poor and the needy.” “He that giveth to the poor lendeth unto the Lord.” Not that we are to be actuated in our benevolent deeds by the hope of reward, but let us do all in the name of Jesus, and He will make the proper adjustments in the final day. The world is full of misery—on every hand there is a demand for pity and for kindly acts. Let us be close imitators of our Lord “who went about doing good”—seeking to do good to the *bodies* as well as to the souls of men.

ONE says, “If I should reach perdition with a Church letter in my possession, the parchment would only add fuel to the flames.”

UNCLAIMED PROMISES.

6. “*There shall no evil happen to the just.*” (Prov. 12:21.) Here is a promise at which a weak faith staggers. It is very positive in its character, and has a wide sweep in its terms. “*No evil!*” Surely, some one will say, that is a mistake—is it not elsewhere said, “Many are the afflictions of the righteous”—and is not affliction an evil? No; not to a child of God. But is it not written, “Whom the Lord loveth he chasteneth”? True; but it is our Father’s chastening, and in love, and certainly that is not evil! “No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby”—therefore it is not evil. The Psalmist says, “It is good for me that I was afflicted.”

The Bible is full of illustrations of the truth of this promise. Look at Jacob! He said, as affliction came in upon him like a wide breaking in of waters, “All these things are against me.” How greatly he was mistaken! The sequel showed that all these things were *for* him, not against him. Look at Job! What a strange and appalling combination of what seemed to be evil things—enough to crush any ordinary man. But to this saint of God there was no crushing force. In the midst of his multiplied trials and sorrows he exclaimed, “The Lord gave and the Lord taketh away; blessed be the name of the Lord!”

The promise is true, absolutely. The sorrows and afflictions of life which are evil to the wicked, are positive good to the Christian, refining his graces, and making them more lustrous, and giving him a constant uplift toward heaven. Reader, will you make this promise yours, or shall it be an unclaimed inheritance? Why should we be so slow to accept the good things of the kingdom when they are so freely offered to us! We ought to be eager to claim all that is our privilege in Christ Jesus.

"Satan goes into partnership with every censorious professor."

A MEMORABLE SCENE!

BISHOP TAYLOR arrived in New York on Sabbath, April 22d. On Monday morning, at the Ministers' Meeting, Dr. Maclay, the veteran missionary, gave an interesting account of the work in Japan. After he had concluded, Dr. Roche was on the floor intending to make some remarks. At that moment, the door leading from the Mission Rooms to the Chapel was opened. Some one, seeing in the doorway the stalwart form of Bishop Taylor, cried out, "*Bishop Taylor! Bishop Taylor!*" Instantly, every man was on his feet, and such a clapping of hands, waving of handkerchiefs, and huzzahing, has never, we believe, been known in that meeting.

Dr. Roche, still holding the floor, made one rapid bound from Japan to Africa, expressing his joy at being permitted once more to behold the face of this heroic man. His utterances were loudly applauded. The Bishop, being called for, came forward and, with characteristic meekness and humility said, "He had been doing a little work for Jesus—the Divine Saviour and himself having had confidential relations for quite a number of years, and he delighted to run on errands for Him—but he had nothing to boast of, for we are instructed after we have done all, to say, 'we are unprofitable servants.'"

In Africa, he had of late enjoyed some precious revelations of the fact that God was his *Father*. He gave a beautiful illustration. He was waiting for a steamer to bear him toward the General Conference. Thirteen days elapsed and a steamer came into port. He went on board, and the captain said, "He did not know why he came in there, for he had no business in that port." "I know why you came in here," said the Bishop, "*my Father* sent you to bear me towards my destination!" Bishop Taylor gave some interesting particulars concerning his work. The hour will never be forgotten by those who were present. At the General Conference, now in session, he is the "observed of all observers."

"A SUNDAY newspaper means an empty pew and a secular Sabbath."

FILLED WITH GOD.

AN eminent writer says: "The wind that blew from the sunrise made me hope in the God who had first breathed into my nostrils the breath of life—that He would at length so fill me with His breath that I should think only His thoughts and live His life, finding therein my own life only, glorified infinitely. What should we poor mortals do without our God's nights and mornings?"

This is the great, all-comprehending thought—"filled with God"—God breathing into us His own life, so that we become "partakers of the Divine nature." This is a moral possibility, not just as we are passing out of the world, but to realize throughout our life, being "in the world and yet not of the world." It is provided for in the remedial scheme—the Spirit of life, the Holy Ghost will so breathe into us, if we will have it so.

"THE entrance to Beulah is at the foot of the cross."

UNDEFILED RELIGION.

"SOME visitors were down in a coal mine. On the side of the gangway grew a plant. It was perfectly white. They were astonished that, amid the coal-dust, this little plant should be so pure and white. A miner who was with them took a handful of black dust and threw it upon the plant, but not a particle adhered. Every atom of dust rolled off. The visitors repeated the experiment, but the coal-dust would not cling. If God can so form that little plant that no dust can cling to it, can He not also transform our hearts by His grace, that no sin can cling to them? If He can keep that herb in the coal mine pure and white, can He not keep my heart as white as snow?"

The Gospel unfolds the plan by which all this may be realized. The blood of the Lamb, shed on Calvary, will make us white as snow, and provides grace whereby we may be kept pure and white in the midst of a sinful and adulterous generation. Thousands have been *in* the world yet not *of* the world. Let us be among the undefiled in the way.

—"The best place to prepare for the duties of life, is that of Mary, at Jesus' feet."

OUR INQUIRY ROOM.

A CHEERING STATEMENT.—"*I am the Lord, your Holy One, the Creator of Israel, your King.*"

Isa. 14: 15

"Praise Him, ye who know His love;
Praise Him from the depths beneath;
Praise Him in the heights above;
Praise your Maker, all that breathe."

POINTED BIBLE INQUIRIES.

1. "*Wherewith will ye season it?*" (Mark 9: 50)
There is a supposition in connection with this inquiry: "If salt have lost its saltiness, wherewith will ye season it?" Here we see an awful possibility. The salt of grace may be lost. If so, the process of recovery involves difficulty. It should lead to watchfulness and prayer, lest we lose the seasoning power, and incur the risk of non-recovery. It is the duty of every Christian, not only to retain, but to have his seasoning power increased.

2. "*Why, what evil hath he done?*" (Mark 15: 14.) This was the question of Pilate when the people were clamoring for the blood of Jesus. Their cry was, "*Crucify him?*" It was an unreasoning, bitter demand, inspired by the malice of the chief priests. Pilate had a profound conviction of His innocence, and would have released Him, but they overpowered him, and he was compelled to order His crucifixion. What a spectacle! The immaculate Son of God put to a cruel and ignominious death for our sins! Can we ever forget such love? Can we fail to love Him with all our hearts?

3. "*Who touched me?*" (Luke 8: 45.) The multitudes were thronging about Jesus on a certain occasion. A woman, diseased in her body, pressed through the crowd and touched the border of His garment, believing that she would be healed. Her faith was triumphant. Jesus, conscious that virtue had flowed out of Him, said, "*Who touched me?*" Faith in Jesus must have its saving effect. His word is pledged, and must be fulfilled. No labored effort is required, simple faith will draw from Him the healing virtue. And when this is received, we are gratefully to acknowledge it.

INQUIRIES OF CORRESPONDENTS.

1. A brother in Maine asks: Can I be sanctified and not be fully reconciled to God's will?

Ans.—The idea of entire sanctification is that we be all the Lord's; that our will be acquiescent in the will of God.

2. A sister in Ohio: What course can a wife pursue with a husband who habitually profanes the name of God, perhaps twenty times a day; has prayed forty years for his deliverance.

Ans.—Keep on praying—bear the annoyance meekly and patiently, and hold on to God strongly. Get away from the profane utterances whenever it can be done.

3. A sister in Pennsylvania: What is the meaning of 1 John 1: 8?

Ans.—There was a class of persons in the apostle's day who claimed that they had no sin to be cleansed from, against which heresy He was contending. It might well be written, "If we say we have no sin to be cleansed from, we deceive ourselves." This view is confirmed by the 10th verse.

4. A sister in this State: Is it wrong for our Missionary Society to serve dinner in Church when we hold our Branch meetings of W.F.M.S?

Ans.—It would be far better to have dinner provided elsewhere—either at the homes of the people or in a hall. We cannot be too careful in maintaining the sanctity of God's house.

THE GENERAL CONFERENCE.

As we put this number to press, the General Conference was convened in this city, a noble body of ministers and laymen. One important question had been settled, after four days of earnest debate, viz.: declaring the ineligibility of women to seats in the body. But the vote was very close, and those who advocated their claims were among the ablest delegates. The question is to be submitted to the Annual Conferences, and if the vote is in the affirmative, they will be admitted four years hence. The papers will, of course, have afforded our readers, ere this reaches them, a full account of the action of the Conference on the various questions submitted. We may have something in the way of review hereafter.

—"Get religion in saving proportions, and the dance will take a change of venue from the feet to the heart."

THE JUBILEE.

THE great revival in this city under the labors of Rev. Thos. Harrison, continues. For a time the scene of operations was changed from Jane Street to Central Church. Now, at this writing, the work is progressing in the 18th Street Church, under the form of a ten days' Pentecostal Camp Meeting, which is the fifteenth week. The number of conversions reported to date is about thirteen hundred. A floral bulletin is suspended behind the pulpit, and the number is changed from day to day. The pastors of the Churches in the City, and contiguous places, have nobly stood by the evangelist in his heroic efforts to pierce the thick ranks of iniquity in this great metropolis. The results are in the highest degree satisfactory, and there is "more to follow."

The saving work thus far wrought is proof that real assaults upon the enemy after the old Methodist style are crowned with success. The masses of a great city can be reached when God's people are equipped for war, and when the old Gospel blade, still two-edged, is wielded by stalwart hands.

When one thousand souls had been gathered, according to the records, A JUBILEE was held for three days in Jane Street Church, April 12, 13 and 14. Bishops Merrill and Andrews, Dr. J. M. Buckley, Editor of *The Christian Advocate*, Dr. Vincent, Secretary of the Sunday-school Union, Revs. W. P. Corbit, McBride, J. B. Brady, and last but not least Dr. Talmage, preached. It was a truly glorious occasion. The singing, the praying, the preaching, and the shouting, were according to the primitive pattern. And no one seemed to enjoy the services more than Dr. Talmage. The church was closely packed from pulpit to front-door, and at times many could not gain access to the house. We were present at several of the services, all of the last day, until late at night, and enjoyed it exceedingly. The anticipation of another such Jubilee is being cherished by God's people. May it come soon!

—There is something better than a revival, and that is a Christian life that does not need to be revived.—*Moody*.

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

WE are gratified to see that the work of "THE ALLIANCE" is extending in different directions. It is to be hoped that pastors, and the laity in our Churches, who desire spiritual life to be maintained, will encourage the organization of auxiliaries.

The "*Methodist Young People*" furnishes the following:

—We have just heard from another of our oldest subscribers. He is in his 73d year, and was converted a little over nine years ago. He says: "I think it is very difficult for young converts like me, and others, to know what is right and what is wrong when we see the doings of the world brought into the Churches. Here is a minister of the gospel who gets up to lecture on the wickedness of attending the theater; and right after that announces an entertainment to be given in the Church, tickets so much, for the benefit of the Church—he can hardly say for the benefit of the souls of the people! What is the use of lecturing against theaters if they will have that in the Church which will give the young people an appetite for them? How can any one with a clear conscience, who tries faithfully to lead a pure Christian life, kneel where those worldly entertainments have been given, to partake of the Lord's Supper?"

—We hear from St. Joseph, Mich.: "There are now fifty active members and twenty associate members, and more are coming in all the time. Our pastor, Rev. M. M. Callen, has been elected president. The committees have gone to work and accessions and conversions are expected right along. At the meeting held lately, every committee but one reported some work done. We expect to evangelize St. Joseph."

—At Wheaton, Ill., the "growth in grace" of the young people of the M. E. Church is attested by the fact that an Alliance has recently been formed with a membership of thirty-eight, whereas, some three years ago, when the forming of an alliance was proposed, only two or three were found willing to join, on account of the "strictness of the pledge." Gertrude W. Gary is the secretary. The young people's weekly prayer meeting has an average attendance of seventy, and the work of the Church is in every way prosperous.

—At Grayville, Ill., Rev. N. Crow, pastor, says: "An Alliance and training class was organized by the pastor last December, and has been in successful operation ever since. They meet Monday evenings for Bible study; Tuesday evenings for prayer. Work is assigned each member for each week. They visit from house to house, invite people to Church, Sunday-school, and prayer-meeting, and distribute tracts. The Alliance is just the thing."

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

ONE MORE PRAYER OF JESUS.—“*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*”—(John 17:21.) The prayer considered in our last was directly for the disciples: “Sanctify them through thy truth.” The prayer before us has a wider range. It is in behalf of all who should believe on Him through their word—hence embraces all Christian believers to the end of time. The prayer is for *unity*—unity of spirit as close, as loving, and as abiding as exists between the Father and the Son. Such unity demonstrates the Divinity of Christianity.

“It may seem possible now, by avoiding all extremes and all thoroughness in religion, or in worldliness, to conform to both; but in the day of separation it will be found to have been a failure for eternity—a failure as complete as it is disastrous and remediless.”—Bonar.

I.—CLOSET STUDIES.

CLOSET MOTTO.—“*And whatsoever ye do, do it heartily, as to the Lord, and not unto men.*” Col. 3:23.

“My life, with all its active powers,
Shall spread Thy praise abroad.”

DAILY BIBLE CALENDAR—JUNE.

1. Job 22; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psa. 103; 11, 12. Psa. 77; 12.
3. Eph. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 16; 32. Psa. 140; 8.
5. Eph. 4; 17. Prov. 16; 7. Psa. 119; 145.
6. Eph. 4; 30. John 6; 63. Psa. 143; 7.
7. Eph. 4; 24. Psa. 1; 1. 1 Thess. 5:23.
8. Eph. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 27; 4.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Eph. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1, 2. Psa. 38; 15.
14. Eccl. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
15. Matt. 10; 16. Dan. 12; 3. Psa. 119; 66.
16. Eph. 5; 8. Psa. 97; 11. Psa. 31; 3.
17. Luke 6; 36. Matt. 5; 7. Psa. 119; 36.
18. Zech. 8; 17. Luke 6; 37, 38. 1 Chron. 4; 10.
19. Rom. 12; 11. Prov. 10; 4. Psa. 119; 5.
20. Eph. 6; 13, 14. Psa. 91; 4. Psa. 108; 13.
21. Jas. 4; 7. Heb. 2; 18. Psa. 142; 6.
22. Rom. 16; 19. Mark 3; 35. Col. 1; 9, 10.
23. Isa. 1; 16. Isa. 59; 20. Psa. 39; 8.
24. Psa. 37; 3. Prov. 16; 20. Psa. 71; 5.
25. Jas. 4; 10. Matt. 23; 12. Psa. 38; 18.
26. Heb. 4; 1. Heb. 7; 25. Psa. 77; 11.
27. Phil. 2; 2. John 14; 21. Psa. 36; 10.
28. 1 Tim. 6; 17, 18. Prov. 11; 24. 1 Chron. 29; 14.
29. 2 Tim. 2; 3. 1 Pet. 3; 14. Psa. 119; 28.
30. Prov. 8; 32. Micah 2; 7. Psa. 119; 80.

DAILY READINGS FOR THE MONTH.—Commencing with the first chapter of St. John, read a chapter each day, and when the gospel is finished continue in Acts.

BIBLE TOPIC FOR EXAMINATION.—“*The justice of God.*” With the aid of a Concordance, note Bible declarations concerning God’s justice, and then its manifestations in the history of His dealings with individuals and nations. Observe especially the occasions of Divine judgments.

II.—CLOSET PRAYER.

PROMISE.—“*And if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him.*”—1 John 5:15.

[Take this passage in connection with the one given last month.]

THE CLOSET HYMN.

I’LL praise my Maker while I’ve breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne’er be past,
While life, and thought, and being last,
Or immortality endures.

Happy the man whose hopes rely
On Israel’s God; He made the sky,
And earth, and seas, with all their train;
His truth forever stands secure;
He saves th’ oppressed, He feeds the poor,
And none shall find His promise vain.

I. GENERAL SUBJECTS FOR PRAYER.

1. For the International Missionary Conference, to be held in London, June 9-19th.
2. That the people may be guided in the selection of rulers, so that “righteousness which exalteth a nation” may prevail.
3. That “wide and effectual doors” may be opened for the proclamation of the Gospel in every part of the habitable globe.

II BY LETTER, AS FOLLOWS:

California, R—, for the conversion of two brothers and uncle. Canada, P E I—, for the salvation of a husband, children, and brother and sister. Connecticut, B—, for a brother to be sanctified. Florida, D—, for a band of the “King’s daughters.” Illinois, E P—, for a much-afflicted sister to have help. Iowa, S—, for a class to be sanctified. H—, for a brother, a slave to tobacco, to be delivered. W—, for a wayward son, once a Christian. Kansas, W—, for prosperity of the Church. Maine, A—, for a brother to be sanctified and friends converted. E— B—, for a sister to have failing sight restored. A—, for a sister in trouble. B— C—, for revival. Massachusetts, C—, for a sister to be sanctified, and health restored, so as to support her family. Michigan, B— R—, for a brother to be baptized with the Holy Spirit. Minnesota, B—, for a minister to be anointed of the Holy Ghost. New York N— H—, for a sister to have Divine help in trials, and family saved. H—, for a brother to have unwavering faith, and children saved. E—, for a brother to be filled with the Spirit, and his wife to have clear evidence of acceptance. H—, for a sister, much afflicted. R—, for a sister to have unfailing faith, and the conversion of an aged friend. Oregon, E—, for a wife to be filled with the Spirit, and a husband converted. Pennsylvania, R—, for a pastor and leader to be sanctified. S— R—, for a family to be saved. Rhode Island, W—, for a sister to be filled with the Spirit.

III.—OUT-DOOR SERVICE.

1. Look after Sabbath strollers.
2. Help some suffering widow.
3. Get into the prisons and hospitals.
4. Talk to those on the street corners about their souls.
5. Be attentive to strangers who come to worship in your Church.
6. Try to increase your congregation by getting some to attend who do not go to Church.

HELPFUL THOUGHTS.

6. "God lades the wings of private prayer with the sweetest, choicest and chiefest blessings. Ah! how often hath God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy, and assurance upon its close!"—*Sel.*

THE EDITORS' BRIEFS.

THE HALF YEAR.—The issue of the present number brings us to the close of the first half of 1888. During the past months we have received quite a number of very cheering letters commending our work, for which we are thankful. If we are helpful to those to whom we minister, we are content.

We have to request, now, that those whose subscriptions expire this month, will let us hear from them, in the renewal of their subscriptions. And we desire to add many new subscriptions to our lists, dating from July. We will send to such the June number free. Let our friends make the Summer canvass earnest, in every part of our country and in Canada. We have many subscribers in Canada, who highly appreciate our magazine.

REDUCTION! In order to give many of our friends an opportunity to procure the excellent work by Dr. Mahan, "*The Baptism of the Holy Ghost*," we have determined to reduce the price from \$1.25 to \$1.00. Every one who can should have a copy.

THE HOLINESS CHART. Every friend of holiness should have a copy of Mrs. James' Wall Roll. It is beautiful, and should be in some part of the house—large type, can be read afar off.

—Read the Cover pages!

—Rev. John Parker, our excellent brother and correspondent, was made supernumerary at the last session of the New York East Conference. He purposes to engage in evangelistic work, and his qualifications fit him so well for the work of an evangelist that we wish he had been so engaged for years past. Let pastors keep this notice in mind. And those who desire effective help at Camp-meetings this summer had better avail themselves of Bro. Parker's services. Address Rev. John Parker, Southville, Mass.

—TRACTS.—The "*Phoebe Palmer*," and other series, on the cover, should be noticed.

—Our good friend and correspondent, Dr. Sheridan Baker, has just published two capital works on Holiness. He is one of the clearest writers on this subject. The books are, "*Hidden Manna*," 75 cents; and "*Living Waters*," \$1.00. (We erroneously stated in our last that "*Living Waters*" is 75 cents—it is \$1.00.) Make haste to order one or both of these books. The article in this number, by Dr. Baker, is taken from "*Hidden Manna*."

—THE CAMP MEETINGS:

July 7 to 16. Mountain Lake Park, Md.
17 to 26. National, Mount Tabor, N. J.
27 to Aug. 5. Douglas, Mass.
Aug. 2 to 15. Pitman Grove, N. J.
19 to 29. International (Holiness) Niagara Falls.

—Have you a "TEACHERS' BIBLE"? If not, arrange to get one. Pastors, Sabbath-school Teachers, and others, should have it. We will furnish it on the most reasonable and advantageous terms. A List, with specimens of type, sent on application.

A new book has just been issued by Carter Bros., "*THE HEATH IN THE WILDERNESS; or, Sermons to the People*," by the late Rev. Richard Newton, D. D. To which is added, *The Story of his life and ministry*. Dr. Newton was one of the ablest and most devoted ministers of the Protestant Episcopal Church in Philadelphia. His Sermons to Children are widely known. The present volume will repay perusal. It has a handsome portrait. Price, \$1.50.

—Our brother Rev. Isaiah Reid, Nevada, Iowa, publisher of "*The Highway*," is issuing "*Leaflets*," "*Gospel Arrows*." Write him about them.

—Rev. N. M. Learned writes: "The *Guide* is a benediction in its monthly visits, and by its true and living light illumines my pathway, and cheers me to preach a whole Gospel. May it prosper more and more."

—Rev. John Parker sends us a note respecting the Holiness Convention recently held at Newton, Mass., under the direction of Dr. Levy and Bro. J. H. Earle. He says, "Many were fully saved and some converted."

—T. B. Arnold, Chicago, Publishing Agent of the Free Methodist Church, has published three very excellent Charts, "*The Lord's Prayer*," "*The Beatitudes*," and "*Scenes in the Life of Christ*." They are large, handsomely colored, and suitable for framing. Price 60 cents each.

—Mrs. Rev. W. B. Osborn, is conducting her Missionary Training School in West Philadelphia. She has made arrangements for giving instruction in several Foreign Languages. We would like our readers to take an interest in this work, in the way of helping to support it. It is on the *Faith-principle*—but we solicit aid or her. Address 41st and Ogden Sts., Philadelphia.

—OBSERVE! We hope the people will continue to remit for the BISHOP TAYLOR TRANSIT FUND. More money is needed.

—If any of our readers have not yet read that well-known work, "*All for Christ*," by Rev. Dr. Carter, descriptive of the Christian's preparation for the enjoyment of perfect love, we think they will find a spiritual blessing in the perusal of it. It is a book well suited to young converts, and to all who desire to enter a higher life. Price, \$1.00.

—The new editor of "*Zion's Herald*," Rev. Dr. Parkhurst, is making a spirited and spiritual paper. We congratulate him.

—The Holiness Meeting formerly held in St. Paul's Church, Albany, has been changed to the Grace M. E. Church, Friday, 3 P. M., led by Miss Georgie Chadwick.

—Rev. A. D. Stevens and wife, evangelists, will have charge of the De Witt (Iowa) Camp-meeting. Their address is Maquoketa, Iowa.

—Amanda Smith's address is Cape Palmas, Liberia, care S. J. Harmon.

HARVEST GLEANINGS.

AT HOME.—

—There is not a saloon in Marshall county, Ky. and not a prisoner in the jail.

—At Carlton, Neb., 50 have united with the Church.

—Methodists and kindred bodies in the U. S. number 4,601,416.

—A perpetual revival is reported in Trinity Church, Hot Springs, Ark.

—The members of Harvard M. E. Church, San Francisco, pledged themselves to bring into the Church 500, and within a few weeks 150 of the number were received on probation.

—In St. Paul's Church, Fort Worth, Tex., a jubilee over the conversion of 200 souls was recently celebrated.

—A twenty-five days' meeting at Troy, Ind., resulted in 105 accessions to the Church, making a total number of 309.

—Bro. W. B. Godbey reports a revival in Manchester, S. C.—60 converted and some sanctified.

—At Petersburg, Ind., there have been 42 accessions to the Church.

—There have been 49 accessions to the Church in Corunna, Ind., within a year.

—There have been 110 accessions to the Church on Ringgold Circuit, Ohio, C. A. Fellows, pastor.

—Forest Charge, Ohio, J. D. Simms, pastor, has had 104 accessions within the past year.

—Sweeping revivals have visited Parkersburg, Geo. E. Hite, pastor; and Charleston, W. Va., A. Mick, pastor.

—The Central Congregational Church, Philadelphia, Rev. Dr. J. R. Danforth, pastor, has recently received 140 to membership.

—The Second United Presbyterian Church, Allegheny, Pa., has had a gracious revival, adding 169 to its membership.

—Rev. L. P. Cushman, of Lawrence, Mass., reports the new Conference year as having opened favorably. On the first Sabbath six arose requesting prayers.

—Bro. M. W. Knapp has been at work in Breckenridge, Mich. The battle was vigorous and won for the Lord, a number being converted and sanctified.

—At Webster Chapel, Central Ohio Conference, W. G. Littell, pastor, 47 conversions reported.

—Carleton, Neb., H. A. Ewell, pastor, has had a gracious Divine visitation. During a meeting of ten days, the subject of religion was the prevailing topic of conversation on the street corners, in the stores and homes of the people. There were 68 conversions, of whom 36 were heads of families.

ABROAD.—

The ragged Sunday-schools in London contain 40,000 scholars and 5,000 teachers.

—Three-fourths of the Bibles shipped from New York to Foreign Mission stations go to Mexico and South America.

—According to a London paper, the New Testament in Arabic is in demand in the land of Moab. In one day a colporteur sold fifty-four copies—flour being the purchasing power.

—The Russian Government has voted an increase of £120,000 to the Ecclesiastical Synod for the express purpose of diffusing the orthodox faith in the Western Provinces.

—Rev. J. W. Youngson, of the Church of Scotland Mission, Sealkote, Punjab, India, reports 451 baptisms of converted heathen from Jan. 1 to Oct. 1 of last year.

—It is stated that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission-work in his own native land.

—The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before the century closes.

—We learn that a Mexican who had been converted at a previous protracted meeting, mounted his pony and rode twenty miles to see another man, and to tell him how much more Jesus could do for sinners than could their Catholic priests. They came a long distance to this meeting, where his friend was converted, and they returned rejoicing in His love.

—A member of one of the struggling Protestant Churches of Paris said to a friend: "It is a rule of our Church that when one brother is converted, he must go and bring another brother; and when a sister is converted she must go and bring another sister. That is the way 150 of us have been brought from atheism and popery to simple faith in the Lord Jesus Christ."

—The first Malay convert has been baptized in Singapore, in the person of a woman who was led to Christ by Miss Blackmore, of the Woman's Foreign Missionary Society. This woman has had a remarkable career. When a child she was taken prisoner, with her family, by cannibals. The father was killed and eaten, but the daughter was subsequently rescued by a trader, whose wife cared for her and brought her up.

—On Christmas day eight Jews and Jewesses were baptized in Christ Church, Mount Zion, Jerusalem. This is the largest number ever admitted into the Church at any one time.

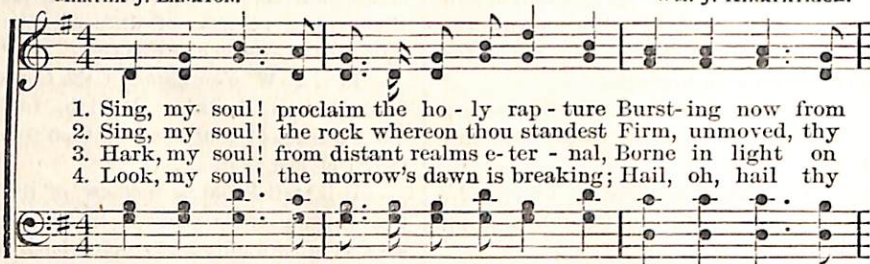
GUIDE HYMNAL

3

Sing, My Soul!

MARTHA J. LANKTON.

WM. J. KIRKPATRICK.

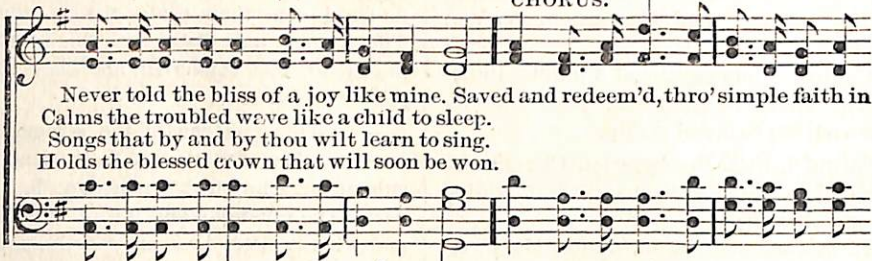


1. Sing, my soul! proclaim the ho - ly rap - ture Burst - ing now from
 2. Sing, my soul! the rock whereon thou standest Firm, unmoved, thy
 3. Hark, my soul! from distant realms e - ter - nal, Borne in light on
 4. Look, my soul! the morrow's dawn is breaking; Hail, oh, hail thy

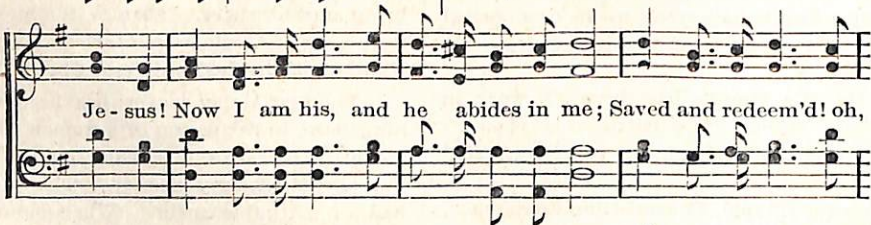


ev - 'ry chord of thine; An - gel choirs, their highest numbers wak - ing,
 anchored hope shall keep; He, thy Lord, still walking on the bil - low,
 faith's ce - les - tial wing, Love's glad songs to thee are gent - ly waft - ed,
 heaven on earth be - gun! He, the Lord, such heights of joy re - veal - ing,

CHORUS.



Never told the bliss of a joy like mine, Saved and redeem'd, thro' simple faith in
 Calms the troubled wave like a child to sleep.
 Songs that by and by thou wilt learn to sing.
 Holds the blessed crown that will soon be won.



Je - sus! Now I am his, and he abides in me; Saved and redeem'd! oh,



shout aloud the sto - ry; Hid with him forevermore my life shall be.

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GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXXII.

From July, 1888, to January, 1889.

"Holiness becometh thine house, O Lord, forever."—Psalm 93: 5.

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1888.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

IN THE YEAR 1649

BY JOHN BURNET

IN TWO VOLUMES

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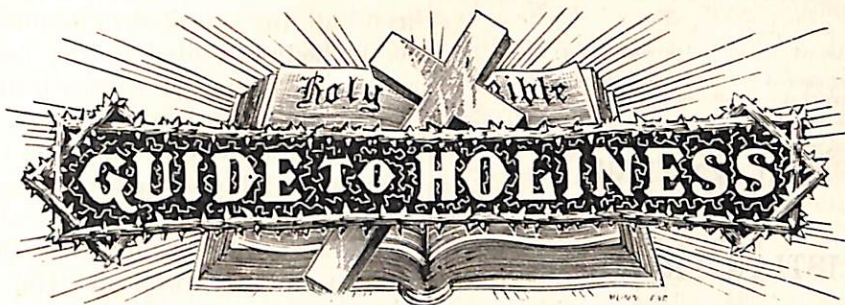
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JULY, 1888.

THE WORD FOR THE MONTH—"Glory ye in his holy name: let the heart of them rejoice
that seek the Lord."—1 Chron. 16:10.



REV. BISHOP WILLIAM TAYLOR,

[As he appeared when addressing the late General Conference.]

THE WORD OF GOD

"Every word of God is pure."—*Prov. 30 : 5.*

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

CHRISTIAN PRIVILEGES.

BY REV. JONATHAN EDMONDSON.

(Formerly a Wesleyan minister.)

TEXT.—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,"
—1 Cor. 1 : 30.

GOD, in every age of the world, has generally carried on His gracious purposes, by instruments which men have deemed mean and insignificant. This was evidently the case in the apostolic age. The holy apostles, with the exception of one or two, had but little human learning; they were held in no reputation; nor had they any human power, wealth, or authority, to aid them in the great work of their high calling. "Not many wise men after the flesh, not many mighty, not many noble," were called to the work of the ministry; but God chose "the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty; that no flesh should glory in his presence. But of him," says the apostle to the Corinthian Church, "are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

There are three important things in this passage: Believers are united to Christ; this union is of God; and it leads to high and important privileges.

I. BELIEVERS ARE UNITED TO CHRIST.

The phrase, *in Christ Jesus*, frequently occurs in the apostolic writings; and it always signifies a union with Him. Be-

lievers are united to Christ by faith and love, as the branch is united to the vine; as a building is united to its foundation; as the body is united to the head; and as a bride is united to her bridegroom. These, and other strong figures, are used to illustrate this very important subject. Hence it follows, that Christ and His Church are ONE. Are we believers? Then Jesus dwells in us by His Holy Spirit; and we dwell in Him.

From this union with our Lord, we derive light and life, comfort and consolation, and strength and support. To be united to Him, is our honor and glory in the Church *militant*; and, no doubt, it will be our honor and glory in the Church *triumphant*. Without this union, we cannot live spiritually.

In the next world, our union with Christ will be as necessary as it is in the present world. If saints in glory were to be separated from Him, but for a moment, they would lose their life and happiness; but it is a pleasing truth, that the union between Him and His Church, when perfected in heaven, can never be dissolved. Here, by unwatchfulness and disobedience we may be cut off; but there we shall be confirmed in a state of immutable happiness and glory.

II. OUR UNION WITH CHRIST IS OF GOD.

The plan of salvation by Christ, was formed by the *wisdom of God*. He saw its fitness, both to secure His own glory, and the happiness of man. Such a plan would never have entered into our thoughts; nor probably, into the thoughts of any created being. Human reason, with all its boasted strength, does not now fully discover the excellency of this plan; but in a future world, when fully unfolded, it will appear to be what the apostle calls it, "The wisdom of God."

That which Divine wisdom saw necessary, was accomplished by *Divine love*. God, out of pure love, gave His Son to die. A sacrifice was necessary to atone for the iniquity of man, and God provided a suitable sacrifice in the person of

His Son, who said, with cheerfulness, "Lo, I come to do thy will, O God!" (Heb. 10:9.) O, how wonderful is this love! It is like a vast ocean, without either bottom or shore!

Our union with Christ is of the *Spirit of God*. That Spirit revealed to us the necessity of the union, and graciously inclined our hearts to seek it. When we sought it, the Spirit of God helped our infirmities. The faith, by which we were united to the Lord, was of His operation; and it was under His sweet influences that our affections were placed on Christ! For these, and other important purposes, God sent the Holy Spirit down into the world; and all the influences of the Spirit, as well as the sufferings and atonement of Jesus Christ, may be traced up to the fountain of God's love! To Him be glory forever!

III. OUR UNION WITH CHRIST LEADS TO HIGH AND IMPORTANT PRIVILEGES. Christ is made *wisdom* to every man who is united to Him by faith; but, by wisdom, we do not understand human learning, however excellent or necessary it may be. The wisdom here intended is, a knowledge of Divine truth; especially the doctrines, duties, and privileges of Christianity. Man, as a fallen creature, is ignorant of these things; but Christ, who came down from heaven, condescends to teach him. When united to Him, we become His disciples, and humbly sit at His feet to receive instruction. The methods, by which He conveys instruction to His disciples, are various; but it is easily proved that all their knowledge of Divine things is derived from Him. Are we taught by the prophets of the Old Testament? They were all inspired by the Holy Spirit. In the days of His flesh, He delivered many instructive discourses, both privately and publicly; and those discourses are preserved, for our instruction, in the four Gospels. After His ascension into heaven, he inspired the holy apostles; and many of their sermons, and all their epistles, have been

providentially preserved, and are handed down to us for our *learning*. The book of Revelation, which completes the sacred canon, was dictated to John, in the Isle of Patmos, by the angel of Jesus Christ. After the death of the apostles, other able men were raised up by Jesus Christ to teach and instruct His Church; and in every age, down to the present day, He has supplied His Church with able ministers of the Gospel. We may add, that in every age of the Church, those who have been united to Christ have had "an unction from the Holy One," whereby they have "known all things" needful to salvation (1 John 2:20). We conclude, therefore, that Christ is the author of all our wisdom, whether derived from the Word, the ministry, or the secret influences of the Holy Spirit.

Our blessed Saviour is made *righteousness* to all true believers. In reference to this, it was foretold, that His name should be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:6). Righteousness, in some passages of Scripture, is applied to *purity of heart*; in others, to a *right conduct*; but in our text it signifies justification, or the *pardon of sin*. For, those whom God pardons are accounted righteous. There is no charge against them, either in heaven or in their own consciences. The law has no more against them, when they are forgiven, than if they had never sinned. But how is Christ made *righteousness* to us in this respect? We answer, He has made a full and sufficient atonement for our sins; that atonement has been graciously accepted; through that atonement we have access to the throne of grace; and, when we believe, we are pardoned and accepted. This account is plain, clear, rational, and scriptural. The Antinomian notion of *imputed righteousness* is both irrational and unscriptural. It supposes that the active obedience of Christ is the righteousness of a believer; and that there is no necessity of either inward or outward holiness, provided we have faith

in Him. It represents the righteousness of God as a *robe*, which, covering the believer, hides all his inward and outward sins from the sight of God. One consideration will show the absurdity of this opinion: Every thing in heaven, in earth, in hell, appears *exactly as it is* in the sight of God. Therefore, if men be guilty, He sees their guilt; and if they be unclean, He sees their uncleanness. But, when a sinner is pardoned, God sees no guilt in him, because his guilt is removed through the atoning blood. The disobedience of our first parents may be said to be *imputed to us*, when we suffer pain or death on that account; and our Lord's obedience unto death may be said to be *imputed to us*, when we are reconciled to God on that account.


If we be united to Christ, by a living faith, He is made *sanctification* unto us. The word sanctification, in some passages of Scripture, signifies the solemn dedication of a person or thing to God. Thus some persons have been sanctified from the womb, or dedicated and set apart to God by pious parents or friends, before they were born; and thus all the sacred utensils, used in the tabernacle or temple service, were sanctified, or set apart to the Lord. But the word in our text signifies purity or holiness; and Christ is the author of this blessing; for "the blood of Jesus Christ cleanseth from all sin." (John 1:7.) And those glorified saints, who stand before the heavenly throne in white robes, "have washed their robes and made them white in the blood of the Lamb." The meaning of these passages seems to be this: The shedding of the blood of Jesus, in the atonement which He made on the cross, is the meritorious cause of our sanctification; for, in consequence of that, we receive the gift of the Holy Spirit, by whose active operations we are inwardly washed and made clean. We are, indeed, commanded to cleanse ourselves; but the command implies no more, than that we are to use the appointed means

of sanctification. But, after all, the work must be ascribed to our Lord Jesus Christ; because if His blood had not been shed, man would have no means of sanctification. Thus we see that the atonement is the foundation of every blessing. Jesus died for our sins; the Holy Spirit was given; we are sanctified; and all the blessings of grace and glory are ours! O, how thankful should we be for these privileges. We may enjoy entire sanctification! We may be admitted into the holiest place!

Lastly, Christ is made *redemption* unto those who are in Him. Redemption is either a price paid for the ransom of man, or the blessings conferred upon him in consequence of that price having been paid. Our Saviour did not only pay the price; but He exerts His power to rescue those whom He has redeemed. The word redemption here refers to a deliverance from death and the grave. What Christ does for the soul, is expressed before; and what He will do for the body is now expressed. Thus He redeemed, and will save, the whole man. The word *redemption* is applied to the resurrection of the body, by the apostle Paul, in his epistle to the Romans. His words are these: "Waiting for the adoption, to wit, the redemption of our body." (Rom. 8:23.) And it is improbable to suppose that the apostle, when stating Christian privileges to a people who doubted the resurrection of the dead, would leave out that glorious event. The body has been redeemed, and will be delivered. He who bought it with a price, will rescue it from corruption. Then our salvation will be complete; and, as redeemed men, we shall enjoy all the blessings and glories of the heavenly state.

From what has been said, let us learn to love God; to rejoice in Christ Jesus; and to live by faith. Let us look to Christ for instruction, pardon, holiness, and a joyful resurrection. Let us honor the Son, as we honor the Father; and, finally, live and reign with Him for ever!


BEAUTIES OF WESLEY—No. 3.

 Lamb of God, Thou Prince of peace,
 For Thee my thirsty soul doth pine ;
 My longing heart implores Thy grace ;
 O make me in Thy likeness shine !

With fraudless, even, humble mind,
 Thy will in all things may I see ;
 In love be every wish resigned,
 And hallowed my whole heart to Thee.

GOING ON TO PERFECTION.

BY REV. D. NASH.

N THE Holy Scriptures, given to redeemed man by the God of all wisdom, the idea of perfection is associated with humanity more than fifty times. Hence it is aspiring to an extreme of humility "above that which is written" to disclaim the honor entirely. God has offered to man the high privilege ; it is a covenanted blessing, and although it may be a great cross for some believers to think of it, it is obviously a plain Christian duty to accept it meekly and gratefully, and to set it before them as the moral standard which they should never rest short of. Every child of God should "be perfect," and not only so, but in that state of perfection he should be "stablished, strengthened, settled."

It is obvious that there can be no reference in this word "perfection" to the justifying work of Christ on our behalf—that is perfect from the first moment we believe with our heart unto righteousness. At once we receive perfect forgiveness and a perfect title to the "inheritance of the saints in light." But although justification is complete, sanctification has yet to be carried on. One eminent writer has said, "A perfect title to a piece of property puts a man in possession of it just as absolutely on the first day when it is given, as twenty years after. When a man gives a flower

is rather the gift of a flower-*seed*." We have to cherish it, that it may go on unto perfection, as the seed goes on to the perfection of a full-blown flower.

What is perfection ? All images, borrowed of necessity from the physical world, place something before our minds which has a limit, but we must forget limits when we think of Christian perfection, for godliness knows no finality. God is the only absolute perfection ; and going on to perfection is going on to God. It is to be more Christlike, to have more of His love, more of His patience, more and more of His spirit of sacrifice. It is to have richer and riper experience continually, to make higher and higher attainments, to have deeper and deeper humility, to look upon God with affections that grow as they gaze, and to see more of God as they grow—and where is this perfection to stop ? It is a path opening into infinity, a life for ever going on from wise to wiser, from strong to stronger, from holy to holier, and higher perfection being ever still before it. It is the going on to the perfection of the eternally expanding principles of pure love itself. In this sense perfection is unattained and unattainable. Hence the abiding, everlasting duty, "grow in grace," increases with all the increase of God.

The difficulty of clearly understanding this point and of properly entering into it, is one great reason why many who have ventured to profess that they have attained the great blessing of entire sanctification have fallen from the joy and purity of this heaven upon earth. If God gives us the power to believe with the heart unto this measure of righteousness, it is our duty to make an humble but clear confession of it, yet is the moral peril attending such a confession greater than it is generally estimated ? It is well for all such to "rejoice with trembling," to have their hearts thoroughly saturated with the fear of the Lord and the comfort of the Holy Ghost.

If those who believe that in them "is the love of God perfected" should for one hour make their attainment a ground of relaxation, they at once fall from their moral eminence and are in great danger of a fearful downward course. This danger arises from grieving the Holy Spirit by the two-fold sin of pride and sloth—spiritual *pride* in looking upon righteous self—*sloth* in thinking that we are so strong that we do not need the means of grace, or the written Word of God. The path of safety is to adhere to duty, in going on to higher perfection. That the soul may be kept in motion towards a still higher standard in Divine grace, consider how comparatively low is that perfection which you have yet attained. Admitting that your heart is clean—that all enmity to God and man is gone—yet lift your eyes upward; see the hills far above you! If you have attained an eminence, it is but a hillock at the foot of God's holy mountain. What is a mole hill to a lofty mountain? Is your heart made clean? Is it emptied of evil? It must be filled—then enlarged and filled again until it shall be filled "with all the fulness of God."

Consider further, that every increase of grace must have a corresponding increase of moral obligation. Augmenting light and love call for the more perfect discharge of an ever-widening circle of duties. In one sense, the larger the measure of grace imbibed, the greater the distance from such a perfection as implies a finished, unimprovable state. So that "going on to perfection" is not only a duty of permanent, but of increasing obligation. The more perfect your present obedience, the stronger the claims which God has upon you for still more perfect obedience in the future.

Till we attain to this perfection, believers must take care that they are not betrayed into the sin of pride, self-confidence, or sloth. That we may "obtain the prize," going on to perfection must be our Christian motto.

BEAUTIES OF WESLEY—No. 3.

SAVIOUR, on me the want bestow,
Which all that feel shall surely know
Their sins on earth forgiven;
Give me to prove the kingdom mine,
And taste, in holiness Divine,
The happiness of heaven.

Me with that restless thirst inspire,
That sacred, infinite desire;
And feast my hungry heart;
Less than Thyself cannot suffice:
My soul for all Thy fulness cries,
For all Thou hast, and art.

"MARRIED TO THEE."

BY MRS. PHEBE PALMER.

"Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."
—Jer. 1:5.—



IT IS said of the beloved Sumnerfield, that on one occasion, before a large audience, he announced a marriage ceremony about to be performed. The excited assembly, in almost breathless suspense, waited the introduction of the parties concerned, when the devoted one announced himself as one of the parties, and observed, in a manner as solemn as eternity, that he was now about to be united in marriage covenant. He then, with a solemnity never to be forgotten, brought himself under bonds of eternal allegiance to Christ—to take Him as the bridegroom of his soul, the only and supreme object of his heart's adoration; and to have all his interests for time and for eternity in prominent, *entire*, and perpetual oneness with Christ.

"I have made a covenant with my chosen," says the High and Holy One to His servant David. And now, precious lover of Jesus, thy Saviour only waits the adoption of properly decisive sentiments, and an avowal of perpetual and all-absorbing love on thy part, as preparatory to entering into covenant with thee. He is even now waiting for an en-

ture surrender of thy whole being to Him, for an *explicit avowal* of thy purposes, in order to come out before all the hierarchy of His vast dominions with the explicit declaration on His part: "I am married to thee."

You may say, "I am fearful of thus solemnly engaging myself lest, in an unguarded moment, I may violate my pledge—and is it not better to remain unpledged than to vow and not perform?" Can you conceive yourself so won with the loveliness of a fellow-being as to venture in marriage covenant without fearful forebodings of inconstancy? Were I, on this principle, to dissuade you from entering into the solemnities of the marriage contract with one worthy of your love, would you not reproachfully repel the suggestion with the persuasion that I had but little knowledge of the strength of your affection, or the exceeding amiability of your friend? Would you not rather contemplate the blessedness of an enduring relationship, in confident expectation that a ripper knowledge would but heighten your estimation, and increase the ardor of your love?

And now can you not, in expectation of corresponding results, contemplate an ever-enduring union with the Altogether Lovely? If thus taken into this entire oneness in interest and design with Christ, may you not conclude that the eye of your mind will become absorbed with His infinite and ineffable attractions, and your spirit so captivated with new and ceaseless revelations of loveliness daily, that you will be enabled to testify to the glory of your Saviour:

"His loveliness my soul has prepossessed,
And left no room for any other guest."

"But may I not in affection and interest be as truly in oneness with the Saviour without assuming the responsibilities of a solemn covenant engagement?" On the same principle as in the alliance before referred to, I say, *No!* You unhesitatingly concede that you would not

wish to be left in this state of indefiniteness and irresponsibility relative to a union with one to whom your earthly affections were devoted—and do you not need the same restraints in order to have your affections centred on the Saviour with permanency, and definiteness, and beyond the reach of casualty?

Will you not now contemplate the blessedness of an avowed and eternal union with Jesus, and take upon yourself, through His grace, the responsibilities of an everlasting covenant, to be wholly His for time and for eternity? I do not ask that you assume the infinitely important obligations implied without the most careful circumspection. Let it not be other than "a covenant well ordered and sure"; so that in future your heart may not be tempted to say: "This and the other sacrifice were not contemplated." But why do we thus imagine when it is to the embrace of infinite love, wisdom, and power, that the surrender is made? Can you contemplate requirements with which your spirit would hesitate to comply?

Rather do you say, "Can it be that my condescending Lord will deign to enter into covenant with one so unworthy? May I, after permitting the eye of my mind to rest on other objects which have in part usurped the place where my Saviour should have stood absorbingly, presume that He will look favorably upon me? Will He not chidingly reprove if now I venture to lay hold upon His strength to make covenant with Him?—other gods have had dominion over me, and has He not declared himself a jealous God?" "I am he that pardoneth thine iniquities—that healeth all thy diseases." He says: "Try me and prove me." Come this moment with decisive feeling and action. He has promised not only to forgive, but to love you freely.

Surrender that heart in perpetual keeping to Him, and by the infinite virtue there is in even the touch of Jesus, the defilement of sin is taken away. Rest-

ing in His embrace the hidden springs of the heart are so turned that the tide of its affections flows out to Him and *through* Him upon such objects only as His own compassionate heart would love and cherish. Thus alone can you be brought to love just what God loves; and by this process only can you, in heart and action, be brought to fall in spontaneously with all His designs, so that your interests will all be united with the interests of the Redeemer's kingdom.

If you ever thus take Christ as the bridegroom of your soul, the decisive hour must arrive for the consummation of that union. It has only been delayed for want of an entire acquiescence upon your part. The heavenly Bridegroom is even *now* waiting with glorious attendants from the upper world to hear your decision, to witness the consummation, and to ratify and record on the pages of eternity the infinitely responsible act. He now presents the terms of the covenant, and invites you in His strength to lay hold upon it. Will you keep Him longer waiting, and subject yourself to the fearful probability of His taking a returnless departure, or will you signalize this eventful, solemn hour, on the annals of eternity, as the specific period when you subscribed your name to a covenant which brought you under obligations never to be annulled, of a perpetual surrender of your being to Him?

"O, happy day, that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad."

God has ordained His Gospel to be the revelation of His power and wisdom in Christ Jesus. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach.—
John Milton.

BEAUTIES OF WESLEY—No. 3.

MASTER, I own Thy lawful claim,
Thine, wholly Thine, I long to be!
Thou seest, at last, I willing am,
Where'er Thou go'st, to follow Thee;
Myself in all things to deny—
Thine, wholly Thine, to live and die!
Pleasure, and wealth, and praise no more
Shall lead my captive soul astray:
My fond pursuits I all give o'er,
Thee, only Thee, resolved t' obey—
My own in all things to resign,
And know no other will but Thine.

LIFE AND EXPERIENCES OF BISHOP HAMLINE.

BY REV. E. DAVIES.

II.

IN 1839, he was elected a delegate to the General Conference. He was chosen chairman of the Committee on publishing a periodical for women. The report of the Committee was adopted, and Dr. Elliott was elected Editor, and Mr. Hamline, assistant. Thus was started *The Ladies' Repository*, which has done so much good for so many years.

THE BAPTISM OF THE HOLY GHOST.

About this time he had a vehement desire to be made holy—to be filled with the Holy Ghost. He heard Rev. W. H. Daniels preach on "perfect love," and agonized to obtain it. Rising early one morning he wrapped his mantle around him and began pleading for the immediate baptism of the Holy Ghost. He sought to be Christlike; he was led to contemplate "the image of Christ" as the single object of desire. The Spirit said, "Why do you not take this image, for He has taken yours? Look at the crucified Lamb. From His bleeding feet, and hands, and heart; from His pale features, and from every convulsed member as from a thousand mirrors, do you not catch the reflection of your own vile image, destroyed by the fall? Why

does the blessed Jesus hang there and bleed? Give Him your misery and take His bliss. Give Him your death, and take His life everlasting. Nay, yours He already had. There, they are bruising Him, and putting Him to grief! Nothing remains now but that you take His in exchange. *Make haste!* Now, just now, He freely offers you all, and urges all upon your instant acceptance!"

All at once he felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid upon his brain. He felt it not only outwardly, but inwardly. It seemed to prey upon his whole being, and to diffuse all through him a sin-consuming energy. As it passed downward, his heart as well as his head was conscious of this soul-cleansing energy, under the influence of which he fell to the floor, and in the joyful surprise of the moment cried out with a loud voice. "Still that hand of power wrought without and within," and wherever it moved it seemed to leave the impress of the Saviour's image. For a few moments the deep of God's love swallowed him up. All its waves and billows rolled over him. But Satan was present in a moment to say, "Shame that you make such an ado, to the disgrace of religion, and to the mortification of those whose hospitalities you share."

But his heart burned within him, and the Saviour whispered words of peace to his soul. Yet it was some months before he became established in holiness, because he yielded to the common temptation not to say anything about it. But at the Conference in 1843 he made confession unto salvation. He regularly read the holiness books, and took great delight in reading *The Guide to Holiness*. They were his constant companions.

EDITOR AND EVANGELIST.

His soul flamed with holy fire, and while he was performing the duties of an editor he would go out and labor in revival services, with great zeal and great

success. He writes: "I feel as though I had come to the verge of heaven. I see souls are sinking. I am in a hurry to save them. It matters not what I eat or what I wear, or who are my companions."

To his wife he said, "I am hurried about my business, but there is a calm in the depths of my soul. 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.'"

He went to labor in some of the out of the way places. He preached in a dilapidated village, to a small company, but with all his might. A tavern-keeper said, "If you will preach here again you can have my log tavern." He went again and found the road full of horses and carriages, and the tavern filled with people. Several joined the Church there. He went again on a rainy day, but the people were there, and also the power. In seven or eight places where he labored there were more than four hundred added to the Churches.

Meanwhile he was writing flaming editorials for *The Ladies' Repository*. One day, when very sick, he said, "I would like to go out and carve the name of Jesus upon every tree of the grove. O, is not this heaven to see myself and all my evils upon the cross of Jesus, and to see Jesus with all His fulness in my heart!" At another time he said: "Heaven is near! The Lord is so good that I can scarcely restrain my shouts. He is washing me clean. I am going down the river on a missionary tour. And thus he went on,

"Betwixt the mount and multitude,
Doing and receiving good."

He was very anxious for the conversion of his son, and wrote: "Generally we are praying for you at eight o'clock in the morning, and at half-past five in the evening. Will you join with your dear parents at that time in asking the bleeding Saviour to give you a new heart?"

But this everlasting strain upon his body, soul and spirit, was like consuming fire in his whole being. He was laying the foundation for that long season of fearful sickness and weakness which followed. But the zeal of God's house was eating him up. Nothing could quench the burning ardor of his soul. But he had to cancel his engagements and rest awhile.

To Mrs. Phoebe Palmer he wrote: "The work of holiness is progressing among the people of the West. The subject of entire sanctification prevails. The books on this theme are read with great care, and this department of Christian experience is everywhere inquired about. Your *"Way of Holiness"* is deemed by us a choice acquisition to the Church."

He wrote to his wife: "Your letter came to me like a spring of love Divine, or odors from the hill of Zion. Little things that used to disturb my peace, now leave all the depths of my soul calm. My soul is sweetly burdened with joy. Yesterday was the best day of my life. All day, amid much confusion, my soul was so filled with glory and with God that I could hardly stay in the Conference. It often seemed as though I should burst in shouts. It was deeper and more permanent bliss than I have ever felt. I feel a self-command, a placid purity, which it is impossible for me to describe."

And all this was while some were so anxious to be sent to the General Conference that they had no peace night or day. Many of them were disappointed, but he was elected a delegate without seeking it. He writes: "My election is one of the most unexpected things of my life. I left it all with God. I feel satisfied that it is of God. I often feel like a burning bush as I sit in the Conference. I believe God has sanctified me throughout. From all my filthiness and all my idols, He has cleansed me."

He was a mighty man of God, and minister of the Lord Jesus Christ.

BEAUTIES OF WESLEY—No. 3.

JESUS, Thou sovereign Lord of all,
The same through one eternal day,
Attend Thy feeblest followers' call,
And O, instruct us how to pray!
Pour out the supplicating grace,
And stir us up to seek Thy face!

Come in Thy pleading Spirit down,
To us who for Thy coming stay;
Of all Thy gifts we ask but one,
We ask the constant power to pray:
Indulge us, Lord, in this request,
Thou canst not then deny the rest,

LIFE ETERNAL.

BY REV. JOHN SCARLETT.

SPIRITUAL existence may be immortal, aside from being what the Scriptures teach as eternal life. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.) Spiritual life, in the soul of the believer, is that state or condition which is manifested by the Spirit of God, in being born again. It is the life of God in the soul, through which is made known the true God, and Jesus Christ whom He hath sent. God makes us His children before we can know Him as our Father.

Some have an idea that the knowledge of God must be first *attained*, then life is *obtained* as the result. This is an error. Souls dead in sin cannot know God. The carnal mind has no knowledge of spiritual things. Dead sinners need life before light. God is the only revealer of what is Divine; and to such alone as are alive unto Him. Sinners must be converted in order to know Christ. And only justified believers, who have the life of God in them, are suitable candidates for the obtainment of entire sanctification. Some seem to think that after death only will be eternal life, as the reward of the faithful; but if eternal

life is not enjoyed by us on earth, it will not be in heaven. It is vain to endeavor to explain eternal life to such as do not possess it.

It is therefore wise to preach justification by faith more frequently than entire sanctification. "Justification unto life" is what is needed to stop opposition to holiness preaching. We have nothing to fear from justified souls. Life eternal, in believing souls, never yet made a move against holiness preaching. Justified believers are on the track that leads to Christian perfection. To keep justified will soon eventuate in entire sanctification. Pride in professors of religion makes them wish entire sanctification to be explained to them before they submit to its spiritual and holy, happy life.

Knowledge has only a relative existence; *Life* a positive existence. Knowledge of God comes to us through the life of God.

Justification by faith, without works, is a doctrine of vital importance. It is not preached by any but such as experience it. The works that are the fruit of believing are not to be mixed with the faith which is the sole condition on which we receive eternal life. Grace is magnified by being saved in this way; and it is the only way. We have no merit. Attempts to explain the Gospel to the unconverted, or entire sanctification to cold professors, are like efforts to explain the nature of light to the blind, or the melody of sounds to the deaf, or the sweetness of the honeycomb to such as refuse to taste it. Let sinners repent and come, believingly, to Jesus. Let justified believers, enjoying eternal life, come to the same source for entire holiness, and God will give them a soul-satisfying explanation.

DO TO-DAY'S duty, and fight to-day's temptation; do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.—*Sel.*

BEAUTIES OF WESLEY—No. 3.

ORD, that I may learn of Thee,
Give me true simplicity;
Wean my soul, and keep it low,
Willing Thee alone to know.

Of my boasted wisdom spoil'd,
Docile, helpless as a child;
Only seeing in Thy light,
Only walking in Thy might.

ABOUNDING IN HOPE.

BY ALICE M. BALL.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—Rom. 15:13.

HOPE is the most rational thing in the world. The ancients believed it was given by the mercy of the gods against some at least of the ills of life. We are told that "against hope"

Abraham "believed in hope." Paul declared, for our sakes it is written, "that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope." Having the Word as our assurance that this thrice-blessed visitant is heaven-born, we may with holy boldness declare its power and brightness, and bid one another cherish it as we journey through some of the dreary regions allotted to us on our way from the City of Destruction to the Celestial City.

As surely as love, in all its simplicity and purity, is Divine, hope in its unfailing brightness is the same. In Paul's experience we find him placing it in the front rank, clothed in all the grandeur that his inspired pen could throw around the subject. As surely as "a friend loveth at all times," so a Christian hopeth at all times. A little painstaking on our part, as we attempt to fathom the apostle's meaning in regard to this bright-plumaged bird, reveals the fact that it is hope with a far-away glance in its

eye—a hope closely akin to faith, that can look through a millstone if need be, and read underneath God's thoughts of love and peace, that Paul embraced, and which God bequeaths to man. When hope departs, despair comes in. Hope never abandons the heart that is given up to God; the same cannot be said of hearts that have not found this Refuge. Just here infidelity must surely acknowledge that Christianity lifts us to glorious heights. Infidelity reaches a spot where it must admit there is nothing left upon which to stand—no hope, no claim. Where infidelity launches into an abyss of darkness the Christian's hope and faith expand and, all aglow with holy light, begin eternal triumphs. Hope is not dead when, oftentimes, the appearance of death may be around it, because it rests on faith rather than on fact. No reality can equal the possibilities which enter the heart of one who trusts beyond all that is known or seen. Bereft of everything save his Bible, we behold the child of God in possession of that which unbelief would at last give worlds to possess but cannot purchase. Except his Bible and his faith, did we say? We may draw closer lines than these.

A gentleman traveling in Switzerland many years since, while crossing a very mountainous part of the country, descended one day into the valley of Chamoní, and was there overtaken by a heavy fall of rain. He sought shelter in a lowly cottage, and found there a helpless invalid, intelligent and happy. He received a warm welcome, and soon learned that this woman, living there alone with her daughter, destitute of many comforts that are deemed necessary by most of us to-day, was far from evincing anything but a thankful and contented state of mind. And when, on closer inquiry, he learned that this helpless invalid had recently buried a beloved husband, and a son upon whom she had doted as her support and cheer in declining years; the visitor expressed

surprise at her cheerful frame of mind. The Christian woman assured him that she had learned that this lower world was but a vale of tears, through which we are called to pass to that brighter and better one where she believed her husband and her son had cast anchor. And she added, "What are these sufferings of mine compared to what our dear Redeemer endured for me." As he continued the interesting conversation, the gentleman found that the only books this woman and her daughter possessed were "The Dairyman's Daughter," and "The Shepherd of Salisbury Plain." Each of these had a loop affixed to it so that it might be hung up like an almanac, for constant use. "Before we had these books, sir," the mother continued, "we were living in ignorance and far from God and heaven. These books directed us to Jesus Christ as our only Saviour. We have *all* found Him, and are blessed. My husband could not be satisfied without having a part of "The Dairyman's Daughter," (particularly her dying conversation with the minister) read to him every few minutes, and at length he had no wish but to depart and be with Christ.

"Surely," said the gentleman, "you have a Bible also, madam?" "No," she replied, "I have *never seen that Book!*" I have often heard it spoken of with praise and admiration, and I greatly desired to possess a copy, but never have." The gentleman conversed long with this happy Christian woman, and was astonished to find so much genuine piety and religious information in one who had never seen the inspired volume. Ere he left that abode a copy of the New Testament was left there, and the entire Bible, I think, soon found its way to the humble home. Surely God is no respecter of persons, place, or means. "But in every nation, he that feareth him and worketh righteousness is accepted with him." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

BEAUTIES OF WESLEY—No. 3.

WHERE the ancient Dragons lay,
Open for Thyself a way !
There let holy tempers rise,
All the fruits of Paradise.
Lead us in the way of peace,
In the path of righteousness,
Never by the sinner trod,
Till he feels the cleansing blood.

There the simple cannot stray ;
Babes, tho' blind, may find the way ;
Find, nor ever thence depart,
Safe in lowliness of heart :
Far from fear, from danger far,
No devouring beast is there ;
There the humble walk secure,
God hath made their footsteps sure.

"I WILL MANIFEST MYSELF TO HIM."

BY MRS. M. N. VAN BENSCHOTEN.

WHEN the National Camp Meeting for Holiness was held at Round Lake, several years ago, a Christian lady, who was earnestly seeking for the grace of entire sanctification, saw many of her friends leave for the place of meeting. It was impossible for her to go; so she bade them a cheerful good-bye, and turned to her work. The little children were bathed and kissed off to school, the rooms were swept and dusted, the heavy morning work was at last finished—and stepping into the cool sitting-room, the longing of her heart found expression. "O, that I too might have gone to meet my Lord," when clear and sweet came the words, "Thou art ever with me, and all I have is thine." She knew the voice—it was that of the Master—while like a vision came the tender, persuasive Presence. As she fell at His feet with adoring love, He revealed to her that the great source of all blessing was *with her*. It was not needful to go on a journey to find the life-giving power, since duty held her

there, *there alone* could she find her Lord. Thou compassionate Christ! the bliss of that hour was "heaven below!"

A few days after, as she sat busily sewing, she said to herself, "If I were at the camp-meeting this morning, and the invitation should be given for all who were seeking a clean heart to come to the altar, what would I do?" Quickly she answered, "I would at once arise and go, and put myself into God's hands to make me clean."

"Why not do so right here and now?" came a whisper.

Her soul seemed to gather itself up with a great resolution, like a mighty undergirding.

"I will!" she said.

Immediately she laid down her work, and walked with a lofty and resolute air into the little room, where she was accustomed to meet her Lord.

"I have come, Lord Jesus," she prayed, "and I do now solemnly and irrevocably transfer myself entirely into Thy hands, for time and eternity, and trust Thee to wash and keep me clean."

Quick as light came the inner conviction, "He doeth it! 'Tis done!" she cried, "The great transaction's done,"—and she swept out into the ocean of God's love—out beyond the quicksands of worldliness and half-heartedness—out beyond the sandbars of doubt and unbelief. The "shore-lines" were cut, and she felt the "long swell of the open sea." O, the depths, the length, the breadth, the heights of redeeming love!

A life of sweet obedience, of tireless activity and devotion to Christ, has been the result of that solemn engagement with the Lord.

WHEN a day of sickness and pain comes to us, it is a day when the Great Teacher, who is also the Great Lover, calls us to pass in His school of patience to learn the lesson of resignation which He alone can make at once clear and sweet. It repeats—He repeats—the Scriptural mandate: "Submit yourselves to God. (Jas. 4 : 7.)—Sel.



"Thy testimonies also are my delight, and my counselors."—Psalm 119; 24.

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS IN VACATION.

CENTRAL THOUGHT.—"*Love not the world, neither the things that are in the world.... For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*"—1 John 2 : 15, 16.

STATEMENT.—If a chain or a bridge is as strong only as its weakest link or weakest span, it may be said, reasoning from analogy, that the piety of Christian people can easily be determined by their life during vacation, which often proves to be the severest strain upon their piety of all the seasons of the year. But this is not an infallible test, for some during vacation, rise quite above their ordinary spiritual level, while many others, alas, fall sadly below theirs. Much depends upon the place and associations chosen for the weeks and months of vacation, but far more upon the spirit and habit in which the time is passed.

I. AS TO PLACE AND ASSOCIATIONS. It may be fairly assumed that, in general, those who are able to take vacations at all are able also to select for themselves their locations and environments. Assuming likewise that all Christians worthy the name, are "called to be saints," that is, holy ones (Rom. 1 : 7; 1 Cor. 1 : 2) and actually such in a true sense, what is the plain dictate of their Christian character and profession as to the choice of their vacation home, and its belongings?

1. *It may not be a place of fashionable ungodliness.* Such are many of the grand establishments of Saratoga, Newport, Long Branch, Cape May, and other noted watering places. Without prayer, or attention to God's Word, or reverence for His Sabbaths, but devoted only to displays of gait and extravagance, with the practice of various demoralizing amusements, etc.—what an atmosphere for a Christian man to breathe! what associations for him to fellowship! Nay, a holy man or woman can neither voluntarily choose nor yet endure, such a place with its vicious associations.

2. *Nor may it be a place wholly isolated from Church privileges.* If these are needed at home, they are not less needed abroad. An avoidance of one extreme does not require and cannot justify resort to its complete opposite. If the search be for rest and health, let these be sought and found, in some quiet spot with its sanctuary of worship, where God's Sabbaths are honored, and His ordinances observed.

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*My heart is fixed, O God, my heart is fixed.*"—Psa. 57 : 7. "*But thou, when thou prayest, enter into thy closet,*" etc.—Matt. 6 : 6.

II. AS TO THE SPIRIT AND LIFE OF THE VACATION PERIOD. With all true Christians, and especially all consistent professors of the "higher life," it becomes a serious question how, during this period they may not only preserve themselves from spiritual loss, but make positive additions to their holiness experiences. What are some of the things necessary to this end?

1 *A fixed purpose to use vacation as a means of grace to the soul, no less than of invigoration to the mind and body.* Indeed, the supreme thought of soul-health must be the one golden thread running through all the vacation fabric. Yet in how many cases is this golden thread not discernible at all, even under the most powerful microscope! Large numbers of professing Christians, it may be feared, leave their homes and home Churches very much in the spirit of the little boy, who said in his childish elation and simplicity the night before leaving home, "Good by pa, good by ma, good by God, I'm going to Boston to-morrow!" Such persons use vacation not as a means of grace, but rather as an occasion of doffing their Christian profession, holding in abeyance their Church obligations, and forgetting God. No wonder they return home after vacation with a very low spirituality, and quite unstrung for Church-work.

2 *A strict maintenance of private prayer and Bible Study.* In a very important sense these are the breath of a holy soul, whether at home or abroad. Attention to public and social worship cannot be made a substitute for closet devotion and meditation. This duty is enforced by both Scripture precept and example. "Blessed is the man whose delight is in the law of the Lord; and in his law doth he meditate day and night." (Psa. 1 : 1, 2.) The stones on which Jacob rested after many a weary day's march tow-

ard Haran, became to him in his loneliness, a "Bethel," or house of God; and years afterward on returning, he was "left alone" not very far from the same spot; and "there wrestled a man with him until the breaking of the day," etc. (Gen. 28: 18, 19; 32: 24-29). Note the example of the Psalmist, praying "evening, and morning, and at noon," and rising "at midnight to give thanks" (Psa. 55: 17; 119: 62); also the habit of Daniel, who "went into his house, . . . kneeled upon his knees three times a day, and prayed . . . as he did aforetime." (Dan. 6: 10.) Above all, study the example of Christ, going "up into a mountain apart to pray" (Matt. 14: 23); rising up . . . before day," and departing into "a solitary place" for prayer (Mark 1: 35); continuing "all night in prayer to God" (Luke 6: 12); and going "as he was wont to the mount of Olives," for meditation and prayer (22: 39). Has the Church of to-day outgrown this ancient necessity?

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—"*Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another.*"—Heb. 10: 25.

III. AS TO THE SPIRIT, etc. (continued).

3 *Adding to private prayer and meditation the social and public worship of God's house.* It is an ill sign when the relish for this dies out with a change of locality. This however need never be, and will not be if the heart is kept right toward God. The truly devout soul everywhere and always, shares the feeling of the Psalmist when he exclaimed, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord," (Psa. 84: 1, 2.)

But judging of not a few by this rule, it is plain that their spirit of devotion is very feeble. Among the sources of grief and discouragement to many a Church, especially in rural neighborhoods, is the neglect of Christian people from the towns and cities to attend the Church services during their vacation life in those neighborhoods. There are sometimes notable and happy exceptions; but too many, who at home would deem such neglect a species of heathenism, can, without apparent compunction when abroad, quite fold the wings and close the lips of their Christian profession, leaving the people simply to guess concerning their religious status; and be sure the guesses indulged in are not

always complimentary. Can you wonder? "By their fruits ye shall know them."

4 *Co-operating heartily with others in the work of holiness and conversion.* Opportunity is especially given for this in the various camp-meeting gatherings. No Christian desiring heart-purity need fail of this great blessing, and no one already in possession of it need fail of richer experiences and larger endowments, in any of these gatherings. "Holiness to the Lord" rings out its clear, sweet, inviting chimes, calling at once to glorious privilege and sacred duty. But the direct spiritual benefit so desirable, will come to no one of itself. Important conditions must be fulfilled, such as, entering into the services and not merely looking on; making a full, unreserved consecration for purity or power, according to conscious need; giving direct and definite testimony; assisting in the singing, praying, etc., as need may require and ability enable.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—"*Occupy till I come.*"—Luke 19: 13.
"*And let us not be weary in well doing.*"—Gal. 6: 9.

IV. PRACTICAL REFLECTIONS.

1. *God gives to none of His servants a vacation from His service.* If any take for themselves a month, or a week, or but a single day from that service, they must incur the penalty of both loss and condemnation.

2. *All Sunday-school workers, leaders, etc., are bound to make provision for substitutes, as far as practicable, during their absence.* It is more than a pity, it is a sin, to suspend Sunday-school or other Church work, for a vacation of mere pleasure or fashion.

3. *Ministerial vacations ought to be governed by such rules as these:* (1) All the pastors of a place not to be absent at once, but in succession. (2) A pastor's place of vacation to be within easy reach of his charge. (3) His vacation to consist of a series of absences rather than a continuous one of long duration. (4) But if the latter, rest and recuperation to be sought in occasionally preaching rather than in a total abandonment of pulpit labor.

Nothing but absolute inability or lack of opportunity, can justify one of God's ministers in suspending altogether the duties of his high vocation for successive months, as is too often done. His is not a secular profession, but a Divine calling, the obligations of which can be rightfully dissolved only by providential interposition.

PULPIT TOPICS FOR JULY.

BY REV. JOHN PARKER.

PANTING FOR GOD.

Sabbath, July 7th.—Psa. 42 : 1.

The hart of the mountains browsing on dry heather, or pursued by hunters, his supreme desire is, water. Sinews strained, blood fevered, hoofs hot, eyes bloodshot. Nothing will suffice but water. For water he will break the leash, or leap the shelter.

1. *Such is the soul panting after God.* Made by and for Him, it suggests its Author, and pines or perishes without Him. Separated from God it grovels, decays, and dies to everything above its own level. But desiring God, will accept no substitute. Thirsting for the living God is its normal condition. As the plant in spring pierces the earth's crust to find light and warmth, because of life in its roots, so panting for God is evidence of spiritual life.

2. *The soul thirsting for God* is sure to find Him. (Jer. 29 : 13). And finding Him, shall be satisfied. Not yonder, where is no thirst, but *here*, shall be satisfied with His likeness. Here, where care wearies, and the flesh vexes, and Satan pursues; here, amid griefs and graveyards, satisfied, because you have God. This is salvation—thirsting for God, yet satisfied.

CHRISTIAN OBLIGATION FULLY MET.

Sabbath, July 14th.—1 Tim. 1 : 5, 6.

"*Commandment*" here means, Christian duty, obligation, responsibility. The demand of the Gospel, then, is love, flowing out of a sanctified heart. For the word "*charity*," now limited to acts and feelings of benevolent helpfulness, meant, beside benevolence toward men, loving fidelity toward God.

1. Pure hearts then filled with love,—this is "*the fulfilling of the law*." Having this, you please God as fully as if you had never sinned. This is that "*new commandment*," which supersedes all others, because it includes them all. Hence it casts out all fear.

2. From such a pure heart, will result a good, approving conscience, sensitiveness to duty is increased, but satisfied; conscience tender, but comforted by the Spirit's testimony.

3. Another result will be a sincere faith—"unfeigned," unpretending, real. No seeming to be what we are not. Our love, confidence, humility, consecration, hope, joy, are, under all circumstances, what they seem to be.

FILLED.

Sabbath, July 21st.—Matt. 5 : 6.

"*Hunger and thirst*" imply consuming desire. The Divine law thus stated is, consumed with desire for righteousness—shall obtain it, in quality and quantity, limited only by desires.

1. "Obtain what?" The best gift of God, that which is His supreme excellency, *Right-wise-ness*. In your nature—therefore in motives, ambitions, dispositions. Right also toward your fellowmen, just, pure, loving, "filled with righteousness." The Divine ideal. "He loveth righteousness." Is evidence of the Spirit's enthronement in your heart. (Eph. 5 : 9). This is holiness (Heb. 12 : 14).

2. It is our inheritance to be "*filled with the Spirit*"—therefore with righteousness—one implies the other. God says, when you are clean, He will put his Spirit within you, (Ezek. 36 : 27.) Duty and responsibility become a delight.

3. "Filled," therefore emptied of unrighteousness. "Filled." Only God can fill a soul. Until He does it, there will be hungry emptiness and want.

4. Thus "filled with righteousness," you are "blessed"—happy, conscious of a successful life. "Blessed" in your helpfulness to others; especially "blessed" in your conscious agreement with His will.

THE IMPOSSIBLE.

Sabbath, July 28th.—Heb. 11 : 6.

"*Without faith it is impossible to please God*." Without obedience it is impossible to have saving faith. Without love it is impossible to have saving obedience. So that loving obedience up to the light we have is essential to salvation. Indulging sin, or omitting duty, we cannot have the faith that obtains justifying or sanctifying grace.

1. The faith that pleases God, believes in His presence, and acts with reference to His pleasure in diligent, loving obedience. To "*diligently seek him*" is the fruit of obedient faith. It refuses to compromise fidelity. It lives and acts as seeing Him who is invisible to the eye of sense.

2. "How shall I conquer my unbelief?" Obey. "How shall believing become natural and easy?" Obey. "How obey?" Love. "How love?" Know Him. "They that know thy name will trust in thee." "How know Him?" Go to the Word with a teachable mind, and "*diligently seek him*."

PRAYER MEETING HELPS

FOR JULY.

FIRST WEEK.

PERFECT IN EVERY GOOD WORK.

Heb. 13 : 20, 21.

To a clean soul no motives are so legitimate or helpful as thoughts of God.

1. Such are these in the text—"The God of peace." He bears this title relatively to our need of spiritual rest and refreshing, as He bears other titles with relation to our weakness, as "the God of power," etc.

2. He brought again from the dead our Lord; that we might be assured of our finished redemption. Also that we might have for our permanent trust a living and not a dead Saviour. Hence His shepherd care and shelter for His flock, made such through the covenant sealed by His blood.

3. These surpassing motives are justified by this exceeding great purpose: "Our perfection in every good work," that we may do His will, and be well-pleasing in His sight.

—Christian perfection then is possible.

—It is the work of God in us.

—It is essential to every good work.

—Less than this, is not well-pleasing to Him.

SECOND WEEK.

HIS BOUNTIFUL DEALINGS.

Psa. 116 : 7-9.

1. *Prayer answered.* Purpose fixed, rest obtained—this is the thought of the text. Memories of guilt, of deliverance, and of rest. A soul at home and at rest, where else but in God? "The Lord hath dealt bountifully with thee"—delivered thee from death, from tears, from falling. The opposite of death is life; of tears is joy; of falling is conscious safety and permanence. And this God's method and measure of bounty. "He hath done it"—hence

2. *My fixed and life-encircling purpose.* My life delivered by Him, shall be consecrated to Him. Hence redeemed from self, and from worldly bondage. In this land of the living I will gratefully show how He brought me from the land of death.

"Henceforth, all my life shall be Grateful, loving, all for Thee."

3. *Doctrines impressively illustrated:*

—Deliverance within your reach.

—It is possible to fall.

—It is possible not to fall—for He is able to keep you.

THIRD WEEK.

OPEN EYES, AND WHAT THEY SEE.

Psa. 119 : 18.

1. *Wondrous things are in God's law.* Wholesome biddings, gracious hindrances and opportunities; Divine helps; hopes realized. Beckonings and limitations to liberty, lest liberty become license. God, personally near and loving. The purpose of chastisement, the dignity of discipline. The possibility of holiness—my hurt by sin, my healing by grace—my salvation through faith, my chosen life and character of to-day the factor of my destiny, access to God by prayer, and the assurance of salvation through the atonement by Christ—these are among the wondrous things in God's law.

2. *Only open eyes can see them.* Moral blindness is part of the universal penalty of sin—so that, as half the people in the world are blind to its beauties, so all who are yet unsaved are blind to the wondrous things in God's law. They may see the wondrous beauty of the outward letter, but they fail to see and do not yield to its interior attractions.

3. God would open your eyes. Ask Him.

FOURTH WEEK.

SAVED

Ephesians 2 : 8.

1. The two words "*grace*" and "*saved*," thus connected, suggest God, for who else could save us, and do this by undeserved favor, without merit or money?

2. This helps to another thought: If He is the source, He will also be the pattern of salvation. It will be like His nature—infinitely less, but like Him, the expression of His holiness. Saved, then, means delivered from everything unholy. Less than this is less than saved. All that leads toward it is God's working—conviction and deliverance from sin. Adoption and the witness of His Spirit are exalted gifts, but not all that we need, or that He intends to give us. God's salvation reaches outward to my record of sin; inward to my defilement; and upward to my highest hopes.

3. This is salvation worthy of God who gives it. Faith receives it, and faith is your own act, not His. "This salvation" not this faith, "is the gift of God."

4. No one then may boast, and none need despair.

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10:2*.

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR JULY.—“*Keep thy tongue from evil, and thy lips from speaking guile.*”

—Psa. 33:13.

PROMISE FOR THE MONTH.—“*The righteous cry, and the Lord heareth.*”—Psa. 33:17.

HOUSEHOLD GODS—FASHION.

BY MRS. (GEN.) BOOTH.

WHAT is the order of fashion? Fashion sets the law, and everybody does what everybody else does; and all who will not bow down to this idol are called puritans, fanatics, straight-laced, or by any other terms of contempt most convenient. So hot is this furnace of contempt and scorn that it is one of the highest tests of moral courage in man or woman to set fashion at naught. It is one of the grandest things to teach your children from their babyhood to say, “No, I won't do that because everybody else does it. You must give me a better reason than the fashion for what I do.”

Fashion prescribes the form of dress for almost the whole world. Doctors may talk, and advise, and warn against high heels, and tight waists, and insufficient clothing, and all the monstrous and ridiculous appendages to dress which fashion from time to time prescribes. But it is fashion! that is enough. Never mind if tight-lacing does squeeze my lungs and prevent my getting the necessary amount of air, thus inducing premature disease and death; it is the fashion, and I must do it. Never mind if the high-heeled shoes produce deformity of the spine and all manner of other injuries; it is the fashion, and I must have them. I must dress myself in the most ridiculous costumes which Parisian milliners can contrive, it is the fashion; if the dress is too light, or does not half cover my body, never mind; I shall wear it because it is the fashion.

Fashion has also settled that it is not the thing for people in certain positions and stations to go to such and such *places*, but that it is right for them to go to others; and so they go wherever fashion dictates. Fashion has even prescribed the way people shall move and the way in which they shall speak, and has got them pretty much squeezed down into uniformity, so that all naturalness is lost and they are nearly all alike. It is the same kind of movement they make and the same kind of platitudes they utter, everywhere and in all circumstances.

Do you envy the fate of the devotees of fashion? Will *you* worship this god any longer? Thank God, He emancipated me twenty-five years ago, and I have been free ever since. If you are not yet emancipated, get emancipated.

Do not consider fashion when you are settling how you ought to order your household, but plan for the highest good of your children and those around you, and for your greatest usefulness in the world. Never mind fashion.

Letter to the Children.

BY PHEBE M. ANNIN.

JESUS HEALING THE SICK.

DEAR children: Wherever you are, let us lift up our hearts and voices in praise to Him who is our Saviour, and whose love for us *to-day* is as fresh and unfailing as ever. Praise be to His dear name! We will talk about some of His wonderful works that He performed when here upon earth. We learn from the records of His life how full of tender sympathy and compassion He was for those who were sick. Is He not the same to-day? YES, and far more willing to heal the sick soul.

Let us take our Bibles and learn something that He did. There was once a poor woman who had heard of the wonderful power of the stranger. She was sick, and nothing could help her. She found out where Jesus was, and followed the crowd that was around Him. She said within herself, “If I may but touch the hem of his garment I shall be whole.” She did not say it aloud, but Jesus knew her heart's desire. She touched His garment and, lo! she felt in her body that she was healed. Her faith *touched Jesus*, and according to her faith it was done. Can you not see that just here she did not *feel* that she was healed until she had *touched Jesus*? So the soul

that is seeking for pardon or inward purity can never realize it, nor can the work be done until coming through the crowd (as it were), pressing through every difficulty, faith touches Jesus *through the promise*.

But to return to our subject. Jesus knew that virtue had gone out of Him, and He said, "Who touched me?" The woman who had proved the healing power came and told Him, *before all the people*, for what cause she had touched Him, and how she was healed. Jesus spoke so lovingly to her, "Daughter, *thy faith* hath made thee whole—Go in peace and be whole of thy plague."

Dear children, suppose that even after she had proved the Lord's wonderful power in her body she had refused to declare it before others, how much she would have lost! and yet, think how many there are to-day who have proved the dear Saviour's power to forgive their sins, and yet have never told any one about it. How ungrateful! This poor woman, even fearing and trembling, told them all what the Lord had done for her. Let us not hesitate to come to Jesus for everything—pardon for sins and inward purity of heart. O, how He loves to have us come to Him, and to prove Him to the very uttermost! Let us never be ashamed to bear testimony of His power in us.

The blood of Jesus alone can wash away the sin of the soul. Are you clean *through Him*?

—CHRIST in us, that we may never despair when we are beset by difficulties; we in Him, that when we have attained something we may reach forward to greater victories."—*Sel.*

THE TRY COMPANY.

PEARL TEXT.—"Let us go forth to him without the camp, bearing his reproach."—Heb. 13:13.

"I love the name of Jesus,
Immanuel, Christ, the Lord;
Like fragrance on the breezes,
His name abroad is poured."

Summer, with its excursions and recreations is casting its brightness upon us. Our young friends will be tempted to lay aside their Bible studies. But we hope they will find a little time to look into God's precious Word, and derive some lessons therefrom. We shall expect to receive letters from the boys and girls of the Try Company, telling us something about their work this summer, whether they have grown in grace, what they have done for Jesus, and whether they have won souls for Him.

EXERCISES FOR JULY.—Commit to memory the 112th Psalm, and Hymn 885 in the Methodist Hymnal. Write us what lessons you learn from the first miracle of Jesus in Cana of Galilee, in His turning water into wine.

LOVED ONES GONE BEFORE.

ANNIE A. CLARK, wife of Rev. Lewis N. Clark, of the New Jersey Conference, died at Cross Keys, N. J., October 18th, 1887. She was born in North Salem, Westchester Co., N. Y., June 28th, 1838. She experienced religion at the age of fifteen. Her conversion was clear and satisfactory. Soon after this she proved the power of Divine grace in a season of severe sickness, and was peaceful and happy in the assurance of the presence of Jesus. Being instructed in the doctrine of Christian Holiness, she thirsted constantly for full salvation, and did not rest until she was as clearly conscious of purity as of pardon. Her life was a beautiful illustration of perfect love.

At the age of twenty-two she was united in marriage to Rev. Mr. Clark, and at once threw herself into the earnest work of the Methodist itinerancy, for which she seemed so exactly suited both by nature and grace. In revivals, and in Sunday-school and temperance work, she was always foremost and effective. Being highly gifted, she was often called upon to address public assemblies, and though naturally timid she never hesitated to come to the front when a service was demanded of her. For a time she was a very successful class-leader. Her pen as well as her tongue was often employed for her Master. She was a regular contributor for a time to *The Guide*, and often wrote for other periodicals. She was recognized in the various fields assigned to her husband as a great power for good.

Her faith was of that triumphant character which never seemed to fail her. She knew the way to the throne, and how to help others there. For a number of years she had been a great sufferer, but her sweet, patient spirit rested sweetly in Him in whom she believed, and who never disappointed her. Her last hours were triumphant. In great pain of body she exclaimed, "*Jesus is precious!*" and looking up into the face of her husband, with a smile she added, "Dear, there are no pains in heaven!" When expressing her desire to depart and be with Christ, she fell asleep in Jesus, and her spirit passed to the home of the angels.—*John S. Heisler.*

MRS. MARY E. KING closed her earthly career in Tully, N. Y., March 21st, 1888. She was born January 3d, 1799. "It is written, He giveth His beloved sleep."

She saw no messenger of gloom
In him whom we call Death, nor met her doom
As prisoner his sentence; but naturally, as bud
unfolds to flower,
As child to man, so man to angel—
She recognizing death the glad evangel.
Leading to higher scenes of life and power.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13 : 15.

"I will praise Thee—
Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 542d hymn, commencing—
"O, glorious hope of perfect love,"

After which Rev. Geo. Hughes read numerous requests for prayer, at the conclusion of which several persons present arose to ask prayers for themselves that they might be led into the clear light, and also in behalf of friends out of Christ.

Mrs. Palmer arose and said she had one great desire, and thought the Lord was willing to grant that desire, namely, that the blessed Holy Spirit would so reveal Christ as a perfect Saviour to those dear ones, that none present would refuse to accept Him.

Bishop William Taylor, from Africa, led in a most fervent prayer, invoking the Divine blessing upon those present, and upon all God's people, and upon all enterprises and purposes designed to redound to His glory, as follows :

"We rejoice to know that our prayers are not to induce our Heavenly Father to do unreasonable things for us. Our great charter embraces impartially the human race ; for Christ tasted death for every man ; and we know that God is more willing to give us all good gifts than earthly parents are to give them to their children. We have these facts as an ample basis of faith. Christ stands at the door and knocks—knocks at the door of every heart—the contingency in the case is entirely with us, and the failure is purely on our part. God help us to approach Thee intelligently, and to remember that our prayers are means to an end ; that what we may desire to receive is what Thou art so anxious to give. We need only to render entire obedience to the will of God. Thou art not willing that any should perish. Impress each one with the fact that Thy will is right and safe, and regulated by infinite wisdom and love. Help us, therefore, gladly to accept Thy will as the rule of life, and to maintain unswerving loyalty to our King. Let us receive Him now, that He may fulfil in us the work of His mission. By receiving Him we receive a living and almighty Person, who has come for the very purpose of imparting to us everything we need. Let us trust Him for salvation.

And now we pray that each one here present may receive the Holy Ghost. Help us to pray intelligently and to work intelligently. In mercy regard all these persons who ask an interest in our prayers. Blessed Lord, use any agency possible to move them into the right position to receive what they require. Let them remember that all things are with Christ. Let them confess their sinfulness and know Jesus and trust Him. Pre-side over this meeting in mercy."

Singing, "*How sweet the name of Jesus sounds.*"

Mrs. Palmer read the latter part of the 17th chap. of John, from the 9th v. : "I pray for them : I pray not for the world, but for them which thou gavest me ; for they are thine." Our blessed Lord prays for us. May the Holy Spirit cause us to realize fully this afternoon that *He prays for us*. Our blessed Jesus looks upon us, I am sure, as His peculiar ones. O, let us *do His will* ! Jesus said, "*My joy is to do the will of my Father that sent me.*" O, that we might appreciate the sanctifying word, and accept Christ ! "The glory which thou gavest me, I have given them." The *glory of Christ*—what is it ? I once heard Bishop Simpson say, that the glory of Christ was the glory of saving the world. He has finished His work of redemption, and gives us the glory of being workers together with Him in carrying out His plan. "That they may be one, even as we are one." O, the union of hearts in work for Jesus !

Mrs. Palmer said she desired to be brief, as dear Bishop William Taylor was present, and all were anxious to hear him.

Bishop Taylor.—My voice is usually clear. I have not had a cold since I left America four years ago. I had to come to the Conference, in that grand Opera House, to catch a cold.

It is a great comfort to me to know that all the facts recorded concerning the Lord Jesus Christ—concerning God the Father, Son and Spirit—are index facts to the inimitable character of God—what He is and what He does. He is a Person, and, though invisible, none the less real and easily accessible. It was a very great undertaking in the time of the apostles and the early Church, to get the faith of the people up from the low plane of sight and sense to the higher plane of documentary credentials—that is the higher basis of faith. Thomas illustrates this lower faith, based upon visible things, when he demands to see before he is willing to believe. We have a more sure word of prophecy than that—the day-star in our own hearts. This low plane of faith, depending upon sense and sight, is inferior. That is the sort that Martha and Mary had. "If we had seen Jesus," they said, "our brother would not have died." But Jesus was on the other side of the river Jordan, and a whole day's journey away,

and before He returned four days had elapsed, and the man was dead and buried. Thank God, we do not have to go beyond Jordan, nor to wait a second. The Lord Jesus is ever present. We have only to receive and trust Him. Suppose you do not at once get the witness; never mind about that—trust Him. If you cannot trust a man out of your sight, it is very good evidence that you have little faith in him. This living faith is a continuous thing. It is like eating and drinking to keep alive. The body is always eating, always breathing, even while we sleep. Jesus said, "I am the bread of life." It is by a continuous eating of bread that we live. We keep every day searching to see if we are in right relations with Him. Your prayers are made up largely of recognition, and you go on receiving and trusting. Let nothing be allowed to swerve you from your right relation. On that line receive Him. Like the sap from the vine to the branch, His Spirit permeates me. I let Him take me and strengthen me and utilize me to the glory of God. Then you are receiving Christ. That is the way I get along.

I have had a peculiar experience in Africa. I recognized the fact that our Heavenly Father was my Father and my Friend. In this thought I have been filled with admiration and rapture. The Spirit has often been manifested in such a way to me that I have cried to think how patient He was with me, and how kind. In Africa I have had many such manifestations of the presence of the Holy Spirit. There we get back, in thought and customs, to the old ways of three thousand years ago, and things seem to be in the ancient way of the times of Abraham. I have had with me the blessed Jesus, and I expect to abide with Him forever. He is very anxious for His poor, outcast children in Africa, who are stretching out their hands in the darkness as they have done for ages. They are not, as has been supposed, without any idea of God. They have their old superstitions, coming down through countless ages (as we ourselves have many), but when they get into trouble they call on God—the invisible and unknown God. They call their God *Enzambi*, and they say, "*Enzambi boti*"—God is good. On the west coast they call him by another name—"Niswah."

In regard to our progress in the work in Africa, I may say that, in nine months after the trees were cut in the forest we had a number of houses constructed, and had a Methodist Conference and lovefeast. We have every reason to be encouraged. These people are ready to accept the doctrines of Christianity, if we will but do our duty. In days past we sent our ships of war over there to destroy them, and to seize their women and

children and chain them and send them off to a foreign country. Then, when the horrible slave-trade was finally suppressed, they opened upon them the sluices of liquor and damnation, and to-day, as a result of the wrongs and atrocities so long practiced upon these helpless people, that country is a solid graveyard for one hundred and fifty miles. At this moment, although the accursed slave-trade is done away with, a worse evil, if possible, has befallen them, and they are flooded with rum and gin. Many a night I have seemed to hear the voices of the dead saying, "*Why have you not come to us before we perished?*" To accomplish God's great work in this field, there must be something besides prayer. Prayer is a means to an end. The only effective way is to come to Africa, or send some one. There is work to be done. A man formerly engaged in the rum traffic in one of the towns told me that while at one time every one was engaged in the traffic, there is now scarcely any liquor sold there. Why was this? Because Amanda Smith had been along the line. It was not easy work for her. It was war to the knife. There was a conspiracy to get Amanda out in a boat and drown her. It failed. They cannot kill her. God has his hand upon her.

The only hope of Africa is in missionaries. Raise up resistance to wrong; establish self-supporting missions. Then missionary subsidies might be used to extend the work beyond. Establish industrial schools, and teach farming and the mechanic arts, and thus the boys are taught and resources are furnished.

[At this point Bishop Taylor was obliged to leave the meeting to fill another engagement.]

GREAT THINGS OF GOD.

Rev. A. C. Morehouse.—I want to testify to-day to the great things God has done for me. There is no one that has more to acknowledge to Him than I have. God came quickly into my soul and settled the question for me for all time. Any work that Jesus has had for me to do has been so easy, so delightful. Blessed be God that heaven on earth is for me!

WHOLLY GIVEN TO GOD.

Mrs. Keene (Phila.)—I have just been thinking what wonderful things God has permitted Bishop Taylor to do, and in contemplating the great things the Lord lets those do who give themselves unreservedly to Him, I forget myself. By those who do thus give themselves wholly to Him, God will not be outdone. As the years are added on to my life, the Word of God seems more and more wonderful; and what I am and what I do is of less and less importance, but the consciousness be-

comes more and more fixed that the Lord Jesus does abide in my heart. I look up and say, "Lead me Father," with the trustful feeling of a little child.

SUCH LOVE FOR JESUS!

Sister Searles.—I have such love for Jesus, I should go away disappointed if I did not speak for Him. I love Him with an undivided heart. I have been praying every day for Bishop Taylor—every day, whether sick or well. He said something about "manifestations." They are so precious to me that I cannot help talking about them. God is always with the Christian, but sometimes He does not manifest himself so wonderfully. To-day it seems all sweet and bright to me. I know not why I have a clearer light up into glory—is it because I am nearing home? I am so glad that when we get this perfect salvation we are good-tempered people, and we can bear things that other people cannot. When you hear that Sister Searles is gone, sing the doxology, for I long to see Him as He is. I want to go to Jesus.

Singing, "Meet me there."

A PURE HEART.

Mrs. Laub (Iowa).—I never heard a sermon on sanctification in Iowa, but I got the experience you talk about here in a little prayer-meeting. God gave me a pure heart, and I went to work at once, and have been working ever since. Working among those in darkness, among the poor victims of the saloon, and many have become Sunday-school teachers, and fill other useful positions in connection with the Church. O, what precious privileges you have here! I have to-day had a new anointing, and am going back to my Western home to do more—more than ever before if my life is spared. We work in our own way, and have Gospel temperance meetings. One is not of much account without the other. Let me tell you of God's doings with us. We needed a hall, and had no money to build it. I said to a dear sister, "Let us ask God for the money we require." We did so, and waited one, two, three weeks. In the fourth week a brother died and bequeathed us ten thousand dollars, and we built our hall. Praise the Lord, He has also put it into our hearts to send money to Africa. I think I could talk for a week of God's goodness and our blessed experience, but I must stop.

Singing, "Is your lamp burning?"

Brother Laub.—I am able to say that what that lady (my wife) has said is all well known to me. I want to add that years ago, here in the East, I was long a seeker, but not until Brother Hughes preached a sermon in my hearing did I get into the light. Ever since then I have been wholly

the Lord's. Praise His holy name for His goodness to me.

THE POWER OF THE WORD.

Rev. I. M. See.—When we come to realize the blessed power of the Word, and rest on that Word as on solid rock, we have the solace, power and blessing, because we have the Lord—glory be to His holy name! Love is the instruction of heaven. He that loves may not be able to instruct many minds, but he shall help them to see more of the Lord and rejoice with joy unspeakable, being girded with His peace. Beloved, let us be Christians of that style. Let us learn how to see Jesus; for He is seen by the light of His Spirit within us. I am glad that He has brought me down where He wants me. This Tuesday Meeting is the most practical of all things, because we learn to get down, and to love anybody and everybody, as Jesus wants to pour out His blessed Spirit in love upon us.

KEPT BY CHRIST'S POWER.

A Sister.—Three years ago, when I was seeking this blessing, Jesus called me to go and preach His gospel, and I am going. I bless His name that He keeps me every day by His power. My own father and mother and five brothers are not Christians. Will you not pray for them?

VERY HAPPY.

Rev. John Searlett.—I am very happy. It is a God-made happiness. Fifty-five years ago God put self out, and Himself in. Four years ago I met Bishop Taylor and told him I would meet him in heaven. I pray for him every day. I was a Deist in my earlier life, and the sorest, bitterest thing in my penitence was, that I had spoken against Christ. How blessed it is to be saved!

Singing, "Take the name of Jesus with you."

PRECIOUS GRACE.

A Brother.—I seem to have such a poor and mean experience compared with some others. I want to say that if I should utter all my experience in one word, it would be, "Unto me is this grace given."

A Sister.—I do thank God with all my heart that He allows this little bit of a woman such joy; that He allows me association with Him; that He holds me so steadily and keeps me so gentle. I am so glad that Jesus takes me in, as His child.

THE LANGUAGE OF JESUS.

Rev. Dr. Roche.—My heart is filled with the language of Jesus in the lesson read. Friendship is a fact. There are sympathies that stir the soul,

and Jesus knew them, and His disciples knew them. They had honored His character and glorified His name, and I can imagine them saying, "If Thou must go, permit us to go with Thee." But He replied, "If I go I will send the Comforter." Jesus' prayer is not for men to be prematurely removed, but that they may not doubt, nor repose upon their own resources. May I do what Jesus wants me to do while I am here upon the earth.

"YOURS ALREADY."

Mrs. Whittemore.—I remember four years ago this month I came into this place, and dear Mrs. Palmer asked those who desired to get into the light and obtain the blessing, to rise. I stood up for prayers, and made known my wish, and she said, "Why, dear, the blessing is yours already!" I found that she was right. Dear friends, do not work yourself up into the state of feeling that I did—but with no Christ. When I took the dear Lord, once and forever, and put away self, then I found perpetual joy. Not only the joy of my soul, but the more I receive of Christ the greater my physical strength.

THE GREAT NEED.

Mrs. Bottome.—The floodgate has been thrown up and memory's tide comes in. This meeting has had a peculiar significance for me. I have felt the call for a deeper holiness. Nothing but the absence of self and the presence of Christ will do for the Methodist Church.

A Sister.—I do not want to go back to Nebraska without giving my testimony here for Jesus. He saves me fully.

YIELDING TO THE SPIRIT.

Sister Chandler (Ocean Grove).—This Tuesday Meeting has been very much to me for many years past. I have a little personal testimony to give. During the past winter bereavement has come to me. I went down, physically, under my sorrows. I felt that I could not work for the Master any longer. In March there came to me an invitation to come to a little society I had organized. I wrote that it was impossible. As I crossed the threshold of my door a voice spake to me saying, "Are you in harmony with the will of the Lord concerning you?" I stood still and said, "Lord, teach me! I am willing to give up all that I have. I am willing that my friends shall be given up to Thee, for I know I shall find them all again in that eternal day." And so there was nothing in me to resist. I asked for direction, immediately yielded to the voice of the Spirit, and I wrote that I would come. When the day came

I went to the work, and from that hour to this I have been better and stronger. During these last few days there has come to me the revelation of another work He has for me to do. It is now nine years since I knew what it was to lay all upon the altar and hold nothing back.

The meeting closed with the singing of the doxology, and the benediction pronounced by Rev. Geo. Hughes.

—"As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life."
—Jonathan Edwards.

A SUFFERER TESTIFIES.

Mrs. Calista Dean, of Naples, N. Y., wrote us some time ago, saying, "Often have I taken up The Guide (I keep it on or near my bed), and the first sentence has come like a white-winged messenger of peace.

"More than six years have I lain upon my bed of suffering. When the blow first came I cried out in my anguish, '*I cannot bear it!*' For many weary months the great billows of sorrow rolled over me. The clouds were so heavy above me that I could not see my Father's face, and I said, '*He has forgotten me!*' Then I sought for human consolation, but this turned to ashes in my grasp. It seemed that all the powers of darkness were let loose upon me. At last, in utter despair, I threw myself down at the foot of the cross, in the valley of submission. Looking up there I saw, outlined against the dark mountain of sorrow, the bright form of my Saviour. He was always near, but I had been looking so intently at my own troubles that I had not seen Him.

"And now, while steadfastly gazing at Him, earthly things began to recede from my view, and heavenly things grew bright upon my vision. The bitter cup began to be mingled with sweetness, and the once bitter tears were changed to tears of joy, while I praised God that He had chosen me in the furnace of affliction, and that He had given me that sweetest of all unions with Christ, '*to know the fellowship of His sufferings.*' And now I sometimes feel that it would be sweet to drink still deeper of that cup, that I might know yet more of that precious union and fellowship with Him. All praise be to God!

Some months ago, while close on the borders of the grave, my loving Father gave me a view of that beautiful place, which passes all description. How I wish that I might say to every child of God, Be faithful, O, be faithful!"



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

—“THERE MAY be audible music in heaven, but its chief delight will be in the music of principles in full consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there but it will be the loveliness of virtue as seen in God and reflected back in family likeness from all His children.”—*Chalmers*.

A SUMMER FOR JESUS.

THE bright rays of summer greet us once more. It is a time of flowers and of fruit. “The earth is the Lord’s, and the fulness thereof.” But in the greatness of His goodness He gives it to the saints as their heritage. They may therefore regale themselves, with its widespread bounties, keeping their eye steadily fixed upon the glory of the Giver.

We have a message just now for all the Lord’s wholly consecrated people. It is this, that they adopt as their motto, “A SUMMER FOR JESUS!” That is, that each of the sunny days of the period be wholly devoted to Him, whether at home or abroad.

It is a sublime record that is made concerning the experience of the disciples on the Mount of Transfiguration. After their Master was transfigured before them, so fully did His lustrous presence fill the compass of their vision, that it is written, “*They saw no man save Jesus only.*” What, think you, would be the result if, in the case of every Christian, this might be the realization of the summer of 1888?

But to wholly consecrated Christians we especially appeal. They are expected, justly so, to give proof of eminent devotion. The graces of Christian perfection are to be brightly displayed. This is no arduous task. If the graces be really in possession, it will not be difficult to let

them shine. A soul covered with heaven’s light makes a shining face, and a shining life. They are “living epistles, known and read of all men.” Let it appear then “that the King’s daughter is all glorious within, her clothing is of wrought gold.” While the devotees of the goddess “Fashion” are shining in the gorgeous apparel of earth, let the Lord’s anointed ones put on the splendid array of the New Jerusalem.

Again, these summer days are not only for *shining*, but for *work*.

“The vineyard of the Lord
Before His laborers lies;
And lo! we see the vast reward
Which waits us in the skies.”

The great harvesters will be reaping down uncounted fields, gathering into the garner the rich products of the earth. And in the spiritual world, on every hand there are fields white unto the harvest, calling for Gospel reapers. Will you, dear reader, be among the diligent harvesters? Souls are to be won or lost before the end of August. God or Satan will have the mastery—which shall it be? Your wife or husband—your son or daughter—may be among the prizes for which heaven and hell will be contending in the coming months. Your *personal influence* may be the only thing that can turn the scale in favor of heaven. Angelic ministries and human agencies will be powerless unless the pressure of your hand shall be on the scale. Dread responsibility! Be wide awake! Draw out all your resources to win souls. Be not at the seaside or on the mountain without a sickle, and wield it nobly for the great Husbandman!

And, beloved *stay-at-homes*, think not that there is nothing for you to do because the crowds are off to the summer resorts. In the quiet of your homes, while sweltering with the heat, and filled with pain, your patience, your cheerful spirit, your loving words, may conquer somebody. One and all, then, up and at it—at home as well as abroad—be diligent, faithful, uncompromising—seize upon each of the long, summer days—do full work—A SUMMER FOR JESUS!

Such a course will bring great glory to Jesus, in multiplying His triumphs on the earth, and preparing for increasing the population of the Heavenly City.

"A GOOD conscience is the palace of Christ ; the temple of the Holy Ghost."

BIBLE ALARM-SIGNALS.—I.

"*They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace.*"—(Jer. 6 : 14.)

The above is the Divine complaint concerning the ancient priests. God says, "From the prophet even unto the priest every one dealeth falsely." This was a terrible defection indeed. "They healed slightly." There is much of this slight-healing in our day—putting a plaster over a festering sore, rather than applying a radical remedy, that which will work a thorough cure. Now, "the leprosy of sin lies deep within,"—and nothing but radical treatment will meet the case. Such treatment, however, is very offensive to human pride, and hence there arises an accommodating disposition, leading to superficiality. In consequence of this we are having our Churches filled with "*the feel-a-little-better class*," who know nothing, never did, of the bitterness and gall of true repentance. They have been told by "*the feel-a-little-better teachers*" that they need not have great sorrow, or agony, or struggle—that people now-a-days need not feel the pressure of the strait-gate—that this is a period of peculiar intelligence, and that the understanding and judgment are involved rather than the heart—that feeling is non-essential—all they have to do is just to say *Jesus*, or accept *Jesus*,—and they are saved. By this easy process Zion's numbers are being rapidly multiplied, but these numbers are being given over to strong delusion—"to cry peace when there is no peace."

And this same "healing the hurt slightly" prevails respecting entire sanctification. No matter about repentance for inbred sin, or feeling, or struggle. "*Just trust*"—that is all. No matter if they are loaded down with worldly trappings, and covered over with jewelry, shining in Satan's most approved array—"just trust," and all is well. Yes, *trust even in idolatry*—trust while living in open sin. Such teaching is false, deluding souls. God's way is first to put away the idols—then they may trust, being on *promise-ground*.

—"THE high mountains are barren, but the low valleys are covered with corn."

THE GENERAL CONFERENCE.

THE General Conference of the Methodist Episcopal Church closed its session in this city on Thursday, May 31st. It has been, in many respects, an eventful convocation.

The action of the Conference has been, considerably, on what is termed "*the progressive line*." It has modified the Discipline so that pastors can remain *five years* in a charge, and the time of presiding elders is lengthened to *six years*. It has provided for the establishment of an order of "*DEACONESSES*," designing to bring into use, in organized form, a large amount of latent female talent in the Church. It was not prepared to receive female delegates at this session, but arranged for a vote to be taken on the subject in each society and annual Conference, and no doubt they will be admitted four years hence. A sort of *Ritualistic Service* was provided to be used in our congregations, discussed, and finally laid on the table, where we hope it will remain. It was also proposed to district the bishops, which was an entering wedge to "*Diocesan Episcopacy*." This was tabled, mercifully continuing to us, for a while, our time-honored general superintendency.

The election of Drs. Vincent, Fitzgerald, Joyce, Newman, and Goodsell, as bishops, and Dr. Thoburn, as bishop for India, gives, we believe, general satisfaction. The Missionary work has a strong corps in the selection of Drs. McCabe, J. O. Peck, and A. B. Leonard, as Secretaries. We expect McCabe and his co-laborers will now inscribe on their banners *TWO millions, probably*.

We might indulge in criticism respecting this General Conference. There was a lamentable lack of religious spirit—even the prayer-service at the opening was thinly attended, while the *lobbies* were full. There was an amount of self-seeking, a *clamor for office*, that was humiliating to careful observers. Some of the sessions were full of excitement, and tumult, unbecoming to such an assembly. The fact is, the body is entirely too large, and uncontrollable except by a skilled parliamentarian. May God bless what has been right action, and mercifully forgive the wrong!

—“FLOWERS never emit so sweet and strong a fragrance as before a storm.”

BISHOP TAYLOR'S WORK.

BISHOP TAYLOR has been in constant demand for public service since his arrival. One Sabbath he preached four times in Newark, and at night said “he felt grand.” Near the close of the General Conference, he was given a public reception by the Methodist Social Union of Boston, which was a spirited occasion.

His episcopal status, and missionary work, were subjects of animated discussion, in the Standing Committees, and finally in the General Conference, on presentation of their reports. The action, on the whole, is very favorable to him and his “*Self-Supporting Missions*.” In episcopal status he was declared to be equal with the other bishops, but with limited territorial jurisdiction, being confined to Africa. His salary was ordered to be paid out of the Episcopal Fund, same as the other Bishops.

The principle of *self-support* in Bishop Taylor's missionary work was clearly endorsed by providing for the appointment of a *Standing Committee* in the Missionary Board, on “*Self-Supporting Missions*,” advisory in character, simply co-operating with the Bishop, and leaving him free to operate, as heretofore, through his “Building and Transit Fund Society.”

Bishop Taylor will spend the summer in visiting Churches and Camp-meetings, presenting the claims of his cause, and raising reinforcements. A large amount of money is needed. There ought to be *half a million dollars*, for this work alone, speedily raised. We hope our friends will take it to the Lord in prayer, and as He directs, bring their liberal oblations to this altar.

Dr. Welch, of Vineland, N. J., is carrying \$22,000 life insurance, \$12,000 on his own, and \$10,000 on his son's life, which will go to this work at their decease. He believes that, the obstructions being now removed by the General Conference, he can engage many more to do likewise. We know of two others who are carrying \$10,000 each. Let many more imitate this. But we want a whole lot of people to give liberally now, while they live.

“LET patience have her perfect work and bring forth her celestial fruits.”

THAT IDOL!

REV. DR. A. T. PIERSON recently declared that for eighteen years his ministry was almost barren of results, and in explanation says: “God said to me, ‘If you will give up the idol of literary applause, and give yourself to rescuing the perishing, I will give you souls.’ I said, ‘I will do it.’ Within eighteen months God gave me more souls than in the eighteen years before.”

How many, ministers and others, have been shorn of strength at this point! They have an idol hidden away in the deep recesses of their nature—it may be unholy ambition, or something else. Whatever it is, it is paralyzing, it has a deadly influence, it holds them back from great triumphs. Does the voice of the Spirit, dear reader, uncover this to your view. Let there be no parleying, but a quick surrender—then will God bring you to honor.

“HOLINESS is perfect love in perpetual motion.”

“FOR JESUS' SAKE.”

“FOR JESUS' SAKE BE HOLY.” Spurgeon wished that his heart could be struck into medallions and passed around among his people, with the above motto inscribed on each. It is the wish of every true pastor for the flock.”

This is the highest motive that can be offered to prompt to a holy life—“*for Jesus' sake!*” The mention of His name is enough to stir the heart to its profoundest depths. What is He? “The Chiefest among ten thousand.” What has He done? He hath “loved us and given himself for us.” He exchanged the glories of the celestial for the humiliation, suffering, and ignominious death of the terrestrial. What does He offer us? In one word—“*eternal life*.” No half-way service will answer the demand—holiness, entire holiness, alone, will make us responsive to the demand. Reader have you, recognizing this great motive, yielded yourself, soul, body, and spirit, to the Lord? If not, do it at once!

REMEMBER, every moment of resistance to temptation is a victory.—*Faber.*

OUR INQUIRY ROOM.

A PRAISE-NOTE.—“*Thanks be unto God for his unspeakable gift.*”—2 Cor. 9 : 15.

“Joy to the world! the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.”

POINTED BIBLE INQUIRIES.

1. “*Art thou a master of Israel, and knowest not these things?*”—(John 3 : 10.) Such was the inquiry of Jesus to Nicodemus. He was a master in Israel, and yet could not receive the vital truth of the *new birth*. He said, “How can these things be?” He had not spiritual eyesight, great as he was in position. “The kingdom of God is received as a little child.” The inquiry of Jesus teaches this truth, that according to a man’s opportunities great improvement is expected. But in too many instances there is disappointment.

2. “*But if ye believe not his writings, how shall ye believe my words?*”—(John 5 : 47). The Master had continually to reprove the Jews around Him for their obstinate unbelief, and rejection of His Messianic claims. He called upon them to “search the Scriptures,” their own Scriptures, the writings of Moses, which they held in such reverence, and which testified of Him. For, if they could not receive the testimony of their own Scriptures, how were they to hear “the prophet like unto Moses” speaking from heaven? Sad indeed was their rejection of “*the true light*”! Shall we be under like condemnation?

3. “*Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.*”—(John 13 : 37.) This question was propounded in the natural impetuosity of Peter. There was a good reason why he could not follow Jesus then which is given in the following verse. He was on the eve of a shameful denial of his Lord, and he knew it not. But, after his restoration, he was ready to follow Jesus even to the death, and did lay down his life for His sake. Too often we overestimate our ability, as did he—but Divine grace coming in at the opportune moment, snatches victory from seeming defeat.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Canada asks: Is the blessing of sanctification necessarily a separate blessing?

Ans.—So we teach, and we do it because we believe that the Bible makes a manifest distinction. Take for example 2 Cor. 7 : 1. Here those addressed are “*beloved*,” real Christians. But they are not entirely cleansed, but are called upon to seek it—even from all filthiness of the flesh and spirit. They are to “*cleanse themselves*,” that is by availing themselves of the all-cleansing blood of Jesus, and the power of the Holy Ghost, for which provision is made in the Gospel. And then, the common experience of justified Christians is, that they did not receive entire sanctification at conversion—hence the need of having Jesus speak the second time, “*Be clean.*”

MISSIONARY TRAINING SCHOOL.

The School of Mrs. W. B. Osborn is now being conducted in West Philadelphia. It is eligibly situated at 41st and Ogden Streets, with ample and beautiful grounds. It is contiguous to the Pennsylvania University and Woman’s Medical College, where specially favorable terms are made with students desiring a medical course. Already Mrs. O. has sent three missionaries to India, two to Africa in Bishop Taylor’s work, and two to China. Mrs. Van Kirk, principal of the Philadelphia School for training kindergartners, offers the course usually costing \$100.00, free to the students. This is a great advantage, as kindergartners are in great demand in heathen countries. The Chinese and Japanese languages are to be taught by native teachers. A lady under appointment from the W. F. M. S. of the M. E. Church, to sail for Japan this fall, will study the Japanese language. Another going to Mexico, is studying Spanish. To study Chinese under a native teacher is also provided, which is rarely obtainable in China. Hindustani and Marathi, two of the languages of India, are taught by the principal. Much money and labor in foreign lands may be saved by this preparatory training. The course of study for the School year includes the English Branches, Church History, Science, Mental and Moral, Languages, Music (vocal and instrumental), the Bible, to which special attention is given.

The Institution relies for support wholly upon God, through His people. For circular, address Mrs. W. B. Osborn, 41st and Ogden Sts., Phila.

"God's presence is enough for toil and enough for rest."

THE CAMP-MEETING SEASON.

As this number reaches our readers, the Camp-meeting season will be fairly opened. A few counsels, at this point, may be in place. We would advise all who can to enjoy a season of refreshing in the "FOREST TEMPLE." Go, and take your children. Go in the Spirit—do not find it necessary to spend days on the consecrated ground seeking the baptism of the Holy Ghost, before you are ready for work. Go under the influence of the baptism, and be ready for service the moment you set foot on the ground. Better have an *all-night of prayer at home*, to secure "the baptism" in advance, if you have it not, rather than have to spend three days in the grove in quest of the holy anointing. When you enter the Encampment, do not depend wholly upon the services at the stand. Consecrate yourself from the start to personal work among the unsaved. Let not a day pass without having a case in hand, for prayer and effort. Let your motto be, "*One a day for Jesus!*" Another suggestion: Be not so excited and engrossed with the public services as to set aside private devotion—have "*A Closet*" at Camp-meeting as well as at home. No *hallelujah gusts* at the altar can be substituted for this.

Beware of false teaching from Camp-meeting stands. We have a lot of "evangelists," so-called, distributing themselves over the country, and getting within the Camp-meeting enclosures. Their style of teaching is on the line of making salvation easy—very easy. They ignore the idea of a strait-gate. They are *antinomians*—and their erroneous teaching is well exposed by Dr. Steele in his latest work, "*ANTINOMIANISM REVIVED.*" The antinomian evangelists can spread "*the robe of Christ's righteousness*" over a large place. They can make it cover all manner of sin, leaving the sinner unchanged, yet asserting a first-rate *standing in Christ*. They can take a congregation, and have them bow their heads, raise their hands, and then report 500, 1,000, or 2,000 saved. No more saved than so many Hottentots. But their operations mightily swell the printed Camp-meeting reports.

—"PRAYER without watching is hypocrisy, and watching without prayer is presumption."

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

We take the following from a recent number of "*The Methodist Young People*":

—Beware of fanaticism, of estimating yourself better than other members of Christ's Church. Pharisaism and come-out-ism are an abomination.

—At a recent meeting of the general Executive Committee, Rev. R. W. Tland was appointed general organizer for the Alliance, he having signified his willingness to spend some time in the work. He has already been engaged to speak at several points regarding the Alliance.

—We are indebted to our friend, Carl Barkstedt, Westervik, Sweden, for the following glimpse of young people's work in Sweden: "With feelings of great pleasure I received some days ago *The Methodist Young People*. The Methodist Episcopal Church in Sweden is not as I understand, by a great deal, what it ought to be. Very few pastors understand the doctrines, and that is the reason why the pastors object to the Alliance. But no member 'attends theaters, plays cards, or dances.' I think we need the Alliance very much. Our young men's and young women's meetings keep separated. They meet once a week, read the Bible and pray (trying to do the best) and visit the sick. Very seldom the pastors attend or do anything for those meetings."

—Alliances reported since our last issue: At West Jersey, Ill., organized by the pastor, Rev. W. G. Miller, with a membership of twenty-five. At Baraboo, Wis., organized by the pastor, Rev. M. Benson. At San Diego, Cal., the young people of the first M. E. Church have organized and expect to take the Course of Reading. At Elburn, Ill., the pastor, Rev. C. W. Ferguson, has organized an Alliance with seventeen members.

—Miss Frances E. Willard writes to the publisher: "Your paper is admirable; the plan of your society is worthy of Methodism at its best. I earnestly hope our pastors may put enthusiasm into this excellent machinery, for *they* can do it, and, humanly speaking, *they* alone."

—Portville, N. Y., has a model Methodist Alliance. Every member is taking the Course of Reading, including the books and the readings in *The Methodist Young People*.

—The young people of the M. E. Church in Vermillion, Dak., have a society of fifty members which they call the "Young People's Christian League." They use the Alliance badge and course of reading.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

A PRAYER CONCERNING THE PAST—"O, remember not against us former iniquities."—(Psalm 79:8.) In this Psalm the psalmist complains of the desolation of Jerusalem. He says, "We are become a reproach to our neighbors, a scorn and derision to them that are round about us." And he makes the prayer that is before us: "O, remember not against us former iniquities." We need to make this prayer ours. The past violations of Divine law will come up to remembrance, notwithstanding we may be in the Divine favor. The remembrance of our past iniquities is grievous, and we may well ask that God will graciously cast it out of His remembrance.

"Have every day lower thoughts of yourselves, higher thoughts of your Christ, kinder thoughts of your brethren, and more hopeful thoughts of all around you."—*Fletcher*.

I.—CLOSET STUDIES.

CLOSET MOTTO.—"Abstain from all appearance of evil."—1 Thess. 5:22.

"Thou seest my feebleness;
Jesus, be Thou my power."

DAILY BIBLE CALENDAR—JULY.

1. Lam. 3; 26. 2 Tim. 4; 8. Isa. 25; 9.
2. Eph. 4; 29. Prov. 11; 25. Psa. 125; 4.
3. Psa. 37; 7. Prov. 20; 22. Gen. 49; 18.
4. Phil. 2; 3. Psa. 138; 6. Psa. 31; 16.
5. Heb. 3; 13. Heb. 3; 14. 2 Tim. 4; 18.
6. Psa. 37; 27. Psa. 37; 23, 24. Psa. 25; 4.
7. Eph. 4; 22. Psa. 4; 3. Psa. 41; 4.
8. Matt. 16; 24. Psa. 126; 6. Heb. 13; 6.
9. 1 Thess. 5; 22. Heb. 10; 16, 17. Psa. 51; 2.
10. Matt. 6; 3, 4. Matt. 6; 4. Psa. 119; 108.
11. Heb. 12; 5. Job 5; 17, 18. Isa. 33; 2.
12. Heb. 13; 16. Gen. 12; 2. Gen. 32; 26.
13. Eccl. 9; 10. Heb. 4; 9. Psa. 25; 22.
14. Heb. 10; 35. Heb. 10; 36. Job 29; 2, 3.
15. Matt. 10; 28. Nahum 1; 7. Psa. 33; 21.
16. Exod. 14; 13. Job 5; 19, 20. Psa. 22; 11.
17. Amos 5; 14. Matt. 28; 20. Psa. 55; 16.
18. Phil. 4; 1. Isa. 40; 29. 1 Pet. 5; 10.
19. Heb. 12; 3. Heb. 10; 37. 2 Sam. 22; 4.
20. Psa. 37; 5. 2 Sam. 22; 31. Psa. 31; 2.
21. Zech. 9; 12. Heb. 9; 24. Luke 23; 42.
22. Col. 2; 6, 7. Psa. 84; 11. Psa. 40; 11.
23. Hag. 1; 7. Psa. 25; 8, 9. Neh. 9; 17.
24. Psa. 55; 22. Isa. 55; 22. Psa. 42; 6.
25. 1 Sam. 12; 24. Eccl. 8; 12. Psa. 27; 9.
26. Luke 13; 24. Psa. 22; 27. Psa. 25; 16.
27. John 14; 15. John 14; 16, 17. Psa. 139; 23, 24.
28. Matt. 6; 19. Mark 10; 29, 30. Psa. 119; 25.
29. Phil. 3; 1. 1 Chron. 28; 20. Psa. 71; 16.
30. Psa. 37; 8. Psa. 37; 9. Psa. 35; 1, 2.
31. Eph. 4; 32. Matt. 10; 41, 42. Psa. 84; 5.

DAILY READINGS FOR THE MONTH.—Commence this month with the first chapter of Ezekiel, and read a chapter each day, thoughtfully and prayerfully.

BIBLE TOPIC FOR EXAMINATION—"The love of God. The love of God as manifested (1) by the Eternal Father; (2) by the Eternal Son; (3) by the Eternal Spirit. Trace Bible teaching on this subject, specially in relation to the three Persons of the Godhead.

II.—CLOSET PRAYER.

PROMISE.—"For it is God which worketh in you both to will and to do of his good pleasure."

—Phil. 2:13.

THE CLOSET HYMN.

I LOVE to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all His promises to plead
Where none but God can hear.

I love by faith to take a view
Of brighter scenes in heaven;
The prospect doth my strength renew,
While here by tempests driven.

Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

I. GENERAL SUBJECTS FOR PRAYER.

1. That the CAMP-MEETINGS this summer may be seasons of remarkable power.
2. That the Churches left this summer without pastoral oversight, their pastors enjoying a vacation, may be in gracious Divine remembrance.
3. That the Churches may be prompted to do something for the thousands of Sabbath excursionists.

II BY LETTER, AS FOLLOWS:

Canada, For a young man to be restored to health; a pastor filled with the Spirit; a family saved; a backslider reclaimed. S—T—, for sick ones to be restored; salvation of four women; a sister to be sanctified. Connecticut, N—C—, for young men seeking holiness. California, for conversion of four persons; for a sister to have help. Colorado, B—, for restoration of brother to health. Illinois, C—, for salvation of a family. Indiana, D, for a son who has lost his mind. Kansas, N—T—, for a sister to be sanctified and her husband converted. Kentucky, R—, for a brother and wife, backslidden; the husband also to be healed in body. Massachusetts, B—, for a husband's conversion. Mississippi, M—, for a sister to be filled with the Spirit; for restoration of invalid husband, and salvation of children. Montana, S—G—, for salvation of a family; for the restoration of an afflicted sister. Nebraska, O—, for children's conversion. New York, H—, for a sister to have bodily healing; for a sick brother to have clear evidence of his acceptance. N—, for conversion of son. New Jersey, V—, for God's grace to be given to an afflicted mother. Ohio, C—, for a young man, an infidel, to be converted; also for a young lady to whom he is to be married. Texas, H—, for conversion of a son.

III.—OUT-DOOR SERVICE.

1. Do personal work for Jesus on the Camp-ground.
2. Look after the sick during the hot weather, temporally and spiritually.
3. Visit the public squares, if you reside in the city, and do missionary work.
4. Distribute tracts at the gangway of steamboats to Sabbath excursionists.
5. If traveling on the railroad or by steamboat, seek an opportunity for personal Christian converse with some fellow-traveler.

CAMP MEETING CALENDAR.

- July 7 to 16. Mountain Lake Park, Md.
 17 to 26. National, Mount Tabor, N. J.
 27 to Aug. 5. Douglas, Mass.
 28 to " 6. Old Orchard, Me. (McLean.)
 31 to " 8. Orville, Ohio. (State Assoc'n.)
 Aug. 1 to 7. Intervale, N. H. (Dr. Cullis.)
 2 to 15. Pitman Grove, N. J.
 7 to 16. Crystal Springs, Mich. (Stubbs.)
 9 to 16. Lake George. (McDonald.)
 " Holly Springs, Iowa.
 14 to 23. Mount Vernon, Ohio. (Ohio State.)
 19 to 29. Wesley Park, Niagara Falls. (International Holiness.) Updegraff, Clark, Thompson.
 20 to 30. Ocean Grove, N. J.
 22. Carthage, Ill. (Haney, Holstine.)
 24 to Sept. 3. Round Lake, N. Y. (Jones and Small)
 " Old Orchard, Me. (Salvation Army.)
 Sept. 6 to 16. Beulah Park, Oakland, Cal. (Pacific Coast Holiness Association.)

THE EDITORS' BRIEFS.

THE SUMMER CANVASS.—We hope our agents, and indeed every subscriber, who is able to do so, will do some earnest work for us this summer. Do not go to Camp-meeting without having some specimen copies of *The Guide* to show your friends. Send for them at once. Get all the new subscribers you can. If you remain at home, work in your neighborhood. To all new subscribers, the *June* number is sent free. Let all the old subscribers, whose subscriptions expire in July, renew without delay.

THE CAMP MEETINGS.—Consult our Calendar. Note the meetings for this month, as specially interesting: Mountain Lake, Md., 7th to 16th. National, Mt. Tabor, N. J., 17th to 26th; Douglas, Mass., 27th to Aug. 5th; Old Orchard, Me., led by Rev. A. McLean, 28th to Aug. 6th.

—Mr. Henry B. James, husband of Mrs. Mary D. James, closed his earthly life in Philadelphia, March 17th. He was born in the same city May 7th, 1810. He was converted in early life, and united with the M. E. Church. His end was in peace, and full of Christian hope. What a meeting of husband and wife!

—Those who want good Camp-Meeting help should address Rev. John Parker, Southville, Mass., or Rev. W. B. Osborn, 41st and Ogden Sts., Philadelphia.

—Remember the NATIONAL CAMP-MEETING at Mount Tabor, N. J., July 17th. The situation is beautiful, healthful, accessible from New York. There ought to be a grand rally of the friends of holiness on this ground—the only meeting of the National Holiness Association this year.

—IN MADRAS, INDIA.—Our daughter, Mary A. Hughes, is busily at work in her field—teaching, and visiting the Zenanas. She has already six orphans in her care, which is the beginning of an orphanage. It requires \$25 a year to support an orphan. Three are provided for by contributions of friends. Who would like to take the other three? We think you may name one of the girls if you contribute the \$25. Let us hear.

THE SEMI-CENTENNIAL.—We stated in a former number that 1889 will be the semi-centennial year of the publication of *THE GUIDE*. We desire

1. That all who can testify to the favorable influence of *THE GUIDE*, or of our books, specially Mrs. Palmer's and Rev. James Caughey's works, will write us some particulars.

2. To make up a full set of the volumes of the magazine, we need the following:

FULL VOLUMES NEEDED.—Nos. 1 and 2. From July, 1839 to 1840, and from July 1840 to 1841, then called *Guide to Christian Perfection*, Rev. Timothy Merritt, editor.

NUMBERS NEEDED.—1859, February, April, May, June, July, November. 1861, August, September and December. 1862, February, March, April, May, June, September. 1866, April. 1871, March, June, Oct. 1872, July. 1874, October, December. Friends who can furnish any of the above, please write us soon, stating terms.

—**NEW TRACTS.**—We have imported a lot of excellent Tracts, or Booklets, by Rev. J. B. Atkins, a Wesleyan minister:

"The Mountain-Top; or, Glimpses of the Higher Life"; "Sabbath Bells; or, Aids to Holiness,"—containing a help for each Sunday in the year; "A Closer Walk; or, Aids to Holiness." Price, 6 cents each.

—Do you want to go to a thorough, straight-out Holiness Camp-Meeting? If so, attend the one at Douglas, Mass., on Deacon Morse's ground, July 27th to Aug. 5th. No speculation. A salvation convocation—purely so. *Be there!*

—We are indebted to Harper Bros. for the portrait of Bishop Taylor on our first page.

—Mountain Lake Park, Md., is a choice resort for Christian workers. Bros. Updegraff, Dougan C'arke, and Rev. John Thompson, will have charge of the meeting, beginning on July 7th.

—The "OLD ORCHARD MEETING," July 28th, in charge of Rev. A. McLean, will include two Sabbaths this year. The meeting is growing rapidly—it is on the straight line of Holiness—times of power realized there. Go, by all means!

—"Grace Magnified" is reduced from \$1.25 to \$1.00.

—A good tract to circulate—"The Holy Day; or Remember the Sabbath Day." By Rev. L. L. Pickett. It is clear, pointed, strong. 10 cts. each, \$1.00 per dozen.

—A GOOD WORK. Those who want to be well employed this summer, at Camp Meeting or elsewhere, should canvass for Mrs. James' Wall Roll. Also for some good books (see Catalogue on cover), "Life of Mrs. James," "Life of Dr. Palmer," "Rifted Clouds," "Grace Magnified." *Terms liberal.* Write us.

—The Dakota University was burned some time ago—a great calamity. Those who would like to help rebuild it, address Rev. Dr. Brush, President, Mitchell, Dak.

—We have visited the "Florence Night Mission," in this city, twice of late. It is inspiring to hear the testimonies of those who have been rescued from a life of shame. Meeting every night, from 8 to 11. Help it.

—McDonald, Gill & Co., Boston, have just issued another of the pointed, excellent works of Mrs. (Gen.) Booth, of the Salvation Army. It is entitled, "*Popular Christianity*." We give an extract in our Home Department. It is pithy and pungent. Order it of us. Price, 75 cents.

HARVEST GLEANINGS.

AT HOME.—

—Rev. J. B. Culpepper, evangelist, has had 300 conversions in Nashville, Tenn.

—The great revival under the labors of Thos. Harrison, in this city, is progressing—over 1,700 conversions are reported to date. The services are to be transferred from 18th Street to Jane Street Church, the place of beginning.

—Rev. J. H. Smith, evangelist, had a good season recently, at Groveville, N. J. Sinners were converted, backsliders reclaimed, and believers sanctified. Sister Kenney was present on the last Sabbath, to aid in an all-day service, and it was a day of power.

—The Methodist Episcopal Church South reports for the year 1887-8, preachers and members, 1,007,456, an increase of 41,079.

—The Reformed Episcopal Church has ninety Churches, 120 ministers, and 12,000 communicants.

—An excellent revival interest has been prevailing recently in the Seminary at Montpelier, Vermont. Several of the students have been converted.

—Bro. Holt, appointed to Showegan at Conference, had five converted in the first two weeks.

—Major Whittle's meetings in Winona, Minn., have been very successful. There have been over 300 converts, and among them were several of the most prominent men of the city.

—Rev. B. Fay Mills went from Chelsea, Mass., to Gloversville, N. Y., to hold meetings. The mission at Chelsea has left abiding results in that place. Over 700 persons have united with the various Churches who were brought to decision at Mr. Mills' services.

—Mr. Charles Herald is now conducting services in Bethesda Chapel, N. Y. The mission is connected with the Central Congregational Church, of which Dr. Behrends is pastor. The attendance is of an encouraging character, and much good is being done.

—In 1879, the Red River Presbytery was organized in the wilderness of the Northwest, with six ministers and ten Churches. In the same territory are now four presbyteries and one synod, with forty-seven ministers and ninety-eight Churches.

—Rev. Edward Judson announces that he has received subscriptions amounting to over \$135,000 for a Judson Memorial Church for the benefit of the masses, in New York. The site is the southwest corner of Washington Square and Thompson Street. The amount yet to be raised is \$65,000.

—The Baptist Year Book, just issued, records a membership of 2,917,315 in the 31,891 Churches. During the year 158,373 were added to the membership, and 608 new Churches were established.

—The leading Hebrew congregation of New York have now added a Sunday service to their long-time Sunday-school; they sit in pews, ladies and gentlemen together, instead of the women being compelled to climb up stairs into the "court of the women"; the gentlemen remove their hats, instead of donning them as heretofore. A synagogue in Chicago, and another in Philadelphia, also now have Sunday services.

ABROAD.—

AFRICA.—Dr. W. R. Summers writes :

"I am now pretty well in the centre of the country, and among the remarkable Bashilange people. I arrived here the 17th of last October, after a rough overland journey of nearly five months from Melange. At first the journey was lonely, I being the only white man; but God manifested His presence on the road, and in the woods, and many a camp-meeting had I.

"Bless the Lord! He is just as near here as elsewhere, and, in my experience, still nearer. But how your heart would leap to see the field so ripe, and no laborers to gather the harvest!

"Can you not do something to stir up our home-givers? My tears are my food all the day long, not because my enemies reproach me, but because my friends fail to come on to the battle. Here the people are crying out for missionaries and teachers. What can I do? I have none in my pocket, nor yet at my bidding. I promise that some are on the way, and I believe this is so, but our river communication is broken."

—The last report of the various Protestant Missions in Japan is a significant index of the growth of Christianity in that land. The total membership of the 221 organized Churches is 19,828.

—The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome.

—Of the 17,743 Fijians inhabiting the Fiji Islands, more than nine-tenths attend Church with fair regularity.

—The revival services of Messrs. Crossley and Hunter at Belleville, Ont., have produced a profound effect. So widespread are the interest and religious feeling manifested that balls have been stopped and engagements of theatrical troops cancelled owing to the sparse attendance and lack of interest taken in them. This is one of the most suggestive evidences that could possibly be given of the deep and far-reaching results of the good work.

—It is proposed to establish in Bethany (the town of Mary and her sister, Martha, where the Lord raised Lazarus from the dead), a Home which shall form a center of Christian work. The village has to-day about five hundred inhabitants, who live in squalor and die in ignorance of the gospel.

—The record of the missionary life of the Rev. R. G. Wilder, of the Presbyterian Board, is astonishing. In thirty years he has preached in 3,000 cities, scattered over 3,000,000 pages of tracts, gathered into his schools 3,300 pupils, 300 of whom were girls. Besides all this he was one of the Committee on the translation of the Scriptures. He wrote and published commentaries on three gospels, and edited and translated many books.

—On Christmas day, eight Jews and Jewesses were baptized in Christ Church, Mount Zion, Jerusalem.

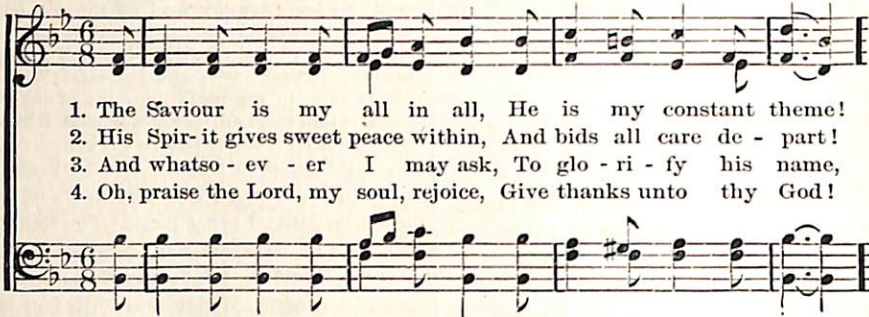
—Rev. E. S. Stackpole, late of Portland, Me., writes to *The Witness* from Florence, Italy: "The great doctrine of entire sanctification is just what is needed in the preaching of this Conference, and experience of its blessedness and power our preachers must gain. A great and difficult work is before me, but God is almighty, and I am sure of His presence and help. We are all well."

—Mr. Thomas Whitley, of England, whose son recently died in the missionary work on the Congo, has paid the outfit and passage of a man to take his son's place.

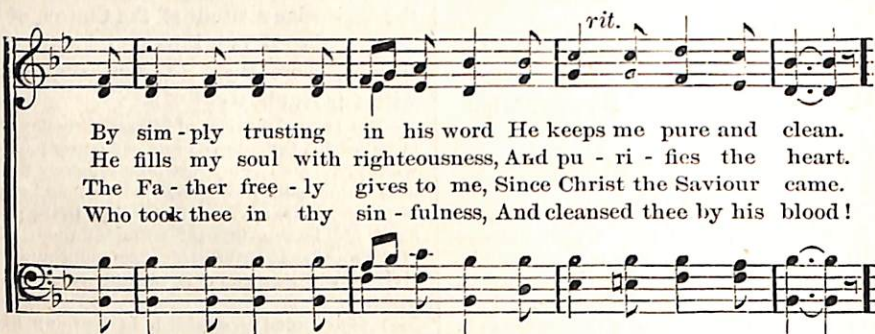
GUIDE HYMNAL

62 The Saviour is My All in All.

P. B. "Wherefore he is able to save them to the uttermost."—Heb. vii 25. P. BILHORN.



1. The Saviour is my all in all, He is my constant theme!
 2. His Spir- it gives sweet peace within, And bids all care de - part!
 3. And whatso - ev - er I may ask, To glo - ri - fy his name,
 4. Oh, praise the Lord, my soul, rejoice, Give thanks unto thy God!

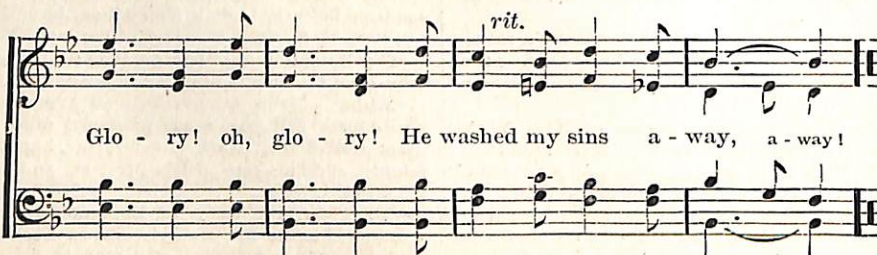


By sim - ply trusting in his word He keeps me pure and clean.
 He fills my soul with righteousness, And pu - ri - fies the heart.
 The Fa - ther free - ly gives to me, Since Christ the Saviour came.
 Who took thee in thy sin - fulness, And cleansed thee by his blood!

CHORUS.



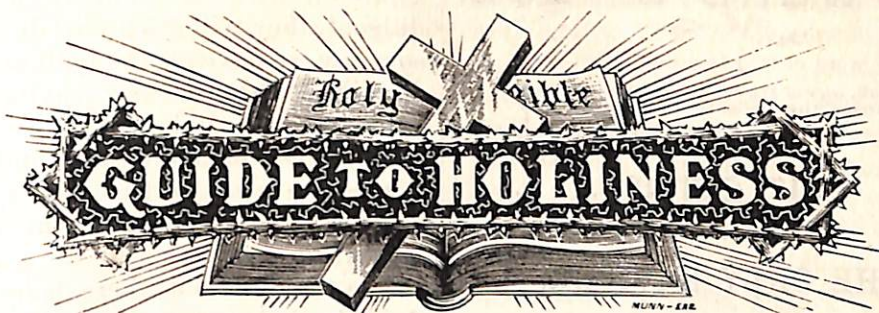
Glo - ry! oh, glo - ry! Je - sus hath redeemed me;



Glo - ry! oh, glo - ry! He washed my sins a - way, a - way!

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Sample page of "SHOWERS OF BLESSING," Profs. Sweney and Kirkpatrick's new singing book. Over 100 new hymns similar to above, 192 pp. 35 cents per copy, by mail; \$3.60 per doz., not prepaid. Address JOHN J. HOOD, 1018 Arch St., Phila., Pa.



AUGUST, 1888.

THE WORD FOR THE MONTH—"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—Psa. 48: 12, 13.

"WITH stately towers and bulwarks strong,
Unrivalled and alone,
Loved theme of many a sacred song,
God's holy city shone.

"Thus fair was Zion's chosen seat,
The glory of all lands;
Yet fairer, and in strength complete,
The Christian temple stands."

GOSPEL POSSIBILITIES.

[EDITORIAL.]

PAUL to Titus writes: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The person here spoken of is in the context designated "The great God and our Saviour Jesus Christ." God was manifested in the flesh in the person of Jesus Christ—this is beyond controversy. "We beheld his glory," says John, "the glory as of the only begotten of the Father, full of grace and truth." And, let it be observed, the incarnation of Jesus was not an accident. He was manifested "according to the determinate counsel and foreknowledge of God." It was the great gift of the Father's love to our ruined world, and with the full consent of the beloved Son of the Father. "*He gave himself for us*"—in the boundlessness of His grace and love.

For what purpose? "That he might redeem us." Man was "sold under sin, led captive by the devil at his will." A redemption price was necessary, else there could be no breaking of the chains of this captivity. The redemption price was paid, His own most precious blood, and accepted by Infinite Justice.

This redemption has respect to

1. *Character*.—"That he might redeem us from all iniquity." The word "*all*" shows the fulness of this redemption—destroying sin, both in *act* and in *principle*, even the birth principle, and consequently the *bent* to sinning.

2. *Life*.—"Purify unto himself a *peculiar* people." Do you shrink from that? This is absolutely demanded if you would be Christ's disciple. In thought, spirit, word, and act, separate from the world. "*Zealous of good works*." The outward demonstration of the purity and power of the inner life—a steady, continuous maintenance of good works.

THE WORD OF GOD

"Every word of God is pure."—*Prov. 30 : 5.*

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

THE ONLY SAVIOUR.

BY REV. G. D. WATSON, D. D.

TEXT.—"I, even I, am the Lord ; and beside me there is no Saviour."—*Isa. 43 : 11.*

THAT may seem a very commonplace text from which to preach a sermon on entire sanctification. Suppose it had read this way : "Beside me there is no Sanctifier." There is no agent that can sanctify the soul but the personal Jesus.

The Scriptures have a great deal to say about idolatry—worshiping other things than Jesus. We think in this age that idolatry has passed away ; but when we come to sift our souls to the bottom, we find to our abasement that we depend upon other gods to save the soul beside Jesus. We find that the heart leans on something else beside the Saviour.

Idolatry is the most deceitful form of sin in the whole world. The first commandment is, "Thou shalt have no other gods before me." Even when the Jews went into Canaan, they were told again and again, not to worship other gods. In the New Testament John, in his last word to the Church said, "Little children, keep yourselves from idols."

"I, even I, am the Lord." Not only that no other can pardon you, but that no other can cleanse your heart. Let us see if people are not inwardly leaning on something else than Jesus to get a pure heart. Multitudes are expecting to get a pure heart by *good works*. They believe that if they work a little more, fast a

little more, pray a little more, attend Church a little more, be a little more diligent, they will get a pure heart. Persons say we have all the holiness we live for ; thus unconsciously saying, we can get holiness by living for it ; that they can remove the evil desires and unholy tempers by good works.

There are two ways in which persons use good works. One is will-power. When they find out there is something down in their hearts that is not right, they say, "I will put my foot on this and stamp it out." A minister in my Church said, "When you feel bad passions, choke them until they are blue in the face." He thought that was gospel, but it is the opposite.

Some one will say, "I have bad feelings and unholy lust, but I am going to choke it down." They talk about will-power ; it is only a play of words. Go on with it fifty years and you will not choke out your bad temper. God never delegated power to the human will to choke sin. You put will-power where the blood of Christ ought to go. "Yes," says one, "I know I was pardoned through the blood, but I am going to choke the bad passions by my will-power." They are putting the will-power where Jesus ought to be.

Another form of good works is to work for pay. Persons think the Lord will pay them for their good works and make them holy. A man in Terre Haute once said, "If you want to be holy, visit the jails ; visit the sick." Good works are all right in their place, and must be done ; but they cannot make a man pure. If they can, what do you need with Jesus ? If good works can wash out sin, what do you need of the blood ?

It is your bounden duty to do these things, but they are not your Saviour. Good deeds must flow from the heart, but they cannot purify the heart. We must work *from* the cross, and not *to* the cross. How many there are that say, "The Lord ought to make me holy ; see

what I have done for the Church; how I have worked in the Sunday-school; borne the heat and burden of the day!" That is all right, and He will reward you; but these good works will not make you pure. When you sift these things down you will find they unconsciously put good works for Jesus.

Many make *growth* a sort of demigod. There is nothing that the Christian Church is more blind on than growth in grace. Growth in grace is growth in *grace*—not in pocket-book, not in culture. You may grow in knowledge, learning, art, influence, pulpit eloquence—in a hundred things; but growth in humility, patience, tenderness and love, how rare! The Church has to learn that in order to grow in grace we must be made pure in heart.

The oft-quoted text, "First the blade, then the ear, after that the full corn in the ear," is as much misunderstood as any in the Scriptures. Jesus is talking about the mystery of the kingdom. The seed is planted, and while you sleep it grows. He notes the distinct epochs—the different stages of growth. If you say that text means a man can grow into a clean heart, you must make it also mean that he can grow into conversion. If you can grow into a clean heart, you must admit that you can grow into pardon. Then, a pure hill of corn is one thing, and a grown hill of corn another. One may be but an inch high, and be pure; another may be large, but diseased. A Christian may be but a month old, and be a pure Christian; another may be a Christian fifty years, and not be a pure Christian.

In regard to growing, the evil grows as fast as the good. You ask persons, "Do you not love money as well as you did ten years ago? do you not love distinction? do you not get angry as quickly as you did when you were first converted?" Where, then, is the growth? You cannot find it; it is not there. Take the Ohio river at Cincinnati. The water is

good, if you can get the dirt out of it. As the river flows on, it grows broader and deeper. Has the growth made it purer? Not a particle. So with a Christian—he may be active; do many good deeds; but like the Ohio river, while he has advanced in some things, he is as much mixed up in his heart as he was twelve years ago. The evil grows as much as the good. You cannot grow *into* the grace of holiness, but you can grow *in it*. You dream in your sleep, but did you ever dream *into* sleep? You can swim in the water, but you cannot swim *into* the water. So you can grow *in* grace, but you cannot grow *into* grace.

Growth is a law; and when you seek purity by growth you put the law for Jesus. Would you put the law of gravity for the blood of Jesus? Growth is a law—and when you are depending on Jesus, are you depending on yourself? He says, "I am the Lord, and beside me there is no Saviour." If you say, I believe in growth *into* sanctification, you are an idolater.

Another class believe they can get holiness by *suffering*. I have met people who thought they had suffered so much that they ought to be saved. Some think suffering gives a title deed to heaven. Others think it does not give a title deed, but a *fitness* for heaven. You cannot find one single text of Scripture that says you are to be sanctified by affliction. The Bible says, "I have chosen you in the furnace of affliction." He sanctifies you in the furnace, but the furnace does not sanctify you. You will hear people say, "O, if I could crucify myself! If I have a few more crosses, then I will be holy!" We ought not to condemn Catholics and heathens for their deeds. If our deeds can make us holy, then Catholics can be holy.

The Scriptures teach everywhere that sufferings do not make us holy. Of the company John saw, it was said, "These are they which came out of great tribulation, and have washed their robes and

made them white in the blood of the Lamb." Does it say that tribulation made them clean? It distinctly says, they washed their robes in—what? their tears? No! It was the blood of the Lamb. "I, even I, am the Lord, and beside me there is no Saviour." All that you may suffer cannot save you.

Another class get the idea that *death* can sanctify. They believe that just as the soul and body are being unraveled, then they shall escape as a bird from the cage. The heathens believe that sin lies in the flesh. They dip in the Ganges to wash away sin. Do you know that while we condemn the heathen, we do the same thing? I meet ministers who believe that we are purified in death. If this were true, it would prove that sin is in the body. The Scriptures nowhere locate sin in the body. Wesley says, "Does it lie in the bones, in the muscles, in the nerves, or in the skin?" The word *flesh*, in the Bible, does not mean your body, but your carnal heart. Thousands insist that sin lies in the body; that you cannot be holy while you live in the body. A lady of the Protestant Episcopal Church contended that sin lay in the body. She said, "When I lay off this old carcass, I shall be free." I said to her, "You must have a weak Saviour, if He cannot wash your soul, but has to call in the old enemy, Death." She said, "Do you not think it will help to make me holy?" If it can help, why not do all? If death can purify drunkards, drunkards are holy, and Judas must be in heaven, for if sin be in the body, they left it in the grave. If the soul be pure the body will be pure. The body is only the instrument of the spirit. Not that which goeth into a man's body, but that which cometh out of the heart, is defiling. Christ insists that the old heathen idea is wrong, but thousands insist that the old idea is right, that you cannot be pure till death. If death does it, Satan has a hand in it, for he has the power of death. Is it not strange that people

think that death, which came because of sin, can remove sin? The devil made death, and to say that death can remove sin is the same as saying that Satan can make a man holy.

When you come to sift your heart you will find you have been leaning on this and leaning on that, trying to do a little more, or cry a little more; but when the Lord removes all props from under and around us, except the blood of Christ, we fling ourselves on Christ and He saves us. There are millions who trust Christ, but not Christ alone. Some trust in one thing and some in another. "I am the Lord, and beside me there is no Saviour." Growth, will-power, culture, tears, and death, nor anything in earth or hell, can ever wash away the dismal stain but the precious blood of Jesus. When the Lord can get us ready—not we get ourselves ready—to trust in Christ, and Christ alone, to cleanse us now, we touch Omnipotence. If the woman had said, "I will touch a finger on the ground near Him," she would not have been cleansed. When we come and trust alone in His blood, we will find a clean heart, and we will never find it till we do. We sing:

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

"E'er since by faith"—

Not "e'er since by growth"; not "e'er since by culture"; but


"E'er since by *faith* I saw the stream
Thy flowing wounds supply:
Redeeming love has been my theme,
And shall be till I die."

O that God would help us to sift down till we get rid of our views that are wrong!

A young Baptist minister said to me, "I confess you have knocked all the props from under me. You have shown me the absurdity of every one of my views, and I am bound to get a clean heart by faith."

The Lord help us to trust alone in Christ, alone in Christ!


BEAUTIES OF MONTGOMERY.

O to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away—
Learn of Jesus Christ to pray.

Follow to the judgment hall;
View the Lord of life arraigned—
O, the wormwood and the gall!
O, the pangs His soul sustained!
Shun not suffering, shame, or loss—
Learn of Him to bear the cross.

WHY MANY FAIL TO OBTAIN ENTIRE SANCTIFICATION.

BY REV. BISHOP WILLIAM TAYLOR.

T CANNOT be the will of our Heavenly Father that any sincere soul should struggle so hard and so long, as many have done, with so little to show for it. For many, after the experience of years, feel in their hearts the humiliating fact, that they have not as much meekness, patience, humility, zeal for God and the souls of men, nor as much love to God and the brethren as they had the first week of their adoption into the family of God. Hence, they always look back to that period as the brightest of their whole Christian life. It was indeed a glorious event never to be forgotten, but surely their subsequent experience in Christian life must be far below God's standard, which is indicated by the wise man thus: "The path of the just is as the shining light, that shineth more and more unto the perfect day." And thus by St. John: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." In a healthy development of faith and pu-

rity, each succeeding year of our experience should be brighter than its predecessor.

How shall we be able to detect the error which thus trammels our faith, and defeats its grand purposes? I can give you, my dear reader, the theory of truth necessary for its detection, but God, the holy Sanctifier, alone, can give you the light, by which you may come to Jesus and have it removed. That He will gladly do, provided you consent to be holy without any "ifs" or "buts," or stipulations of your own.

Well, just at the altar of consecration, where you so often prayed, confessed, consecrated yourself, and renewed your covenant, stood your Almighty Saviour, waiting to impart salvation, free and full, to your aching heart; but at the moment of your entire submission, when you should have believed, what did you do? Why, you renewed your covenant, which directed your long-ling eyes away from Jesus to a future fulfilment of your vows; and it was implied in your mind, "then I will be brought into the sweet communion with God I so much desire." You substituted a renewed covenant for present believing, nay, for a present Saviour; you arose and went away, and left Jesus "standing there at the door knocking" for admission. Instead of opening the door to admit Him in all the fulness of His saving power, without which it was impossible for you to do better, with a pious vow in your mouth you retired through a backway, to your own dreary work, weak as before. How could you do any better, when you missed connection with the source of light and life? If you wish to irrigate an orchard of fruit trees, your beautiful ditches of good works will do no good unless you lift the flood-gate and turn on the water. At that important point of submission, to be sure, you ignored the record of your past works, pronounced them filthy rags, and threw them

away, but what then did you do? You gravely promised the Lord some more of the same sort, or as you believed, an improved article. You told the Lord you certainly would do better the next time; but a fortnight's experience proved to you that they were of the same sort precisely, and not a bit better than the old stock. Then the old "accuser of the brethren," and the sisters as well, came in upon you like a flood, and you said to yourself, "Dear me, what shall I do? I thought I had gotten such a start in the way of holiness that I never would get back here again! But here I am in the same old formal track, subject to the same petty annoyances, and doubts, and fears."

O, how glad I was when the Lord, in mercy, revealed to my heart this insidious practical error of "going about." It is the more difficult of detection because everything embraced in those vows and covenants is a good thing, and how such a good thing, or combination of good things, can involve such a radical error, sapping the very foundations of our religious experience, is the problem to be solved. The desire that led to these vows is all right, for God the Spirit wrought it in your heart; and vows and covenants are right, in so far as they are a means of bringing you to a perfect surrender to God, and a present acceptance of Jesus, as your present perfect Saviour. But as you are running on the Gospel track, under the pressure of this heaven-wrought desire, into the depot of full salvation, look out there, look out! Just at the entrance of the depot, the devil adjusts a very ingenious "switch," and if you are not careful, you will be caught on this Satanic "switch" and carried off the direct, and only track leading into this glorious depot, on to the old circuitous Jewish track of "going about to establish your own righteousness," instead of "submitting yourselves to the righteousness of God." Surely you will never get in on that track!

BEAUTIES OF MONTGOMERY.

FATHER of eternal grace,
Glorify Thyself in me,
Sweetly beaming in my face
May the world Thine image see.

To Thy gracious will resigned,
All Thy will by me be done;
Give me, Lord, the perfect mind
Of Thy well-beloved Son.

Counting gain and glory loss,
May I tread the path He trod;
Die with Jesus on the cross,
Rise with Him to live with God.

THE BAPTISM OF THE HOLY GHOST.

BY REV. ASA MAHAN, D. D.

REV. DR. MAHAN has furnished to the Church a work of marked ability on The Baptism of the Holy Ghost. He clearly and forcibly presents the privilege of Christian believers who are living under the fulness of the Gospel dispensation, adducing cogent arguments why every one naming the name of Christ should depart from iniquity, enter into a perpetual covenant of entire consecration, and receive the gift of the Holy Ghost, the New Testament endowment. We give herewith some extracts from this work. We advise our readers to procure it, and read it carefully. It has been reduced in price from \$1.25 to \$1.00 in order to give it a larger circulation.

THE POWER OF THE SPIRIT.

TRUTH in all its forms, truth when apprehended through the Spirit, has not only an all-illuminating and all-convincing, but equally an all-vitalizing power a power to quicken into the highest possible activity every faculty and susceptibility of our nature. Every truth of God, and at the same time all that we are capable of being and becoming through Divine influence, lie out with perfect distinctness under the eye of

the Spirit. At each successive moment, therefore, He is able, we co-working with Him, to induce in us those specific apprehensions, desires, and purposes, which will render our activity the most perfect, our blessedness the most full, and our virtues the most divine. Nothing possible to our nature lies beyond His power to induce in us, and to enable us to accomplish. He knows us, as we do not and cannot know ourselves; and not what we know of ourselves, but what He knows us as capable of being, becoming, doing, and enjoying—this is the limit and measure of His power to do in and through us.

“As ‘laborers together with God’ for His kingdom and glory, the Spirit knows how to induce in us just those apprehensions of God, Christ, life, death, duty, redemption, eternity, and retribution, just those emotions, desires, purposes, forms of utterance, and modes of action, which will render our agency the most efficient for the purposes of our ‘high calling of God in Christ Jesus.’” Yes, reader, God by His Spirit is “able to make all grace abound toward you, that you, always having all-sufficiency in all things, may abound unto every good work.” Girded by the power of the Spirit, the weakest among us may do valiant service “for the great Captain of our salvation.” The same almighty power which the Spirit “wrought in Christ when he raised him from the dead and set him at the right hand of God in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come”—that Divine power, we are absolutely assured, is equally mighty to us-ward, in reference to all our spiritual necessities and exigencies; yes, equally mighty to do in and for us “exceeding abundantly, above all that we ask or think.” Nothing can exceed the impressiveness of the language of the apostle on this subject :

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him : the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.”

THE BELIEVER WITH, AND WITHOUT, THE
“POWER OF THE SPIRIT.”

There are two distinct and opposite states and relations in which the believer in Jesus may be contemplated. In the one state, he has repented of sin, “believed to the saving of his soul,” entertains sincere purposes of obedience, and is not *utterly* barren of good works. In the other state, he has all these, with the “power of the Spirit” superadded. As a necessary consequence, a fundamental difference arises in the forms which Christian experience and action take on. In the former state, the leading characteristics of such experience are imbecility, inward emptiness and want; doing what we would not, and not doing what we would; a perpetual “laying again the foundation of repentance from dead works to serve the living God”; intervals of light, with longer continued peri-

ods of darkness and gloom ; periods of hope and assurance, but more of doubt and fear ; occasional joys, but "much of sorrow, much of woe ;" much of crying after God, but very little, if any, "communion of the Spirit ;" and many fightings, but very few "victories by the blood of the Lamb and the word of his testimony." In the latter state, the equally marked characteristics of that experience are, courage and strength ; "everlasting consolations, and good hope through grace ;" "victories by the blood of the Lamb and the word of his testimony ;" the light of God, and with it, full assurance of faith," "full assurance of hope," and "full assurance of understanding ;" "all-sufficiency in all things," and thereby "abounding unto every good work ;" immortal fellowships, and "fulness of joy ;" and God as our "everlasting light," while "the days of our mourning are ended."

THE SECRET OF STRENGTH IN THE CHRISTIAN LIFE.

The "Church of the living God" should ever be in that state in which "he that is feeble among us is as David and the house of David, as God, as the angel of the Lord before him." On what conditions can we be girded with this everlasting strength? We must, in the first place, fully appreciate our own weaknesses and insufficiency in ourselves, and utterly and forever renounce and repudiate the principle of self-sufficiency and dependence. "We are not sufficient of ourselves to think anything as of ourselves." This truth must be omnipresent in our mind. In the next place, we must as fully appreciate the *available* strength which exists for us in God. "Our sufficiency is of God," and in Him we have "all-sufficiency for all things." We can "do all things through Christ who strengtheneth us." In our assurance of *available* "strength in the Lord, and in the power of his might," we must never waver.

Lastly, our hope and our trust must be, "not in ourselves, but in God." "If we will not believe, we shall not be established." If we do believe, our "light will go forth as brightness, and our salvation as a lamp that shineth." At all times, and in every exigency, "the grace of Christ will be sufficient for us." Here lies the grand secret of holy living. "Have faith in God." "We believe, and therefore speak." "If thou canst believe: all things are possible to him that believeth." Self-distrust, and "faith in God." Here is the Divine secret, which "none of the wicked," and too few believers, "understand," but which the "wise do understand." May you, dear reader, know this Divine secret!

—"AS WELL might we expect vegetation to spring from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, ardent, persevering prayer."

ONLY A VEIL.

BY MRS. HARRIET BRADFORD SPOOR.

✠ BLESSED thought ! while pilgrims here,
Our heavenly home is very near ;
Only a veil conceals its light,
A veil to shield weak mortal sight.

Only a veil hides treasures untold,
Our crowns of life, and harps of gold ;
Our mansions which, with loving care,
Jesus is building "over there."

Only a veil hides those we love,
Our dear ones in the choir above,
Whose angel voices are so near
Their songs of praise we almost hear.

Only a veil our Lord doth hide
Our risen Lord, the Crucified ;
Of all the joys reserved for me,
I most desire His face to see.

Only a veil ! O heaven, how near !
Only a veil ! We'll wipe each tear,
For soon the veil shall uplifted be,
The golden city we then shall see.

BEAUTIES OF MONTGOMERY.

COME at the morning hour,
Come, let us kneel and pray ;
Prayer is the Christian pilgrim's staff
To walk with God all day.

At noon, beneath the Rock
Of ages, rest and pray ;
Sweet is the shelter from the sun
In weary heat of day.

THE UPLIFTED VAIL.

BY REV. D. STEELE, D. D.

(The excellent work of Dr. Steele, "LOVE ENTHRONED," is worthy of a place in every Christian home. We give in this connection a beautiful extract.)

IT IS not by accident that, in the apostolic benediction, the communion of the Holy Ghost comes last. It is the crowning blessing of the Triune God. Without it the "grace of our Lord Jesus Christ, and the love of God," could not be satisfactorily and joyfully known. These might exist as a matter of inference from the gracious dispositions and holy aspirations of the soul. They cannot be immediately known by a knowledge excluding all doubt, except as they are uncovered by the Holy Ghost. "He shall receive of mine and show it unto" you. "He shall testify of me." All views of Christ, without the Spirit's illumination, are mere cold, intellectual conceptions, awakening by His moral beauty such esthetical emotions as arise when we gaze on the marble creations of Phidias or Angelo.

To set the soul on fire with love as a consuming passion, this Christ must be brought into personal relations with me ; He must be revealed in me by a process wholly inexplicable, but affording absolute assurance, and joy unspeakable. "We have received, not the spirit of the world, but the Spirit which is of God ; that we might *know* the things which are freely given us of God." No gracious

attainment can be otherwise brought into consciousness in the soul of the believer. If the sins of the wicked man are set before him in terrific array, calling for the thunders of wrath Divine, it is the work of the Spirit. If the believer is freely justified through faith in Jesus Christ, the Spirit, as the carrier-dove of heaven, brings down to the condemned culprit the assurance of pardon. The same Spirit pours down light into the hidden depths of the soul after regeneration, and reveals the hidden deformities of a nature not yet wholly conformed to the pattern of Christ's spiritual beauty. Then, by a distinct exertion, He fashions that soul into a form of Christlike symmetry and loveliness, and the great Transformer reports His completed work to the consciousness as something "freely given to us of God." The conscious residence of the Holy Spirit within us is the power which gives victory over sin. Sin, whether as an act or a state, cannot consist with the indwelling of the Holy Ghost. Hence He is called "the Sanctifier." They who hold daily communion with Him walk the paths of the higher life. They are purified. For how can purity commune with impurity ? Hence uninterrupted joyful communion of the Holy Ghost is Christian perfection. Such a soul "rejoices evermore, prays without ceasing, and in everything gives thanks." How many professed Christians are ignorant of this bliss !

"There is a great deal that is shadowy and dubious about the communion that many have with God. They have no such consciousness of having met and conversed with God, as they have of their communications with men. There have been no bright and animating manifestations of God to their souls. They have not felt the power of His present majesty ; nor have His Divine perfections taken hold upon them as by a special revelation. They know that God is revealed in His Word as gracious and merciful toward the race of men ; but

they have not considered that it is the province of faith to single out the believer, and bring him by himself into the presence of his Maker. He is to enter into peculiar and well-understood relations to God. God is his God; he is the child of God; and there must be a conscious acquaintance and intimacy quite distinct from the general goodness of God toward mankind. In order that we may draw nigh to God, we must become *utterly dissatisfied with the vague sort of communion that so many are content with.* We must resolve to be satisfied with nothing less than the bright shining of the Divine presence upon our individual soul. We must believe it attainable, and then resolve to attain it at whatever cost.

"Having begun to seek it earnestly, we shall perhaps experience many disappointments. The Word of God unfolds itself, it is true, more richly to our souls than it once did, and we get juster conceptions of Him. But the bright and soul-elevating discovery of Him himself, we do not obtain. The more we seek, however, the more we perceive the importance of what we seek, and feel that life without this conscious union of the soul with God, is insupportable. We take this conviction as an encouragement from on high, to go on. As we continue striving in prayer we are led to examine ourselves earnestly to see if there is any thing in our way of life that is displeasing to God. We become very scrupulous, very severe with ourselves; we cut off one indulgence here and another there, and wonder how we should have formerly been so careless. Duties that we had not formerly dreamed of, now discover themselves to us; we find that we were before very ill-acquainted with the will of God. These discoveries perhaps only make us the more unhappy; for we feel that we need a strength such as we have not, in order to live the life we are called to. More and more we see the absolute necessity of drawing nigh to God and strengthening ourselves in the conscious-

ness of our indissoluble union with Him in Christ. Finally, in some hour long to be remembered, there falls down, as it were, a great vail, and with joy unspeakable we behold the light of God's countenance, and are made glad by the assurance, deeply buried in the soul, that an Almighty Friend accompanies us along the journey of life."

This quotation from that garden of spiritual delights, "*Bowen's Daily Meditations*," issued by the Presbyterian Publication Committee, most graphically describes the process of obtaining full salvation, while delineating the struggles of a believer to enter into communion face to face with God. The unrest and dissatisfaction, the search in the Sacred Oracles, the increasing hunger, the heart-searchings, the uncovering of sins before unknown, the surrender of indulgences, the consecration of all, the glimpses of the prize which make all the world look cheap, further discoveries of corruption within, and the sense of utter helplessness and need of the Divine aid, all portray the pathway up to the plane called the Higher Life, while the sudden lifting of the vail fittingly describes the instantaneous uplift to that higher path where "the smile of the Lord is the feast of the soul."

This search after, and discovery of, Peneiel, the face of God, seen in open enraptured vision, passes unchallenged in a book published for the use of a body of Christians who would lift up their hands in holy horror if the writer should substitute perfect love, or Christian perfection, for that communion with God just set forth as a distinct attainment by every earnest and persevering seeker. All the descriptions of high communion with God, whatever sectarian name they bear, are expositions of this great blessing by the use of different terms. The soul, fully resting in Christ, instantly recognizes the great blessing, in whatever guise it may appear. To how many Christian souls is God veiled!

BEAUTIES OF MONTGOMERY.

ALMIGHTY Spirit, now behold
A world by sin destroyed:
Creating Spirit, as of old,
Move on the formless void.

If sang the morning stars for joy
When nature rose to view,
What strains will angel-harps employ
When Thou shalt all renew!

SHOWERS OF BLESSING.

BESPIKE the coldness and indifference prevailing in many parts of our Zion, "showers of blessing" continue to fall upon those who wait upon the Lord, humbly, devoutly, and believingly. We are in receipt of tidings from near and from far, that the great Revival of Holiness, which is "*The Specialty* of this century," is still pursuing its "widening way." We present here some communications from "the saved of the Lord."

ONE SAVED AT OCEAN GROVE.

One Sabbath morning in July, after an entire night of weeping and prayer, the burden of which was, "Lord, show me what there is between me and Thee!" I went, as I had been doing for four weeks, to the nine o'clock meeting. I went with the fixed purpose to make a public and entire consecration of my life to Christ. The Tabernacle was crowded. The Spirit was present in great power—testimonies were given in quick succession. I dreaded to speak, and yet I trembled lest the opportunity might be forever lost. Satan suggested that "it was not a consecration meeting, and my words would be out of place." I answered, "I cannot help that; it is my last opportunity, and I have promised to give myself entirely to Jesus, in the presence of His witnesses, at this meeting and, God giving me strength, I intend to keep my word!"

As these thoughts passed through my mind, I arose in my place while another

was speaking. When my opportunity came I was enabled to seize it, and said, "In the presence of God, and His witnesses, I make an entire consecration of myself, soul, body and spirit, to His service, if never a ray of light come to gladden my darkened eyes!" For years I had been a worldly, heartless professor, but God had purposes of mercy concerning me. The blessing came at the moment when I threw myself in utter self-abandonment at the Master's feet. At first, a *peace*—the tender love of God, folded me in its sweet embrace—then, suddenly, just before the death of the golden July, the Lord came to His temple. In those silent, midnight hours, I learned for the first time the meaning of "the joy unspeakable and full of glory." I recognized The King as my Beloved. I have ever since walked with Him in unbroken communion.—H. L. S.

FROM A CONGREGATIONALIST.

I was brought up among Congregationalists. I cannot remember the time when I did not purpose at some time to be a Christian. When about fourteen years of age, I really felt myself to be a lost sinner. Another call came to me when I was eighteen, but it was not until I was twenty-two that I gave my heart to God. In the spring I left home to spend the season. In the family where I was living, they had two children attending the High School. One day in October the boy came home early in the afternoon and came out where I was at work. I inquired why he was home so early. He said, the school had been dismissed because the scholars were so concerned about their souls they could not study, and had gone to the minister's house. I thought if the Lord by His Spirit had come into the place it was my time, and it seemed as if it would be the last opportunity.

In two or three weeks the work spread over the town. Some of the children where I lived were converted. The next

week I was miserable, and could hardly work or sleep. A voice seemed to follow me, saying, "*Come, come, now?*" A young man came to me one day at noon, and said, "The dark shadow of death had left him." This rejoiced me so much that I almost forgot myself. He talked with me, told me how easy it was, and it seemed so strange to him that he had not seen it before. His words went through me powerfully. As he left me, I was leaning on my hoe, trembling. In an instant all was calm—the whole face of nature appeared changed. I went immediately to dinner, and while at the table I burst out laughing. I realized that Jesus was mine and I was His. I then wanted to see the minister. After going a short distance I met a man and he inquired how I felt. I told him, "I felt as if all the devils in hell could not hurt me if I were there." We went to the minister's house; he was absent, but his wife advised us to wait until the teacher came in, for he boarded there. We did so, and he talked and prayed with us and it seemed as if I was about as happy as I could be.

Subsequently, I was severely tempted, and went away to a little eminence and prayed. My whole being was, as it were, dissolved. What I had experienced a few hours before seemed to be like surface work—now it was deep down in the soul. This was over fifty years ago. Not long after this, as I talked with other converts, it was evident that I had experienced what many others had not—or else they did not confess all that God had done for them. For the want of a better name I called it "the faith of assurance." The revival in the place continued for a time and then came to a stand-still. The Church set apart a day for prayer, meeting together in the several neighborhoods. After this the work went on until several hundred were converted.

I united with the Congregational Church. I was an unbeliever in sanctifi-

cation—but, soon I noticed some passages relating to it. I asked an aged brother what they meant. He said, "It was necessary that the Christian standard should be raised so high that we might ever be seeking for something that was ahead." The natural inference from what he said was, that we must be always seeking for something that we could not receive until the messenger of death came to set the captive spirit free. This was a sad thought, but it did not discourage me—I was determined to possess all that Jesus had purchased for me.

A few years later I was married, and settled among Methodists. A Methodist brother tarried at our house over night. He referred to the doctrine of sanctification, and we had a long argument on the subject, he favoring and I opposing, sincerely but in ignorance. Soon after this a book was placed in my hands, the life of Hester Ann Rogers. After reading it I said, "If this is what is called sanctification, to doubt it would be to doubt my own experience." I have been a reader of *The Guide* for over fifteen years, and still believe I received the blessing a few hours after I was converted. But, being young in years and uninstructed, Satan overcame me and cheated me out of it at times.

At one time I had the privilege of attending a camp-meeting where Dr. Palmer and his wife were present. I asked Mrs. P. if she was as successful in showing people how to keep the blessing of sanctification as to obtain it. She referred me to the eight o'clock meeting next morning. She spoke of the keeping power. The tempter came to me with peculiar energy. Certain passages of Scripture were given to comfort me. One was the promise given to Jacob, "Yea, I have loved thee with an everlasting love." I can say to the praise of God, I believe I have this blessing to-day. I have learned to trust in God to keep me, and while I trust I am kept from falling.

—S. Griffin, Bradford Centre, Me.

A GREAT SALVATION.

For the glory of God I send these lines hoping some one may be encouraged thereby to seek true rest of soul.

Eight years ago (more now, for this was written some time ago.—*Ed.*), my dear Heavenly Father visited me in much mercy. I was dying, as all supposed. I had bidden good-by to all surrounding me. My friends were all out west. O, the lonely hours of a sick room, with dear friends gone! How sweet and refreshing the presence of the Saviour at such times! I was greatly afflicted and, at intervals, when partly relieved of my pain, would pray my dear Heavenly Father to take from me the heavy load of sin which seemed to weigh me down to the very depths of hell. He came to me in all His glorious brightness. A still, small voice said to me, "Send for a minister, and be baptized." I sent that very day. Bro. Wilcox and his wife came and baptized me. I wish I could tell of the wonderful glory that filled my room for nearly a week after. My loving Saviour had sought me and washed all my sins away. It was a wonder that He should do this, but it was doubtless in answer to the prayers of my dear Christian mother, Mrs. Harriet Lamphere, whose testimony was given in *The Guide*. I had been separated from her for fifteen years, but her letters were very precious.

Some years ago I became conscious of little roots of bitterness existing in my heart, causing me much pain and anxiety. I was greatly puzzled, never having heard a sermon on sanctification. A minister came in by request and prayed with me. He inquired if all was bright and clear. I could not tell him what I wanted, except that I desired to be better and have more rest and peace. He prayed earnestly for me, but did not tell me that sanctification was what I needed.

A sister, about this time, sent a number of old copies of *The Guide* to a near neighbor, who loaned them to me. One afternoon while lying upon my sick bed

I found the writings of dear sister Phœbe Palmer. God opened my eyes, I saw it all, and with both hands raised heavenward, I gave body, soul, and spirit, *all* to Jesus. I became a changed person—my sight, hearing, *all*, so different. There seemed to be a vast multitude of people standing before me, and I was speaking to them. There was a grove meeting a short distance from the house and, although not able to walk out upon the piazza, I could scarcely be restrained from going out in a carriage and telling of the wondrous things that Jesus had done for me.

Subsequent to this I had a blessed experience of healing power upon my body. Bro. A— came from the meeting and I asked him to pray for my healing. My faith was strong. My disease was such as to lead physicians to say there was no hope. I have been steadily gaining, and can do a great deal of work. I have passed through terrible trials, but my precious Saviour has walked by my side and whispered comforting words. Since I received the baptism of perfect love He has, on different occasions, very graciously manifested Himself to me. I would urge all who have copies of *The Guide* to distribute them and they may be profitable to others as they were to me.—*Mrs. Minnie Haskins, West Windsor, N. Y.*

OPPORTUNITY IMPROVED.—A little girl, after a Bible-class, said to her governess, "I want to say something to you," and seemed anxiously to watch her companions out of the room. The teacher felt wearied, and knew that she was wanted elsewhere. Nature said, "I have not a minute to spare; come to me, my dear, another time." Grace said, "Take up thy cross; work while it is day: listen to this little child." Grace prevailed. The Spirit of God had convinced that child of sin. No sooner than they were alone than she burst into a flood of tears. "What shall I do? I am so wicked! I cannot bear to think of death. I often wish I had died before I had ever sinned! Do come and pray with me, do!" Saving results followed the prayer, and the teacher was glad she did not say, "Wait till some other time."



"Thy testimonies also are my dellght, and my counselors."—*Psalm 119 : 24.*

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS AT CONFERENCE.

CENTRAL THOUGHT.—"*Be ye clean that bear the vessels of the Lord.*"—*Isa. 52 : 11.*

STATEMENT.—Though the Lessons of this month are more directly applicable to the ministry, they are not without an indirect application to the laity also; for while it belongs to the ministry to exemplify true holiness at the place and during the time of the annual Conference, it belongs equally to the laity to exemplify the same holiness in their own homes and home-churches during the absence of their pastors.

I. HOW MAY HOLINESS BE MAINTAINED AND PROMOTED AT CONFERENCE? The question assumes that this *may* be done, and always done. Yet the humiliating confession must be made that sometimes it is *not* done. There is ground for the fear that many of God's ministers leave these annual gatherings less spiritual, less devout, less happy than when they went. Need it be thus? Surely not.

The question also assumes that the experience of holiness is taken to the Conference, and not left to depend upon any supposed special advantages afforded by it for the realization of this higher grace. It is quite natural, indeed, for a young minister, "hungering and thirsting after righteousness," to associate with the Conference such special advantages, and to look forward to it as "the set time," the golden opportunity, for the blessed infilling; and such it ought to be, but as it too often goes the hindrances to holiness are greater than its helps. O, that every pastor, whether younger or older, not already in possession of this better experience, would strive for and realize it right among his own people, not waiting for Conference, or Camp-meeting, or any other special occasion! Were this but done, each Conference week here-

after would be a week of "*holy convocation*," and God's ministers and people would flame with Pentecostal fire and glory! The writer can never forget the happy deliverance that came to him, years ago, during a ten-days' meeting in his Church, conducted mostly by "devout women"—a deliverance which brought with it a richness of "righteousness and peace, and joy in the Holy Ghost" never before realized. The home-church is the best place in the world for this bold advance.

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*Be not overcome of evil, but overcome evil with good.*"—*Rom. 12 : 21.* "*Not forsaking the assembling of yourselves together.*"—*Heb. 10:25.*

II. HOW HOLINESS MAY BE MAINTAINED, etc. (*continued.*) In order to this, such cautions and counsels as the following need to be observed:

1. *Be not disturbed by opposition to the Scriptural and Wesleyan doctrine of entire sanctification.* This may reveal itself in various forms; sometimes in a masterly silence and indifference; sometimes in private inuendoes against the "second blessing" idea, or the "holiness people"; and sometimes in public official criticisms of those who profess and are laboring to promote the work of holiness.

Doubtless some of these are extremists, but care is not always taken to distinguish them as exceptions to the great body of consecrated men and women, "the true and the tried," who advocate and exemplify genuine Bible holiness. The tendency of all such opposition is to dampen the ardor of those who are "groaning after perfect love," and to discourage others in their preaching of the doctrine from the old standpoint, but it need not, must not, cannot in anywise unsettle the faith, or disturb the peace of those whose experience has become enriched with that sweet charity which "beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:7). The effect on these must rather be to awaken a sincere pity for all such mistaken brethren, whether bishops, or presiding elders, or fellow-pastors, and to call forth special prayer for their illumination and entire sanctification.

2. *Be diligent in attending the morning prayer-service.* By too many of the ministers this is sadly neglected. Can any who love God with all their hearts be guilty of such neglect? During the late General Confer-

ence in New York, the Christian public was shocked by reports in the secular press, not only of a meagre attendance of delegates at the opening devotional exercises each day, but of newspaper reading during those exercises by some of the attending delegates. Among these was there one who claimed to be fully saved? It cannot be!

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—“*To testify the gospel of the grace of God.*”—Acts 20 : 24. “*Then they that feared the Lord spake often one to another.*”—Mal. 3 : 16.

III. SAME QUESTION CONTINUED. 3 *Be an humble, confident witness of perfect love.* Opportunity for this may generally be found in the usual Conference love feast, if not elsewhere. To make confession of full salvation on these occasions will, perhaps, require special courage and determination. Yet why should this be, since every minister has at some time solemnly answered *yes* to each of the following questions: “Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it?” Before a company of such men, ought any one to feel that he incurs a risk of unfriendly criticism, by humbly declaring as his experience what John declares is a common Christian privilege—that “the blood of Jesus Christ cleanseth from all sin”? Why should not all the Lord’s people, ministers and laymen, have this experience and give this testimony?

4. *Be ready to unite with others in special holiness meetings.* Such meetings are, indeed, rendered almost impracticable by the superabundance of “anniversaries” during Conference week. These have gradually come to take the place of former sermons, and exhortations, and prayer-meetings, in which the immediate conversion of sinners and sanctification of believers were the prominent themes. Is the change a wholesome one? By means of it more money is perhaps raised, but fewer souls are saved and built up in piety. This change necessitates the holding of special meetings during Conference time, somewhere and somehow, on the line of a free and full salvation. A genuine revival of “Holiness to the Lord” in the annual gathering of His ministers, is among the pressing needs of the times. Can this be better promoted than by a wise plan-

ning in advance for special meetings, as suggested, followed by a resolute execution of the plan? While this may cost some sacrifice of enjoyment in other directions, it need not, as we think, involve neglect of any duty imposed by Conference authority. In some Conferences this movement has already been inaugurated, to be followed, we doubt not, in others.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—“*Giving no offence in any thing, that the ministry be not blamed.*”—2 Cor. 6 : 3. “*Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*”

IV. SAME SUBJECT CONTINUED.

5. *Be careful of the influence exerted in the place of entertainment.* Here there is far more danger of too great freedom than of too great dignity, both of which need to be avoided. But most families to whom a strange minister may be sent, are better prepared for the latter than the former. The halo of sacredness surrounding the ministerial office in their conception, may easily be dissipated by “foolish talking or jesting” (Eph. 5 : 4), or by other improprieties of conduct; and no indiscreet minister can thus injure them without also injuring himself. But how blessed may be the influence of a truly godly minister, or a company of such ministers, in one short week, upon the family entertaining them as guests! Is it not far better that in after months and years they should be able to speak of them as “holy men of God” rather than as “jolly good fellows”?

6. *Be not anxious about the appointments.* Some preachers during Conference, are very much like the Athenians, “who spent their time in nothing else but either to tell or to hear some new thing.” (Acts 17 : 21.) Such curiosity about the appointments in general, is not to be commended, but distressing anxiety about one’s own is still worse. The true secret of undisturbed heart repose at such a time and always, was told long ago: “Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee.” (Isa. 26 : 3.) Ah, how many in this way make themselves needlessly unhappy, and bring no little spiritual loss to their souls!

To every devout layman reading these suggestions to the absent pastors, we need only say, “Go thou and do likewise.”

PULPIT TOPICS FOR AUGUST.

BY REV. JOHN PARKER.

ESTEEM FOR THE WORD.

Sabbath, Aug. 5th.—Job. 23 : 12.

And yet the revealed Word in Job's possession was very limited. It is probable that no part of our written Bible then existed. (The Book of Job is probably the oldest part of our Bible.) If so, he had only religious tradition and the words of authentic prophets and teachers then living.

I. But this limited revelation was dearer than his necessary food. This admitted, makes his recorded history and saintly life possible. Such hunger for the Word is evidence of spiritual life, a pledge of victory over temptation. "Neither have I gone back from the commandment of his lips." His victory is attributed to this love for "the commandment of his lips." What refreshing recollection in and after his great trial!

II. Hunger for and delight in the Word is an element of distinguished piety. "Jesus saith," etc. (John 4 : 34.) Subject of perpetual meditation (Psa. 119 : 97). Esteemed beyond price (Psa. 19 : 10). Subject of constant discovery and surprise (Psa. 119 : 162).

III. "Search the Scriptures." You will find Christ and yourself there. What then?

HE, NOT I.

Sabbath, Aug. 12th.—1 Cor. 1 : 30, 31.

Our needs suggested by the greatness of this provision. We need a personal righteousness, sanctification, and final redemption of the body. The anointed Saviour is made all this to us. He provides the only possible ground of justification; is our sanctification, resurrection, and life.

I. Hence His ability to save to the uttermost and outermost—inward, outward, downward, and upward. What ingratitude and rebellion, then, to live in sin! What a reproach to have a poor, halting experience! With such a salvation possible, a life of fear must have a basis of sin.

II. What then is our fitting response? No glorying save in Him. Fight-life, resistance to evil, duty met, but with feebleness, is not enough. If He is my redemption from sin, impurity and the grave, gladness, victory, and growing wings become me.

REMEMBER, &c.

Sabbath, Aug. 19th—Ephes. 2 : 11-13.

I. "Ye were" outside the covenant, uncircumcised Gentiles. Without Christ, therefore unsaved. Alien, having no part in the commonwealth, the inheritance of God's people. Hopeless, therefore despairing. Without God in a world that lieth in the wicked one, therefore unsheltered, idolatrous and desolate. "Far off"—away from home and safety.

II. "But now—ye are in Christ Jesus." All the promises are in Him—therefore yours. "He is our peace." In Him, "he is made unto us righteousness," etc. (1 Cor. 1 : 30.) In Him is our fruitfulness. (John 15 : 5.) In Him is our completeness." (Col. 2 : 10.)

"Now we are made nigh by His blood." Our approach to Him unhindered. Sonship restored. We have rights now into the holiest because of His blood. "Made nigh." Only God could or would do it. Strangers have become sons "by the blood of Christ" only.

III. Behold the appalling condition of the sinner. Also the unmeasurable heritage of the believer.

TRUST HIM.

Sabbath, Aug. 26th—Isa. 26 : 3.

"Because he trusteth in thee," is the source of all the advantages that follow. Out of this comes a mind stayed on God (that is, acting always in reference to His will, and only pleased by the things that please God), and a permanent and perfect peace promised in which He will keep you.

I. What then is this trust in Him? It is faith in His Word, and reliance on His promises. It delights in obedience, it asks not for signs or circumstances, but only His will, and word, and approval.

II. What is this peace that keeps you? It is the inward sense of His favor and love, the evidence of your acceptance with Him. It keeps you from drift, from temptation, from discontent and fear, from worry and spiritual weakness. "The peace of God shall keep (or garrison) your heart." (Phil. 4 : 7). Thus redeeming your life from soul-famine and failure.

III. How obtain it? Act in reference to His pleasure in everything. Trust Him always. In so doing the promise will be abundantly verified, and you will prove the excellency thereof in all the course of your earthly life.

PRAYER MEETING HELPS

FOR AUGUST.

FIRST WEEK.

OPPORTUNITY. (Rev. 3 : 8)

1. *"I have set before thee an open door."* God's door opens to eminent opportunities. Sin opens the door of shame, idleness, and of want; Satan the door to despair. But God's door leads to Himself, the treasures of His grace and providence, and to heaven. It is the door of opportunity. Enter, and possess your inheritance.

2. *What is that?* Deliverance from sin and uncleanness (Zech. 13 : 1). Partakers of the Divine nature. Clean in God's sight (Ezek. 36 : 25.) Delight in His will—a plain declaration that you are going to heaven (Heb. 11 : 14). Witness of the Spirit a token of your heirship (Rom. 8 : 16-17). Victory over the world (1 John 5 : 4).

3. *Enter at once.* Infinite compensations await you. Your decision now determines several things—your character, chief ambition, destiny.

4. *How find the door?* See John 10 : 9. So easy and certain is your entrance, God says "no man can shut" you out. Only you can make its entrance difficult. Will you?

SECOND WEEK.

YOUR UTMOST DILIGENCE. (2 Pet. 3 : 14.)

Saintly greeting: *"Wherefore, beloved."* Steadfast faith presumed, concerning these greatest things. What things?

1. *The end of time, earth, and probation.* A world now stored for the final fires, then burned up. The startling surprise at His coming—coming to estimate and recompense moral character, and to establish new heavens and new earth of permanent holiness, the eternal abode of His people.

2. *"Seeing your faith in these things is unshaken, let your chief diligence relate to the moral drapery, in which to meet Him."* He is now searching for men of "holy (living) conversation." He will find you at last—He and you will meet. How would you meet Him? "In peace, without spot or defilement, and blameless in His sight"? Your life will not have been faultless, but it can be blameless in His sight. *"Be diligent."*

—Time limited and uncertain, opportunity within your reach. Holiness of heart and life possible. *"Be diligent."*

THIRD WEEK.

HEARD AND SAVED (Psa. 34 : 6.)

"This poor man"—his estimate of himself after his eyes were opened. Had not known previously how poor he was in character and hope.

—He brought two palpable experiences—*poverty and a cry.*

—Took away two joyful facts—*answered prayer, and assured salvation.*

1. *He brought poverty.* Not in circumstances, but in character, motives, hopes. He saw now what God had seen before—his spiritual destitution. He had nothing God valued but need and a cry. His need beyond estimate, but within God's reach. Nothing makes so poor in God's sight as sin. Till this is removed He cannot appreciate anything else. Your money is an accident; your culture is refinement in sin; and sin, your chosen character, is rebellion.

2. *He cried*—felt his peril. God listening; always does. Nothing now will silence his cry but God.

3. *"The Lord heard."* Enough; the rest is anticipated. Delivered from trouble—that compels such a cry, and he knows it. So will you.

FOURTH WEEK.

HE FORSAKETH NOT. (Psalm 37 : 28.)

1. Pleasing recollections, profitable anticipations, and joyful confidence are the result to us of these words: "He loveth judgment"—another word for integrity of heart. Such is His love of saintly character, that He never changes in disposition toward it. Our circumstances may change, and the treatment of men toward us become hostile, "persecuted, but not forsaken." Sometimes they are "poor and needy, yet the Lord thinketh upon them," making all His resources available to their deliverance.

—Fourteen years of encouragement and strength came to Paul from the assurance, never forgotten, that God had not forsaken him. (2 Cor. 12 : 2-10.) Gather the facts of your past as grounds of confidence in the future. He hath not; He will not forsake.

2. Maintain your saintliness, and you will maintain your confidence in His faithfulness. "He forsaketh not his saints." "The world knoweth us not" as His saints—they do not appreciate this fact, but He does. Waiting on the pleasure of God, your strength shall be renewed. (Isa. 40 : 31.)

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10:2*.

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR AUGUST.—“*I will trust in the covert of thy wings.*”—*Psa. 61:4*.

PROMISE FOR THE MONTH.—“*A father of the fatherless, and a judge of the widows, is God in his holy habitation.*”—*Psa. 68:5*.

“In Thine all-gracious providence
Our cheerful hopes confide;
O, let Thy power be our defense,
Thy love our footsteps guide.”

RECONCILED TO TIME.

BY ABBIE MILLS.

THERE are many like Queen Charlotte, always quarreling with time; it is so short to do something and so long to do nothing! More than enough are the hours granted here if spent in that which is worse than nothing. No wonder that one of this class, questioned, in heart-agony, the one trying to lend a helping hand, “Can you undo?”

One of the chief employments of the adversary of souls, is to get people to squander time. How he plans to rob the young of their hours! Not a moment left for thoughts concerning eternity. He drives the pleasure-seeker from one thing to another, in the round of gaiety. He wearies the business man, keeping him early and late in the pursuit of gold. In a multitude of ways he urges those on who will no longer sleep the moments away, and when anything more worthy of notice is placed before them, and they are asked to engage in pursuits worthy of those who have an eternity to spend in bliss or woe, the answer is, “I have no time!”

Among the cheated throng there are many who have found how hollow the promises of the adversary are. Full of unrest, they seek for methods to kill time. They would fain call a halt in the march to eternity, for a moment, now and then realizing their position, getting a glimpse of that hour when “mil-

lions of money for an inch of time” would be gladly given, yet they can find nothing satisfactory with which to fill even one short hour. *Short hours?* Yes, they know they are short, yet O, how long they seem!

Among those who recognize the fact that time was given us to prepare for eternity, there are still many who are carrying on the quarrel with the passing moments. There is so much to do, especially if they are not quite done trying to serve two masters. There are so many things that seem laudable in themselves, but if they are given attention they leave so little time for true devotion, for the truest soul-culture. Business steals the hours and leaves none for the Bible and prayer. Family cares present a list of imperatives that shut out work for God, and where there is zeal, it is too often of the kind that magnifies work for souls, and minifies the need of the Spirit. These are the ones who make up in perspiration what they lack in inspiration. Time, to them, is precious, and they dash in, in haste, forgetting to tarry for the “promise of the Father,” and finding fault with those who are not ready to endorse them fully and follow them ardently.

Then there are others who want to do something, but their eyes not being well anointed with Gospel salve, they fail to see where or how to begin. Failing to be all that the Lord requires, they are too weak to do effective service.

Said a sister to me not long since, “I hear some praying, ‘Lord, what wilt Thou have me to do?’ but I feel like praying, ‘Lord, what wilt Thou have me to do *first*?’ She could sing,

“The winter's night, the summer's day,
Glide imperceptibly away,
Too short to sing His praise!”

And though the happy hours were too few for all that awaited the faculties of the blood-washed soul, yet she could leave all in the hands of the Lord, knowing that without Him she could do nothing, and that while He permitted her to be a co-worker, He would lay no burden upon her, that would cause undue hurry of spirit, or destroy too quickly the temple of God.

Those who are filled with the Spirit, are ever striving to redeem the time, but the quarrel is completely over. All the years of earthly life are in the keeping of their Redeemer, and there are hours long enough to lay up much treasure in heaven.

Letter to the Children.

BY PHEBE M. ANNIN.

THE SCARLET THREAD.

DEAR children : We will talk together about one of the incidents that happened long before our Saviour had come to this world. All Old Testament histories are but types and foreshadowings of Him whose life was given for sinners. It was after the death of Moses that Joshua (Moses' minister) sent out two men, who were spies, to search the land of Jericho. It was very difficult to do it, because the people who dwelt there did not want their land searched. The two spies went to the house of Rachel, who protected them from the violence of the people, who knew what they had come for. She was aware that the Lord was going to destroy the city, and she besought the two men for the safety of her family and herself, which they promised to do under certain conditions. When they were about to leave Rachel's house, she let them down through the window by a *scarlet cord* (her house was upon the town wall), and told them where to go for safety. They told her that when they came into the land to destroy it, if she would bind the scarlet thread in the window of her house, they would protect her and her friends. That scarlet cord was to them the emblem of safety, while all around them was death. It is noted that the spies told her, that if any of the friends were outside the house, they were as fully exposed as any, and there was no safety except under the *scarlet thread*.

Dear little ones, has this story no voice for us *to-day*? Of what is the scarlet thread an emblem? The blood that Jesus shed for us upon the cross, and without which there is no safety from eternal death. God has said it: "When I see the blood, *I will pass over you.*" O, dear children, come under the blood-stained cross of Jesus *to-day*. *His time is NOW.*

Remember there is power in that blood, not only to wash away the sins of a life-time, but to cleanse inwardly the soul, and to keep it clean.

THE TRY COMPANY.

PEARL TEXT.—"*I am the rose of Sharon, and the lily of the valleys.*"—Sol. Song, 2:1.

"O Jesus, Thou the beauty art
Of angel-worlds above;
Thy name is music to the heart,
Inflaming it with love."

EXERCISES FOR AUGUST.—Commit to memory the 12th chapter of Romans, and Hymn 745 in the Methodist Hymnal. Write us what lessons you derive from Luke 19:1st to 10th vs.

LOVED ONES GONE BEFORE.

MRS. ANN E. PATTERSON, *nee* Pogue, was born in Caran, Ireland, July 15th, 1826, and fell asleep in Jesus in Cincinnati, Ohio, January 12th, 1888. Her father died when she was quite young and upon her mother devolved the care of a large family, but she brought them up in the nurture and admonition of the Lord. On coming to Cincinnati in 1851, they united with Morris Chapel. On Oct. 1st of that year, she was united in marriage to Abraham Hartley, a pious young man, and class-leader, and their lives were exemplary. In Sept., 1854, God called her husband to his heavenly rest. This deep affliction led his surviving companion closer to the Saviour. She loved the means of grace, particularly the class-meeting, and being gifted in singing and prayer, was a valuable helper to her leader. She was also a constant visitor of the poor and the sick. In Jan., 1870, she was suddenly bereft of her mother. On May 12th, 1871, she was united in marriage to Wm. G. Patterson, M.D., removing her membership to Finley Chapel. She was a true help-meet to her husband, diligent in her sphere, the motto of her life being, "*Fervent in spirit, serving the Lord.*" The Bible, Hymn Book, Advocate, Guide, and the standard works of Methodism, were a delight to her. In class she often referred to the time when from above "she first received the pledge of love," and she always realized the presence of her Saviour. She seemed to have some premonitions of her departure, saying, she often looked forward to her heavenly home,

"Where everlasting spring abides,
And never withering flowers."

"Soon, very soon," she said, "I expect to see Jesus, who bled and died for me—and my sainted mother, who first taught me to pray." In writing to a bereaved friend she quoted these lines:

"Redeemed from earth and pain,
Ah, when shall we ascend,
And all in Jesus' presence reign,
With our translated friend?"

After appropriate services in the Church, conducted by Revs. J. H. Lease and J. Wilson, her earthly remains were borne to Spring Grove Cemetery, awaiting the glorious resurrection. A large circle of friends mourn her departure, but hope to meet her above.—W. G. P.

MRS. HANNAH WARNER was born in Rennselaer Co., N. Y., April 24th, 1794, and entered her heavenly home March 18th, 1888. She was converted when sixteen, under the labors of her father, Jonathan Calkins. She lived a consistent Christian life to the end of her pilgrimage. She was a great sufferer at the last—but has entered upon eternal rest. Three daughters, and others, mourn their loss.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13: 15.

"I will praise Thee—

Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 483d hymn, commencing—

"Jesus, my truth, my way."

Requests for prayer were read by Rev. Geo. Hughes, who also especially requested prayers for the National Camp-meeting at Mt. Tabor, N. J., 17th inst.; for the Ocean Grove services, where Sister Palmer had just opened her morning holiness meetings for the season; for the Holiness Convention now being held at Worcester, Mass., from which the speaker had just returned, and which he described as an occasion of the greatest spiritual comfort and blessing. A number of persons present arose to ask an interest in the prayers of the meeting.

[Mrs. Palmer not being able to be present, sent us next day the following note:

Dear Brother Hughes—I was not permitted to be present with you at our city meeting yesterday. I hope to be there generally. The Lord was blessedly with us here.

This morning (Independence day), at our nine o'clock meeting, we gloried in the proclamation—freedom from the tyranny of sin. Our blessed Bible lesson said, "If the Son therefore shall make you free, ye shall be free indeed." We had a glorious time of rejoicing. Some who were in bondage, *believed* the proclamation, and rejoiced in freedom, especially dear Josephine, one of our family girls. My heart says, "Praise the Lord, I am free!"]

Prayer was offered by Rev. W. G. Browning, followed by singing the hymn,

"I need Thee every hour,"

Upon which Rev. Bro. See remarked, that while we so often sing, *We need Thee*, we should also be prepared to sing, and to say truthfully, *We have thee every hour*.

Bro. Browning.—As an evidence of how the Spirit leads us, Bro. See has anticipated what I was going to say relative to the sweet way in

which our dear sainted Sister Palmer used to say, "*I have Thee every hour.*" We should all be able to say this.

Let us now, for a moment, look into the Word. (Rom. 12th chap.): "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." O, how much is contained in that one verse of Scripture! We should have more than we could take into our thoughts if we should read any more. Not only "*I ask you*," but "*I beseech you*." And the words are not addressed to the outside world, but to Christians. *I beseech you*, "*brethren*." We are prone to apply everything like exhortation to the poor sinner, but these words are full of entreaty to God's people. And then the apostle gives something more than this entreaty—"By the mercies of God." O, if we are the children of God, how much we do know of His mercy! If we have been brought into the light, it will be impossible for us to number God's mercies. These are the things that the apostle suggests: "*I beseech you, brethren*." And what is the exhortation? "That ye present your bodies a living sacrifice." We often say, that means the whole man, everything; but I think there is also something *special* in that exhortation, for I believe that the reason why many people do not arrive at satisfactory results is that they undervalue the body. God recognizes it as the temple of the Holy Ghost. Our physical being is to be used for God's glory, and it is important that it be taken care of. When I see Christians indulging in such habits as smoking, and other individual gratifications of appetite, I think they have not come to recognize the value that God puts upon the body as well as the soul. We ought to preserve it and give it to God a living sacrifice. We are prone to be looking forward to the closing period of life to so lay hold on God's promise as to insure heaven; but the apostle does not say, present your *dying* bodies, but your *living* bodies, a living sacrifice, acceptable unto God, which is your reasonable service. O, let us not be swerved at all. Satan tells us there is something a little severe in God's requirements. But it is only a *reasonable* service. Sister Palmer's words often come back to me, for I used to listen to the teachings of that saint of God very often. Her mode of reasoning was, "If you are not your own, to whom do you belong?" These bodies do not belong to us to do with them as we choose; but they belong to God, and it is so reasonable that He should expect us to use them to His glory."

Next, the apostle says, "Be not conformed to this world." "Know ye not that the friendship of the world is enmity with God?" If we propose to

be God's, we must not be conformed to this world. If you are not of the world, the world hateth you. "Be ye transformed"—the saving process that is going on with the Christian continually. Then shall we prove "what is the perfect will of God."

Singing, "*My faith looks up to Thee.*"

GOSPEL FREEDOM.

Rev. Geo. Hughes.—We are permitted this afternoon to enjoy a very blessed privilege, and I desire that we shall all properly estimate it. I am reminded that this meeting is on the eve of our great National Anniversary. We are, however, on a far higher plane than that; and our brother has read a portion of the Word of God that is very appropriate at this time. The injunction implies emancipation in the highest possible form. Our dear Dr. Palmer used to say, with much emphasis, that we should take out our emancipation papers, and be free men. O, this is the highest style of liberty, when the shackles of sin are entirely broken! Then we may sing of something grander than was ever put into a national anthem. I feel to-day something of this glorious freedom.

At the Holiness Convention at Worcester, Mass. last week, they put me to tarry with Bro. Brown, a Baptist, and I was pleased with the arrangement. The brother makes the sparks fly, not only from his anvil (for he is a blacksmith), but in the service of the King. As I sat in my room on Sabbath morning, I heard a voice saying, "*Hallelujah!*" I found it was the voice of my good host, who had a heart to say Hallelujah, and we had a very blessed time waiting upon the Lord. But, alas! I had to see in that community, as elsewhere, signs of indifference on the part of those who ought to be deeply interested in the spread of Christian Holiness. I am so sorry that the people cannot see that holiness is a feast, and not, as many suppose, something to be shunned. May the Lord open their eyes.

THE BLESSED JESUS.

A Sister.—I have been for twenty-five years an invalid, and have rested on the promises of Jesus. I find it so pleasant to be with Him. To Him I am consecrated forever. Last night the Holy Ghost spoke to my husband, an unbeliever. I ask you to pray for him.

Singing, "*How sweet the name of Jesus sounds.*"

HONORING THE SAVIOUR.

Sister Seales.—My Saviour I honor. With me it is Jesus, the first and the last. I read a work some time ago, "*Stepping Heavenward.*" It was brought to my mind to-day. My steppings are

all heavenward, and when I think of what this Great Physician has done for me, dear brethren and sisters, it brings me very low at His feet, for I see that Jesus can make a perfect cure. Walking at liberty! Jesus is a constant friend. I love to be alone with Him. His Word is a lamp to my feet. O, when I think of what the Bible has done for me for the past forty years, and when I hear holiness spoken against, I would rather they would speak against me. I have loved the doctrine for sixty years. Hallelujah! I read our dear old-fashioned Methodist works, and the language is never too strong for me. I am saved through the precious blood of Christ. I nothing am and nothing have; my boast is only in the cross, and when I die I expect to go home saved through the blood of the Lamb.

EMANCIPATION FROM SIN.

A Brother.—It is a blessed thing to have emancipation from sin. In the ancient times, upon a certain day, every fifty years, the trump of jubilee sounded and every slave was free. I heard the trumpet sound forty years ago, but I may not date my experience of "perfect love" to only a few years back. I rejoice in what the Lord has done for me. He is mine forever, and He keeps me from sin.

I want to say, that as a delegate to the late Prohibition Convention at Syracuse, I was glad to see a real Ocean Grove Holiness Meeting (and you know what that means) in progress during the Convention. I bless God that we can consistently bring religion into politics. The part of the Convention I liked most of all was those rousing prayer-meetings.

A LIVING SACRIFICE.

A Sister.—I love to come here. I thank the dear Lord for that perfect love which casteth out fear. When I pray to Him I present my living body, not a dead, but a living sacrifice. He lives and we live, praise His holy name! Once I did not understand this, but now I do. His precious blood has cleansed me.

A Sister.—I am glad to testify that the Spirit of Christ Jesus has made me free from the law of sin and death.

A Sister.—I know that I am not my own, but bought with a price. I do praise God continually for His keeping power, of which I know my constant need.

A Sister.—How glad I am that Jesus is mine and I am His. His word sustains and blesses me.

THE HIGHER PLANE.

Rev. I. M. See.—The line of the sinner's salvation is on a different plane from the line of the

salvation of our country, and we are faithful citizens in so far as we maintain the freedom of our country. The Lord gave us all we have to-day, but He did it in the line of what has been said to-day. The Lord will have a land here of saved people. It is coming in the Lord's own blessed way. He is bringing some people to find out His inmost mind. Some of you have told how the Lord has afflicted you to bring you to Him. O, beloved, I am traveling on the inside, and the outside does not trouble me at all. I believe in giving everything over to the Lord. Cast all your care upon Him, for He careth for you. I praise God for the way in which He has taught me to live. I can live with or without a salary. Let Him rule, and all troubles cease. The free-men of this country are the people who have learned to be free in Jesus, and the lesson that has been read is a real fourth of July text. We are soldiers, but not with gun and sword.

HONORING THE FATHER.

Brother Close.—I am often here, but seldom speak. I now rise to honor my dear loving Father. I am hungering after righteousness. I have been sixteen years in a restaurant. When I came to Christ I put out the cigars, at a great pecuniary loss, but I would not bring them back for all the money in New York, because it would not be in harmony with Christ's teaching, nor consistent with the Christian life I now profess.

TRUE REST.

Brother Weeks.—He will give you rest. If any mortal knows what rest is, I think I do. For many years I have been afflicted with deafness, but in the recent revival in Jane Street I found my hearing had suddenly returned to me, and while I before heard nothing, from that moment I could hear every word and every hymn, and have done so ever since. My prayers have been answered in His own good time. Praise the dear name of Jesus, He has healed me!

A Sister.—I sometimes think we get free but do not keep free. We should carefully avoid every entanglement and maintain our freedom in Christ. Our success in maintaining our freedom depends upon how much of Christ we have in us.

Singing, "*Jesus, lover of my soul.*"

FARTHER INTO GOD.

Sister Gileau.—There has been a terrible struggle going on with me since I came in here. I felt that I should faint. I see it now. We come in our lives to turning points. I have come to a spiritual turning point. I am going into God as I never did before. I have long yielded every wish, but, beloved, there are heights and depths

that I never knew. These months past have been months of bitterness to me—not of my own, but in the interest of bereaved friends. I have not been reconciled. At last I said, "Lord, I will be reconciled." I am to know God from this time as I have not known Him before, blessed be His holy name! I mean to have, as Sister Searles has said, everything that God has to give.

PEACE IN SORROW.

A Sister.—I bless His name that peace rules in my heart. The next to the last verse of the 91st psalm has been a great comfort to me. A crushing sorrow has lately come upon me. My precious only son, for whom I have so often asked prayers here, has been taken, and he was the last one of mine—my only treasure upon earth. What a dark and desolate home it was! But the dear Lord has come and taken all the anguish out of my heart, and made peace to flow as a river.

Bro. Hughes.—Our time has expired, and we are now to go away; but before we separate we will sing, in the spirit of Christian liberty,

"*I rise to walk in heaven's own light.*"

The doxology was sung, prayer offered by Bro. Hughes, and the benediction by Rev. I. M. See.

A SWEDISH TESTIMONY.

Jennie Hartvig, Wilmington, Del., writes: When in New York during the General Conference, I had the privilege to attend the Tuesday meeting, but did not get any opportunity to testify what the Lord has done for me—how He has led me into His wonderful light. I therefore write my experience; and may the Lord bless these few lines written to His glory.

Nearly nineteen years ago I was converted in my own country, Sweden. I was then a young, worldly woman, but bless the Lord, I was taken out from the world and worldly pleasures. I gave Jesus my heart, but I could never testify that my heart was cleansed from all sin until six years ago. Then my heart was purified in the blood, through faith; but I lost this blessed assurance because I did not confess it. I was disobedient. But by my Saviour's infinite love I once more stepped into the all-cleansing fountain. Jesus forgave my disobedience. I consecrated myself, my time, talents, all that I had and all I should get, and laid all upon the altar and, praise the Lord, the altar sanctified the gift. He who now has kept me eight months will and can keep me through all my life. The blood of Jesus just now cleanses me from all sin, and I am saved. I am all the Lord's. Jesus satisfies all my longings through His blood, and I now am saved.

OUR SOCIAL MEETING.

THE WORD.—“If we live in the Spirit, let us also walk in the Spirit.”—Gal. 5 : 24.

SONG-PRAYER—

“O that I now, from sin released,
Thy word may to the utmost prove ;
Enter into the promised rest,
The Canaan of Thy perfect love.”

A Clear Title.—Sarah A. Truesdell, N. Y. : I am nearing my journey's end. Praise the Lord, my title is clear, the way grows brighter. Jesus is mine and I am His. As I turn my eyes backward on the race that I have run, the language of my heart is, “*Nothing but the blood of Jesus!*” I expect to reach the prize.

Jesus Everything to me.—Mrs. William E. Hasbrouck, Lake Hill, N. Y. : Jesus is everything to me. Over three years ago I gave up all to Him, and He has sweetly kept me. I know His blood cleanses and saves me to the uttermost. The way grows better all the time. I love the way of Holiness—praise His name forever !

Saved To-day.—Angeline Miller : I am saved to-day, and walking in the light of God's countenance. I am glad to know that holiness is true.

The Keeping Power.—Sadie Russell, Woodview, Ohio : I bless God for His keeping power under every circumstance in life. I have proved the truthfulness of the blessed passage. “The work of righteousness is peace, and the effect of righteousness quietness and assurance forever.” O, praise the Lord, how He does gird us with strength unto the battle ! I bless the Lord for the wonderful privileges of the Gospel, and the grand possibilities of faith. “All things are possible to him that believeth.” I realize to-day that I am saved by the precious blood of Christ. I hail with gladness and delight the coming of the precious Guide. May it long live to bless the world !

Gospel Fulness.—Chas. Lymburner, Brigden, Ont. Can. : I am enjoying something of the fulness of the Gospel of Christ. Blessed be God, my last days are my happiest. It is my privilege to walk and talk with God, and to please Him, as did Enoch. I love the dear old Guide.

Near to God.—Robert Newman, West Lubec, Me. : I wish to add my testimony to the many witnesses for Jesus, and I cannot better express my religious state than in the following verses :

“So near, so very near to God,
Nearer I cannot be—
For in the person of His Son
I am as near as He.

“So dear, so very dear to God,
Dearer I cannot be—
For the love with which He loves the Son
Is the love He has for me.”

Rest and Peace.—A sister in Smithville, Can. : I have been trying to serve God since I was ten years of age, but was not really converted until I was twenty-three. I never heard of the higher life until I took The Guide, and I have found more rest and peace than I ever knew before. It is my determination each moment to live nearer to Jesus.

Bowing in the Straw.—Rev. G. A. Mitchell, Tilsonburg, Can. : Since that memorable time when we bowed in the straw together, at Wesley Park, I have had a very rich and full experience. I can only say it is wonderful that the Holy Ghost dwells in me. The yearly meetings at Wesley Park have been a wonderful blessing to me and Mrs. Mitchell—also to hundreds of others in Canada. The recent criticisms of our work in Canada have driven me to The Word, and to the Lord, and we have gone out boldly to witness to cleansing from all sin, and to the baptism of the Holy Ghost.

An Old Soldier.—S. C. Moon, Napoleon, Mich. : I thought perhaps you would allow an old pilgrim just a little space to tell what the Lord has done for him. I sometimes wish I could be at one of your Tuesday meetings. I am an old man, of nearly ninety. I have been a member of the Church for more than seventy years. I have always been happy in my Church relations. It is now nearly eleven years since I came into the experience of perfect love. I have had perfect peace all these years. The blessed Spirit has been with me to help me to live in this experience up to the present. I never had a stronger assurance that I am a branch of the living Vine, than I have to-day. I am walking in the light, as He is in the light. And I know that the blood of Jesus Christ, His Son, cleanses me from all sin. When the blood cleanses us from all sin, we see holiness all through the Bible. The memories of the past are very precious to me. Jesus keeps me so sweetly ; He keeps me every hour. He abides in my soul continually. I know what it is to have perfect soul-rest—to abide under the shadow of the Almighty, Praise His holy name !

Wonderful Goodness.—Mrs. Thomas Sherwood, Brockville, Can. : I praise the Lord for His wonderful goodness to me. My all is on the altar, and my heart is continually full of doxologies. Yes, my life has been one continued psalm of glory to God, for more than eighty two years. He has tenderly cared for me, and I think for sixty-four years has blessed me with His pardoning love. I enjoy the witness of a full salvation—of perfect peace, perfect rest—and my companion enjoys the same. Hallelujah ! May the dear Saviour bless this testimony to precious souls.



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

—“THE foundation of all spiritual strength is faith in God. We must be joined to the Lord in unity of spirit, and when He plants the germs of immortal life within us, quickens us from our death in trespasses and sins, pours Divine vitality through our whole being, and sheds abroad His love in our hearts by the Holy Ghost, then we taste the good Word of God, and the powers of the world to come, and henceforth the joy of the Lord is our strength.”—*The Christian*.

SINGING UNDERSTANDINGLY.

THE power of song in Christian worship is incalculable. There are no songs comparable to the songs of Zion. We were once in the great tabernacle of Mr. Spurgeon, in London, on a Sabbath morning. It was crowded in every part—gallery above gallery thronged with Christian worshippers. It seemed as if every one of the great multitude had a hymn-book, and every one lifting up his voice in song. It was one of the sublimest scenes of Christian worship that we ever witnessed.

The revival of Christian Holiness which has been prevailing in our land, has brought a peculiar song-inspiration upon devout men and women. The Song Books have been multiplied, rapidly. “Beulah Songs,” “Songs of Triumph,” “Songs of Joy and Gladness,” “Glad Hallelujahs,” “Songs of Redeeming Love,” “Songs of Peace, Love and Joy,” “Gospel Songs,” and one that has made its advent since the opening of the summer, by our good friends Sweeney & Kirkpatrick—“Showers of Blessing”—and many others are in the people’s hands. And, O, how lustily they sing, “My all is on the altar,” “I’m redeemed,” “Beulah Land,” “I’m a child of the King!” While we write the groves, East, West, North and South are full of song. It is worth a

trip to New York to hear Harrison and Merritt sing some of these holy songs.

We often ask ourselves the question, however, as we listen to these melodies that seem to make the walls of our sanctuaries shake, and sweep through the forests with wondrous energy, “Do the people sing understandingly?” Paul says, in writing to the Corinthians, “I will sing with the spirit, and I will sing with the understanding also.” Here are the two elements of acceptable worship in song—“with the *heart* and with the *understanding*.” After counseling the Ephesians to “*be filled with the Spirit*,” he adds, “speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” Ah, that is the excellency of Christian song, “*making melody in your heart to the Lord!*”

The singing in our fashionable Churches at the present time is a mere mockery. It is artistic, but heartless. It is, as Rev. Anthony Atwood once said, in Philadelphia, “praising God by committee”—a quartette committee. We know of one such quartette which has as one of its members a positive and avowed skeptic. This is a shameful profanation of God’s house. We attended service in a Church recently where they had enough of formal solos, and quartette performances before the sermon, to kill any sermon and any congregation outright. It was God’s complaint concerning His ancient people, “This people draweth nigh unto me with their mouths while their hearts are far from me.”

At the doors of how many Christian Churches might this charge now be laid, think ye? This is no trivial matter—it is a great offense. Those who thus arrange to have the temple defiled, and pay the artistic, operatic performers, in order to attract the curious and the ungodly multitudes, will have to answer for it in the judgment. If “for every idle word that men speak they shall give account thereof in the day of judgment,” surely God will not hold those guiltless who put solemn words in song—words concerning God and Christ and the Holy Ghost, salvation, and heaven—and pour them forth in heartless strains. “God is not mocked.” He “desireth truth in the inward parts.”

"Never suffer your goods to become your God."
—*Spurgeon.*

BIBLE ALARM-SIGNALS.—II.

—"Little children, keep yourselves from idols.
Amen."—(1 John 5 : 21.)

This is the closing sentence of John's first epistle. It is addressed to those who are peculiarly described in the context: Those "who know they are of God—who know that the Son of God is come and hath given us an understanding—who know him that is true, and are in him that is true, even in his Son Jesus Christ—this is the true God, and eternal life." This is a significant description of an exalted Christian character—one in Christ, realizing the gift of eternal life. Then comes the counsel before us, which we denominate *A Bible Alarm-Signal*. Here the inquiry is naturally started, "Are the children of the kingdom liable to be idolaters? Is there such a possibility in regard to such characters? It must be, or a Divinely inspired apostle would not have written it.

What is idolatry? It is defined thus: "The worship of idols." And, further, "excessive attachment or veneration for anything, or that which borders on veneration." Whatever usurps the throne which the one true and living God ought to occupy. And we need to exercise a godly jealousy over ourselves in regard to this. Excessive attachment to earthly objects—persons or things—may creep upon us imperceptibly. There is a lawful and an unlawful attachment to worldly objects. How may we determine whether there is excessive attachment, bordering on veneration? When any given object—a friend, or money, or attractive dwelling, or anything else, is taking undue possession of a Christian heart, the Holy Ghost will hoist the alarm signals in full view. When any object unduly engrosses the thoughts, moves the desires, engages the affections and draws out our expressions of delight—we may be sure that God has a competitor in the soul, and we need to be aroused by these indications to see our peril. The *heart* is in our keeping to be made either God's temple, or the temple of idols—which shall it be? Let every one say, God shall reign without a rival!

—"In creation God shows us His *hand*—in redemption He gives us His *heart*."—*Monod.*

GOSPEL COMFORTS.—I.

"I will not leave you comfortless; I will come to you."—(John 14 : 18.)

The Gospel is very full of comfort. It is a system of Divine consolation opened up in behalf of a sorrow-stricken world. Sin and sorrow are inseparably connected. It is the purpose of God to overmatch sin by the abounding consolations of grace. The very import of the word Gospel is declarative of this—it is "*good news—joyful tidings.*"

The words of Jesus above cited are in proof of what we affirm. Never was there a more sorrowful company than the one He addressed at this time. They sorrowed because He was about to leave them, in a world of darkness, sorrow, and conflict. To these whose hearts were so heavily burdened He said, "I will not leave you comfortless; I will come to you." Observe! He was speaking to these disciples *representatively*—through them to all Christians in all ages.

Has this promise of the Author of our Christianity been verified along the line of the centuries? Gloriously. How? To these disciples, by the revelation of THE COMFORTER, at Pentecost. "I will pray the Father and He shall give you another Comforter, that he may abide with you forever." This promise is in this same chapter.

In the upper room at Jerusalem The Comforter was revealed, in light, life, power, and abounding consolation. And it was not a transient revelation—for a day or for a night. He became their abiding Guest, guiding, strengthening, helping, empowering them, for all the work of their apostleship. That blessed Comforter is still with us—our Indweller, Guide, Helper, Intercessor. Do you know HIM, beloved? It is not "*it*," but *Him* that you need to realize. How often Bishop Taylor is heard to say, "I receive HIM—I receive Jesus, I receive the Holy Ghost!"

But did not Jesus say, "I will come to you"? Yea, verily. And does He not come to every believing heart, in personal presence? He does. This is made real to us by the Holy Ghost. We see Jesus—hear His voice—feel His hand.

—"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God."—*Pascal*.

TIMELY REFUGE.

WE have met, in our reading, with the following beautiful incident :

"In a quiet hamlet in Scotland, an aged man was dying ; and upon his daughter asking if he would like to have her read some portion of the Bible to him, he replied, in his own broad Scotch dialect, 'Na, na, lassie ; I thacked (thatched) the hoose in calm weather, and its no need'nt noo when the storm's come on.' Happy man ! Death was at the door, his faculties were failing, the earthly tabernacle was being taken down, the evil had come, but he was hidden. He had fled to the refuge set before him in the Gospel, and the storm disturbed him not."

What we do we must do quickly. The storm will come. Shall it find us securely sheltered—hid in the rock that has been cleft to take us in ?

—"Few mercies call for greater thankfulness than a friend safe in heaven."—*Hamilton*.

SONGS IN THE NIGHT.

WE have seen it stated that

A singular shrub called "the sorrowful tree" grows on an island near the city of Bombay, in India. At sunset no flowers are to be seen, but half an hour later the tree is full of blossoms. These yield a sweet odor, but when the sun begins to shine upon them they either fall off or close up ; and thus it continues flowering in the night during the whole year.

Thus some Christians never exhibit the beauties of Christianity in the sunny hours of prosperity, who, when some bright hope has set, show many sweet Christian graces. Sunshine is not always good for saints.

Those who think in the time of affliction, and seclusion from the world, that they are of little use, make a mistake. Under these circumstances not unfrequently, the saints of the Lord are most prolific in influence. Those who visit them and see their patience and resignation to the Divine will, are impressed thereby. The lively hopes which they indulge, and the joyous utterances of their lips confirm the truth of Christianity.

"The Sabbath is the green oasis where the pilgrim halts for refreshment and repose."

NEVER HIGHER.

"NEVER higher than Thy feet," is a beautiful line in one of our hymns. That is the place, of all others, where saints delight to be found—at Jesus' feet. The richer our Christian experience the greater the longing that will be realized to keep in that lowly posture.

Some suppose that Christian holiness fosters self-exaltation, and leads the individual to say to his fellow Christian, "*I am holier than thou !*" No greater mistake was ever made than to entertain such a view of the case. Holiness, when it makes its entrance into the human soul extinguishes self in all its offensive manifestations. If there be aught of what the apostle styles *self-vaunting*, or being "puffed up," we may be sure that the work is not fully wrought, and the individual needs to be plunged deeper into the fountain of the Redeemer's blood.

The holiest persons need to be ever watchful lest *spiritual pride* insinuate itself into the soul. This is Satan's subtlest and most deadly work. If he can succeed in infusing the smallest portion of this into the heart he has gained a fearful advantage. We must guard ourselves lest we become too exultant over our experiences or our success in Christian work. "*Never higher than Thy feet*"—let that be our motto, ever.

—"The flowers are God's thought in bloom."

"EVERY DAY---EVERY HOUR."

"Every day, every hour,
Let me feel Thy cleansing power,"

Is the sentiment of the hymn. It is one thing to *get* under the blood, and another thing to *keep* under the blood. Every day, every hour, we need to be conscious of our cleansing by the witness of the Spirit. The Bible says, the blood cleanseth from all sin, and it is true. But, to make that a verity to us, personally, there must be daily, constantly, the witness of the Spirit with our spirit, that the work is wrought. The Spirit and The Word agree.

—“If I am faithful to the duties of the present, God will provide for the future.”

OUR INQUIRY ROOM.

A GOOD RESOLUTION.—“*Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me.*—Micah 7 : 7.

“O Thou, from whom all goodness flows,
I lift my soul to Thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me.”

POINTED BIBLE INQUIRIES.

1. “*And Jesus said, Let her alone; why trouble ye her?*” (Mark 14 : 6.) When Jesus sat at meat in the house of Simon the leper, a woman came in and broke an alabaster box of ointment upon His head. Some had indignation and said within themselves, “Why was this waste of ointment made?” Jesus, however, understood the purity of her motive, and declared, “She hath wrought a good work on me.” Remember, our good works done for Him may be misunderstood and condemned—but He will not be unmindful of our “work of faith and labor of love.”

2. “*By what authority doest thou these things?*” —(Mark 11 : 28.) So asked the chief priests and the elders, coming to Jesus as He walked in the temple at Jerusalem. They were seeking to entangle Him. He was, however, aware of their evil design. “There is no counsel nor device against the Lord.” He replied by asking another question: “The baptism of John, was it from heaven, or of men?” And they reasoned with themselves, “If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John that he was a prophet.” So they said, “We cannot tell”—and Jesus said, “Neither do I tell you by what authority I do these things.” We have the promise that “A mouth of wisdom shall be given unto us,” wherewith to answer our enemies.

3. *Who is my mother? and who are my brethren?* —(Matt. 12 : 48.) This question was drawn from the Master by one saying to him. “Behold, thy mother and thy brethren stand without, desiring to speak with thee.” Did He undervalue these natural relationships? No! But He seized up-

on the occasion to announce an important truth. “Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.” Reader, are you counted in that “Whosoever”? Can you claim that kinship with Jesus?

INQUIRIES OF CORRESPONDENTS.

1. A sister in this State asks, “Suppose there are young members of the Church who attend dancing school all winter, and at the first quarterly meeting present themselves at the sacrament without having made any confession—what is to be done?”

Ans.—Such conduct upon the part of young members is to be deplored. What shall you do? *First*, Pray earnestly and frequently that God will open their eyes and give them the grace of true repentance. *Second*, Embrace a suitable opportunity to have a kind and loving talk with them, pointing out, especially, the Scriptures which have been violated. Having done this faithfully, leave them with the Lord.

2. Is it proper for a sanctified person to say, “I am a sinner saved by grace?”

Ans.—Better language than that can be employed by the sanctified person in giving testimony. He may, with propriety, humbly acknowledge that he was a sinner, but that now he has been sought and found by a great Saviour, who has taken away all his sins. We prefer people who have come under the all-cleansing blood to say, “The blood of Jesus Christ cleanseth me from all sin.” The expression, “I am a sinner saved by grace,” may equally apply to a state of justification as to a state of entire sanctification—it does not clearly express this second work.

3. A sister in California inquires: When a pastor preaches holiness all the time, and his Church keeps on holding fairs, festivals, etc., what is the matter?

Ans.—Sometimes pastors preach holiness, and yet do not give very explicit testimony against these evils. In such cases they need to be more positive. Then again, where the pastor is faithful, the officary and the people overrule him, and do these things defiantly, which shows a want of proper respect for their pastor. We cannot determine *what is the matter*, precisely, in the case above named, not knowing the facts. But, at any rate the elect of the Lord need to pray and give faithful testimony.

"BLESS the missionaries, and do not let them think our hearts are too hard to change," was the touching prayer of a little African girl."

IN JAPAN.

REV. M. C. HARRIS, a missionary in Japan, some time ago sent us an interesting letter from a graduate in our Theological School there, and an earnest and able preacher of the New Testament. In consequence of its being mislaid, we have not used it until now. He had furnished him with some copies of *The Guide*. Bro. Harris says there is considerable interest on the subject of holiness, and he thinks it ought to be fostered. We take the following from the student's letter:

"The Church of Nagoya is going well, and I am engaged in prayer for a revival. I am praying also that I may receive the blessing of entire sanctification. I am very poor in religious experience. I have only a drop of the ocean of Divine love. Now I am hungering and thirsting after the baptism of the Holy Spirit, without which I could do nothing for the glory of the Lord and the salvation of souls. I need your prayers. I believe that Christianity not only provides for the pardon of sins, but for perfection in holiness, through the Spirit. I did not pray for sanctification till now, but the Lord awakened me to pray for it. I believe there is a reality in sanctification: I am very sorry to see that the desire for it is dying out in the Churches of our country, and preachers are neglecting to preach this doctrine. I know the words of Mr. Wesley, 'Preach holiness, earnestly, constantly, preach that it is to be obtained by faith now, and by faith alone.' I believe there is a pentecost for me, surely. I am praying and waiting for it.

Yours truly, T. N. Yamada.

We trust, long ere this, that our brother has had his pentecost—and a glorious one—and is engaged in preaching and testifying of the great salvation. We hope to hear from him again. We hope the "dying out" referred to will not spread.

A WORD OF CHEER.

Mrs. Elizabeth Harris, of Canada, wrote some time ago, saying;

"Having been invalided for a few days, *The Guide* has been my companion more frequently than usual. After reading its pages with great spiritual profit, this morning I began to upbraid myself for having so long withheld my testimony to the benefit derived from it. I have often remarked, on recommending it to others, that I can truly say, I never read it without receiving conscious blessing. Blessed be God! I am a branch abiding in the Vine.

"CALLED TO BE SAINTS." Why? Where? When? Wesley says, "As you are, *where* you are, and NOW!"

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

[Circulars and Constitutions can be had on application to Willis Cooper, Corresponding Secretary, St. Joseph, Mich.]

—It is not usually the men and women *who wait* in the market place whom God sends into His vineyard. This class are not often worth more than a penny a day. The disciples and apostles who were called by Christ were busy men. Matthew left his tax collecting, Peter turned his back on fish and nets, Paul halted en route, Moses tended sheep, and from the burning bush God read out his appointment and sent him to the Egyptian circuit with Aaron as junior preacher. In heaven or on earth there is nothing grander within the range of the possible than doing the will of God. He doeth the will of God who keepeth busy.—*Meth. Young People*.

—Wabash Ave. Alliance, Chicago, is going on with enthusiasm. Its membership has doubled within three weeks. What other Alliance will report a like increase before our next issue goes to press?

—The Plainwell (Mich.) Alliance now numbers thirty members, and has five or six enthusiastic committees engaged in various lines of Christian work. This Alliance will soon hold a tent-meeting for one week, under the leadership of Martin Wells Knapp, evangelist, of Albion.

—The Young People's Alliance of the First Methodist Church, Elmira, N. Y., observed its first anniversary on the evening of April 22d. Alliances from Hedding and Centenary M. E. Churches, responding to an invitation previously extended, were well represented.

—Rev. R. W. Bland held a young people's convention at Ionia, Mich., May 15-16. The convention resulted in the organization of the Ionia District Alliance, with Rev. E. H. King, of Carson City, Mich., as president. The presiding elder and nine pastors were present, and ten charges sent delegates. The District president expects to organize many local Alliances.

—The interest taken in the Chicago Training School, and the recent institution, by the General Conference, of the office of deaconess, show that the Methodist Church is awake to the necessity of trained workers for practical efforts in soul-saving.

—Miss Anna Downey recently closed a revival service in Sioux City, Iowa, during which over one hundred were converted.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

A PRAYER FOR THE MORNING.—“Cause me to hear thy lovingkindness in the morning.”—(Psa. 143:8. It is good to be communing with Heaven early in the morning. Such has been the custom of eminent saints. The compound word in the text, “*lovingkindness*,” is very significant. The Bible has many references to this Divine characteristic. The Psalmist says, elsewhere, “How excellent is thy lovingkindness, O God!” The prayer is that we may have Divine help to “*hear*” the blessed utterances of His lovingkindness “in the morning”—that we may be quick to hear, and to have the mind filled with these gracious communications.

SYMBOLIC PURIFICATION.—The early Christians have told us, that during the first ages of the Gospel, when an adult came to be baptized, he put off his old clothes before he went into the water, and put on new and clean raiment when he came out of it; to signify that he had put off his old and corrupt nature, and his former bad principles and corrupt practices, and become a new man.

I.—CLOSET STUDIES.

CLOSET MOTTO.—*And be not conformed to this world.*—Rom. 12:2.

“All that my soul has tried
Left but a dismal void;
Jesus has satisfied;
Jesus is mine.”

DAILY BIBLE CALENDAR—AUGUST.

1. Heb. 6; 11, 12. Psa. 24; 31. Psa. 86; 16.
2. Rom. 12; 12. John 16; 33. Psa. 56; 3, 4.
3. Ex. 20; 17. Psa. 34; 9. Psa. 16; 5.
4. Luke 3; 8. Phil. 1; 6. Micah 7; 18.
5. Psa. 46; 10. Zech. 4; 7. Exod. 15; 11.
6. Col. 3; 15. Psa. 119; 165. Isa. 12; 1.
7. Gal. 5; 16. Jer. 31; 9. Psa. 73; 24.
8. Psa. 37; 34. Lam. 3; 25. Psa. 102; 1.
9. Ezek. 18; 31. Ezek. 36; 26. Psa. 51; 10.
10. Jer. 26; 13. Joel 2; 32. Ezra 9; 6.
11. Matt. 6; 6. Matt. 6; 6. Psa. 5; 2.
12. Matt. 6; 31. Matt. 6; 32. Lam. 3; 24.
13. Jer. 22; 3. Psa. 92; 12-14. Psa. 71; 9.
14. Psa. 122; 6. Isa. 66; 12. Psa. 122; 7, 8.
15. Heb. 11; 6. Psa. 72; 12. Psa. 30; 2.
16. Heb. 12; 1, 2. Zech. 13; 1. Psa. 79; 8.
17. Heb. 2; 1. Hosea 6; 3. Psa. 119; 105.
18. Jas. 4; 8. Titus 2; 14. Psa. 85; 4.
19. 1 Chron. 16; 10. Job 33; 26. Psa. 116; 1, 2.
20. Matt. 24; 44. Rom. 4; 7. Psa. 90; 12.
21. Psa. 48; 12, 13. Psa. 87; 5. Psa. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 38.
23. Eph. 5; 17. Rev. 12; 11. Psa. 53; 6.
24. Ezek. 33; 11. Lam. 3; 31, 32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psa. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psa. 10; 12.
27. Rom. 6; 13. Matt. 25; 21. Psa. 55; 6.
28. Rev. 14; 7. Mal. 3; 16, 17. Hab. 1; 17, 18.
29. Titus 3; 14. 2 Pet. 1; 8. Psa. 119; 8.
30. Heb. 13; 12, 13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psa. 100; 3.

DAILY READINGS FOR THE MONTH.—Commence the first day of the month by reading the 32d Psalm, and continue reading those following until the end of the month, one each day.

BIBLE TOPIC FOR EXAMINATION.—“The Wisdom of God”—as a Divine attribute—as manifested in Nature and in Grace.

II.—CLOSET PRAYER.

PROMISE.—“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”—Rom. 8:26.

THE CLOSET HYMN.

MY God, is any hour so sweet
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer upborne,
The world I leave.

Then in my strength by thee renewed;
Then are my sins by thee forgiven;
Then dost thou cheer my solitude
With hopes of heaven.

Lord, till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to thee.

I. GENERAL SUBJECTS FOR PRAYER.

1. That August may be a month of great power upon many Camp grounds.
2. That Bishop Taylor's Missions in Africa and South America may be greatly blessed.
3. That the newly elected Bishops of the Methodist Episcopal Church may be filled with the Holy Ghost.

II BY LETTER, AS FOLLOWS:

Canada, G—, for the salvation of a family. I—, for a wife to be sanctified and husband converted. B—, for the baptism of the Spirit upon pastor and people. Indiana, O—, for the salvation of a family. Illinois, P—, for a brother given to drinking; for a brother to be filled with the Spirit; for the conversion of a young man and lady. F—, for a brother to be sanctified; for the salvation of children. Missouri, A—, for the conversion of three sons, and the success of a Home Prayer meeting. New York, G—, for the conversion of a son away from home; for two sisters to be healed in body, and a husband and wife converted. Ohio, C—, for a young man about entering the ministry to be sanctified. E—, U—, for a sister to be sanctified. Wisconsin, M—, for a revival; for the conversion of an aged father, brothers and families. Massachusetts, S—, for a husband to be restored to health. Pennsylvania, R—S—, for an afflicted daughter to be restored to health.

III.—OUT-DOOR SERVICE.

1. Try to get some young person converted.
2. Visit hospitals and prisons if you have opportunity.
3. Distribute tracts maintaining the sanctity of the Sabbath.
4. Endeavor to speak to some one daily in regard to personal religion.
5. Converse with some one privately on entire sanctification—tell your experience.
6. If at Camp Meeting, do personal work among the unsaved.

CAMP MEETING CALENDAR.

- Aug. 1 to 7. Intervale, N. H. (Dr. Cullis.)
 2 to 15. Pitman Grove, N. J. (Updegraff.)
 7 to 16. Crystal Springs, Mich. (Stubbs.)
 7. Sing Sing, N. Y. (Thos. H. Trison.)
 9 to 16. Lake George, (McDonald.)
 " Holly Springs, Iowa.
 14 to 23. Mount Vernon, Ohio. (Ohio State.)
 19 to 29. Wesley Park, Niagara Falls. (International Holiness.) Updegraff, Clark, Thompson.
 13 to 18. Jamesport, L. I.
 " Plainville, Ct.
 20 to 30. Ocean Grove, N. J.
 22. Carthage, Ill. (Haney, Holstine.)
 27. Newburgh, N. Y. (Harrison.)
 24 to Sept. 3. Round Lake, N. Y. (Jones and Small)
 " Old Orchard, Me. (Salvation Army.)
 Sept. 6 to 16. Beulah Park, Oakland, Cal. (Pacific Coast Holiness Association.)

THE EDITORS' BRIEFS.

THE HALF-YEAR.—We have entered upon the second half of the year 1888. Subscriptions to *The Guide* may date either from January or July. We urge our agents to look well after the July subscribers, get old subscribers to renew, and obtain as many new subscribers as possible. Let none of our friends go to Camp-meeting without sample copies, and while enjoying the services, make an effort to procure subscribers. We hope to hear of good work being done.

—Win a soul for Jesus before the summer is ended.

—**IN THE FOREST TEMPLES.**—At this writing many of our friends are in the tented grove, and others are preparing to go. We are not prepared at this writing to furnish any reports from the July encampments. The National meeting at Mt. Tabor, Douglas, Old Orchard, Mountain Lake Park, etc., will be heard from in our next—in-spiring tidings, no doubt. Consult our Calendar for the August meetings. Ocean Grove will, we doubt not, as usual, be a great gathering—great crowds, great preaching, great music, will be the order and, we trust, great saving results. Amen!

—Read the extract in this number of Dr. Mahan's excellent work, "The Baptism of the Holy Ghost," and procure a copy. Price reduced from \$1.25 to \$1.00.

—Let every friend of *The Guide* procure a new subscriber before September 1st.

—Watch and pray—Satan is not dead—nor does he sleep in summer.

—In a Northwestern city they have a Methodist Social Union which meets once a month in a hotel (a whiskey palace) just to have a good time, where the atmosphere is very *spirituous*, but not *spiritual*. Revivals there are likely to be scarce.

—There is to be a Camp-Meeting at Newburgh, N. Y., on the old ground, commencing August 27th, conducted by Rev. Thomas Harrison.

—A sister in Oregon writes:

"One prayer-meeting evening the bell was ringing, and seemed to say, 'Come, come, come!' I longed to go, but could not. I took up *The Guide* and read: 'Meditation and prayer will give you a *live*, refreshing prayer-meeting, whether you get one at the Church (directing attention to our Prayer Meeting Helps) or not. Try it!' Bless God, I did try it, and He came and filled my soul, and I had such a happy season all to myself!"

The following resolution was unanimously adopted by the Taylor Transit and Building Fund:

"Resolved, That this Society, under its charter, hold all and singular the dwelling-houses, school-houses, houses of worship, and lands that have been or may be hereafter acquired by it, in its own corporate name, but for the benefit and use of the schools and missions established and to be established, until a responsible board of Methodist Episcopal Trustees, capable in law of taking and holding said property in trust, shall have been organized; when, according to the original design of this Society the said property shall be conveyed by this Society to said Trustees, in trust for Self-supporting Missions, Schools, and Churches of the Methodist Episcopal Church.

—We spent Sabbath, July 1st, at the Union Holiness Convention in a large tabernacle in Worcester, Mass. It was in charge of Rev. L. N. Brown. The Lord was present to bless and save.

—Don't backslide this summer!

—A sister in New Haven, Ct., says:

"My parents, who are quite elderly people, are much interested in the work of Bishop Taylor, and desire to send a small sum to aid him. It may comfort him to know that two who have long since passed the allotted threescore and ten years, are watching the progress of his work with earnest prayers for his success."

—Rev. W. G. Browning, of Poughkeepsie, N. Y., has just sent us a check for \$50, for the Taylor Fund. Who will do likewise? We want to enrol more as captains of *fifties* and *hundreds*!

—Strike hard blows at Satan's kingdom this summer.

—A sister in New Jersey writes:

"We have read the 'BELOVED PHYSICIAN,' and, next to the Bible, it is one of the best of books. May God bless it to all who read it!

—Remember the Sing Sing Camp-Meeting commences Aug. 7th, led by Thomas Harrison.

BOOKS AND AUTHORS.

WOMAN: Her Power and Privileges. A series of twelve Sermons by Rev. T. De Witt Talmage. In the pointed and pungent style of the author. Published by J. S. Ogilvie & Co., New York. Paper covers, 25 cts.

FAITH PAPERS: A Treatise on the Experimental Aspects of Faith. By Rev. S. A. Keen. Introduction by Sheridan Baker, D.D. Written in terms of experience rather than those of doctrine. The way of—The witness of—The fulness of—The gift of—The prayer of Faith—are the subjects. A clear, practical and Scriptural presentation of the subject. Price, 50 cents. On sale by us.

READING THE BIBLE WITH RELISH. Brief Bible Readings for Home Worship and Social Meetings. Also Aids to Extemporaneous Prayer. By Rev. Wilbur F. Crafts. It contains 365 of these Bible Readings. It is suggestive, and helpful to Bible study. Published by Funk & Wagnalls, New York. Price, flex. cloth, 25 cts. Paper, 15 cts.

AIDS TO SPIRITUAL LIFE. Day Book. By John Bate. author of Illustrations of Moral and Religious Truths. A series of practical Bible Readings, helpful to devout minds. Published by Jarrold & Sons, London, Eng. Price, \$1.00.

MISSIONARY ADDRESSES. By J. M. Thoburn, D. D., (now Bishop Thoburn). Five of them delivered at the Garrett Biblical Institute, and five at the School of Theology. Instructive, interesting, edifying. Published by Phillips & Hunt, New York. Price, 75 cents.

"CASH," or, NUMBER NINETEEN. A story of real life, by Carlisle B. Holding. Published by Phillips & Hunt. Price, 90 cents.

THE KIT TRACTS. Eight pages, fifteen in a package. Price, 10 cts. Pointed, impressive, neat style, good for general circulation.

MAN A REVELATION OF GOD. By Rev. G. E. Ackerman, D. D. A work to which years of study have been devoted—written with the earnest desire to help the honest doubter over his difficulties. Written largely from the standpoint of personal experience in the dark realm of doubt. Published by Phillips & Hunt. \$1 50.

HARVEST GLEANINGS.

AT HOME.—

—THE GREAT REVIVAL in Jane St. Church, New York, under Thomas Harrison, still continues. The records are approaching 2,000. He proposes to put in two weeks' work in Old John Street, and then on August 7th he will open the Camp-meeting on the historic ground at Sing-Sing, and it is calculated that the services will continue twenty days.

—Rev. J. M. Pike wrote us of a blessed work in Sumter, S. C. A beautiful new Church had been dedicated, free of debt. The day was one never to be forgotten. It was followed by special services, which have been crowned with glorious results.

—Bro. J. B. McDowell, writing to *The Witness*, says: "The feast is spread. Good clean seed is being sown. Bro. Dodge in charge. Tent full at night service. About 25 sanctified."

—The early Camp-meeting of the season was held on the grounds of Bro. Frank Chandler, near Brandon, Vt., opening June 15th. Bros. Gill, Fowler, McLean, and others, aided. Although not large, the ground being eight miles from the railroad station, yet the Lord was present, refreshing and saving His people.

—In White Lake, Dak., a number of conversions are reported. The pastor has been assisted by Jesse Underwood.

—In Mankato, Kan., recently, 134 conversions.

—In Olive Branch Church, Winona, Minn., in the last seven months, 45 accessions.

—A protracted meeting of great interest has been held in Corning, Iowa, 150 professed conversions.

—The 1st Church, Evanston, Ill., received lately 48 probationers into full membership.

—Rev. F. G. Iglehart, pastor of Central Church, Newark, N. J., received 63 probationers to full membership on a late Sabbath, the fruit in part of last winter's revival.

—Six probationers have united with our Church in Plymouth, Mass., since Conference. Rev. J. H. James, pastor.

—Rev. W. D. Milburn, of Xenia, Ohio, closed a three weeks' Gospel Temperance meeting with about 50 conversions.

During the pastorate of Rev. W. F. Filler, now closing his third year in Harrisburg, Ohio, more than 250 probationers have been received, a large proportion of whom have been admitted into full membership.

—In a single Protestant Episcopal Church in New York, on a recent Sabbath, 25 communicants were received who had been baptized in the Roman Catholic communion.

ABROAD.

—The Wesleyan Methodists of England have a reported increase of membership of 4,684. They have 34,564 on trial.

—Peter Rosmussen has recently sailed from Baltimore to Norway. He goes in fulfilment of a vow that, if God would prosper him in business, so that he could devote himself to evangelistic work without salary, he would do so.

—Twenty new missionaries are needed to supply our work in Japan.

—Bishop Williams, in preaching recently in Kingston, Canada, said that during the past four years 45,000 have been added to the membership of the Methodist Church.

—There was a time when a discouraged missionary in India said, "If I ever see one of these natives converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen." Now there are 500,000 native Christians in India, and conversions occur daily. What hath God wrought.

—The French Y. M. C. A. held a meeting recently in Paris, attended by 2,000 persons.

—A very encouraging and extensive religious interest is reported of the labors of the Moravian missionaries in Central America, on the Mosquito Coast, bounded north and east by the Caribbean Sea. Since 1881 about 1,500 have been added to the Church, and the revival still continues.

—In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants, and all the Churches are self-supporting.

—Rev. J. E. Clough, D. D., has been laboring on the Ongole field in the Baptist Mission for twenty-one years. In that time the number of Christians has arisen from none to 25,545. More than 600 converts were baptized in the first six months of the year.

—It is said that in the Turkish army there are now no Mohammedan surgeons; they are all Christians.

—The Board of Missions of the Methodist Episcopal Church, South, met in Nashville, Tenn., May 3d, and appropriated nearly \$235,000 for the coming year.

—Bishop Caldwell, of the Anglican Diocese of Madras recently ordained sixteen native clergymen at one time the largest number ever ordained at one time in India.

—At one of the little mission chapels in the Charlotte Islands, no less than 100 blankets, valued at \$1.25 each, were contributed on one Sunday by the native congregation toward the erection of a new church.

—The Church of England has a mission in Upper Burmah under the lead of six priests—two English, one Tamil, and three Karen. Fifty villages are reached, and there are 1,237 communicants and 596 scholars.

—The first Malagassy who ever learned the alphabet died in January, 1883, at the age of seventy-two. He had lived to see 50,000 of his countrymen taught to read and over 70,000 profess their faith in Christ.

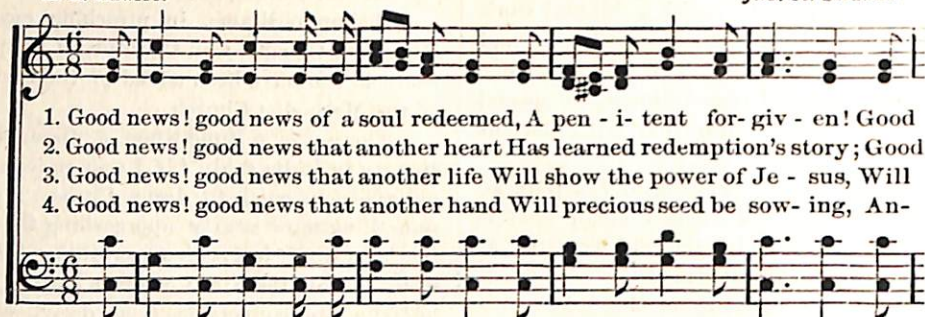
GUIDE HYMNAL

Good News.

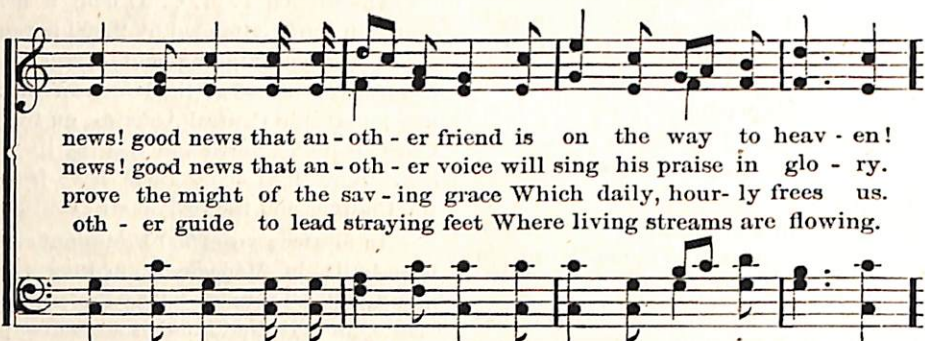
11

E. E. HEWITT.

JNO. R. SWENEY



1. Good news! good news of a soul redeemed, A pen - i - tent for - giv - en! Good
 2. Good news! good news that another heart Has learned redemption's story; Good
 3. Good news! good news that another life Will show the power of Je - sus, Will
 4. Good news! good news that another hand Will precious seed be sow - ing, An -



news! good news that an - oth - er friend is on the way to heav - en!
 news! good news that an - oth - er voice will sing his praise in glo - ry.
 prove the might of the sav - ing grace Which daily, hour - ly frees us.
 oth - er guide to lead straying feet Where living streams are flowing.

CHORUS.



Rejoice! rejoice! there's joy to-day In the land beyond the riv - er; An -



oth - er gem for His di - a - dem, A star to shine for - ev - er.

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Sample page of "SHOWERS OF BLESSING," Profs. Sweney and Kirkpatrick's new singing book. Over 100 new hymns similar to above, 192 pp., 35 cents per copy, by mail; \$3.60 per doz., not prepaid. Address JOHN J. HOOD, 1018 Arch St., Phila., Pa.



SEPTEMBER, 1888.

THE WORD FOR THE MONTH—"I will be sanctified in them that come nigh me, and before all the people I will be glorified."—Lev. 10 : 3.

"GOD of all power, and truth, and grace,
Which shall from age to age endure,
Whose word, when heaven and earth shall pass,
Remains, and stands forever sure ;

That I Thy mercy may proclaim,
That all mankind Thy truth may see,
Hallow Thy great and glorious name,
And perfect holiness in me."

GOSPEL POSSIBILITIES.

[EDITORIAL.]

JESUS, on a certain occasion, gave this great promise to His disciples: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (*Mark 11 : 34*). Here we have set before us, very distinctly, the possibilities of Christian prayer. The Divine Exchequer is thrown open, and we are bidden to make large drafts thereupon.

The fig-tree had withered away at Christ's word. Peter called attention to it: "Master, behold, the fig-tree which thou cursedst is withered away." Jesus answered, "*Have faith in God.*" Then He gave them this marvelous promise, as a basis for faith.

Note the terms of the promise: "*What things soever ye desire.*" Can this mean any fugitive desire? No! What things

soever ye desire, as a *Christian*, as one in the attitude of entire surrender to God's will, what things soever ye desire which are begotten by the Holy Ghost in prayer. The Holy Ghost will indite no petition not in exact accord with God's will. Hence every desire thus engendered God stands ready to grant.

"*When ye pray, believe that ye receive them.*" It is perfectly easy to believe for that which the Holy Ghost has prompted us to desire and to pray. "Believe that ye receive"—not *have* received, nor *will* receive—but *receive*, while ye pray.

"*And ye shall have them.*" God's word is pledged—it cannot fail. Despite difficulties or seeming *impossibilities*, "*Ye shall have.*" How positive! The answer may not be in fullest realization, on the instant—but in assurance in the very moment of believing prayer, in fuller actualization, it may be, at some subsequent period. Let us not stagger at the promise, but believe.

THE WORD OF GOD

"Every word of God is pure."—*Prov. 30 : 5.*

"Hail, sacred truth! whose piercing rays
Dispel the shades of night."

The Sermon.

IN PERFECT PEACE.

BY REV. A. LONGACRE, D. D.

(Preached at the National Camp Meeting at Round Lake, N. Y., in 1869.)

TEXT.—"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—*Isa. 26 : 3.*

IT MAY not be brave, but it is a great comfort, in a time like this, to take a text which is able to preach its own sermon. My text is such a one. I do not know that I ever read it, without stopping to read it again. I think any one who would pick up the Bible to find what he could admire, would pause, struck with the beauty and harmony of the language—so clear, so simple, so transparently disclosing the Divine thought. And as we read it over slowly, think—"will keep him in perfect peace, whose mind is stayed on thee." It seems to me it distils peace—it breathes an atmosphere of peace. I think a hasty, angry man would feel quieted to read it. But when we stop to think about it, looking at it again when that first delightful impression is over—"keep him in perfect peace"—I should not wonder if we were to doubt, and ask, "Can it be? Is there such a thing? Can man in this poor world, with all he has to do, with his public disturbances, and private troubles, and little frets, can a man be kept in perfect peace?" I do not know but some such doubting one is here. I have prayed God to help me put this in some such heart. I feel as if God had

given it to me, to give to you afresh, and that it is God's present. Of course it is true, or it would not be here.

Without attempting to give any extensive characteristics of this peace, I would like you to get hold of the thought, what peace is, just enough to hold and keep it as we go on. You know peace is not having quarrels and disturbances—it is the absence of war and strife. It calms and composes, and the man of the world deems it good breeding to assume it, if he has it not. The Heavenly Father knows how vain is the peace of unhappy souls, though with pleasant outward circumstances but with inward wrath, distress, and clamor; and how many who think they have a perfect peace, are not quite so sure of the thing. It is a reality. The soul satisfied, and at rest. It has gotten past the discontent—is out of the clamor of dissatisfied desire. It is not wavering, like a wave of the sea driven and tossed, but like the sea when the Master says, "Peace, be still," and the great waves are hushed, and they come down and down, under God's mighty word, all the way down.

It is called "perfect," for it is all-pervading in its nature. It keeps the heart and mind and the whole man, and all that makes the man, all that is sensitive, and sharp, and quick, and energetic in him; the whole man is at peace, the whole human nature comes into this Sabbath stillness. He is balanced. You remember the beautiful words of the old Moravian to Wesley: "Repose in the blood of Christ." The highest tranquillity and serenity of mind, is meant by perfect peace. It is not fitful and transient, but a life; at all times, everywhere, and under all circumstances, fulfilling that prayer, "Now the Lord of peace himself give you peace always by all means. The Lord be with you all." Have you ever thought that He is making everything fit us for the reception of peace, turning hindrances, and what was to our inner destruction, into the

nourishment of the peace of God? We often sing:

"These surface troubles come and go,
Like ripples on the sea;
The deeper depth is out of reach
To all, my God, but Thee."

I believe the text is the key to the attainment, and the permanent possession of a perfect peace. I believe it because of what it says of itself. It is not only a beautiful device, but it also exhibits all its skeleton work. It shows us how it is built up. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." It is the mind that is stayed on God, that is kept in perfect peace. It is because man trusts in God, that he is kept perfect. I do not know that I can show better what this means than by asking:

I. WHAT ARE THE THINGS THAT ORDINARILY DISTURB PEACE?

II. WHAT ARE THE THINGS THAT SUBDUCE THEM?

I think we can arrange these troublesome things under these heads: *Sin, temptation, affliction, and anxiety.* Now ask yourself how trust in God can overcome these? Take the first—

SIN. The Bible says there is no peace to the wicked, and we have all experienced that. Whether our sins are many or few, there is no peace in sin, and no peace where it is. There are people who are impressed by Satan, and who would like to die to get rid of their impression; but dying would only push them face to face with it. O, poor abashed soul, trying to shut away the hell of your own mortification, if you only understood how God loved you, and how He had provided a pardon for just such as you, and how his ample provision can take away every burden, and that you have only to come to Jesus, and let Him cancel your sin, then you might sing in faith,—

"Jesus paid it all, all the debt I owe."

TEMPTATION. A man may be delivered from his sins, without being delivered

from temptation. This cannot be, until the servant be higher than his Lord. When we are past such trials, we are the better for them; but temptation is not sin. The devil only wants us to consent to come down and wrestle with him; and there is no man that can afford to accept his challenge. The text teaches us, as we counsel our children: Do not go with bad boys, to keep their company; and, returning from school, they sometimes tell us of their troubles with these wicked children, and then they say to the parent, "Suppose you come with me; then your presence will keep them away." So the Psalmist says, "I have set the Lord always before me, therefore I shall not be moved." To have Him with us who shall keep us, no matter how fierce the tempter may be, is to forearm ourselves with peace.

AFFLICTIONS cannot be prevented, and God does not always deliver His people from them. Whether losses, or trials, or many difficulties of various kinds, these all come upon His saints. What then? I had a brother whose only son came to his death by a sad accident, and it seemed as if the accident might have been averted. That thought was a bitter one to the father, and he was inconsolable, though many friends used their loving skill to soothe, and to reconcile him to the providence. It happened that the minister who attended at the funeral, as he arose to officiate, said, "We have come here, dear friends, not by any command of man, but by the direction of God"—then this brother said, "It is all right!" I pity the man who looks at the instrument, and circumstances, and surroundings, and does not think of the hand that deals them out. And these trials, sent by Him, are good, for the Lord does not like to give to any of His children that which is only second best. Not that you may not take this now, and afterward you shall have something better; but to-day, child, this is the very best for you.

ANXIETY. I believe there are many Christians who can get over their sins and temptations, and can bear up under trials, who cannot endure *anxiety*. It may be anxiety about little things—household affairs, daily troubles, or anxiety about things of moment—or what seem so to us. God does not exempt His children from cares; there is nothing in the Bible to show that. Cares may come through the deceitfulness of riches; and we have to meet with men who have their influence, and who propose a course we do not think wise; and we have our influence, and that entails a sort of strife; and the man of thought, decision, and energy, must inevitably run against a great many other men; and when that comes, and when we have worked for the best results, we are not sure we have done it right, or with the purest spirit—and these are sources of anxiety. I do not think there is any lot in life, but that enough anxieties are associated with it to eat out peace of mind, save as we get and keep it, according to the direction of the text.

Have you not read the Bible, to see how the Infinite and Almighty heart beats for you, and have you not seen how He brings the assurance of His care right down to us? The lilies of the field He cares for, and you are of more value than they; and the birds of the air, and you are better than they; and your hairs are all numbered. His is ceaseless and perfect care—infinite, tender, loving, and reaching over every possible necessity. Has He not a right to say, "Cast thy burden on the Lord, and He shall sustain thee." There may be cares growing out of Church responsibilities, or from the imperfections of Christians. Mr. Wesley spoke of two Christian women who lived in the same house, and as he said to them he thought their home must be a little heaven, they replied, with tears in their eyes, that it took all their religion to bear each other's burdens. O, instead of bearing all

the troubles and anxieties, to lay them all on Christ, and to realize how blessed it is when He giveth quiet, and there is sweetest peace!

Have you ever tried to pray in secret, when the mind has flown off in fibres and tendrils? Have you ever felt, when you have passed through temptation, a desire to be able to keep the presence of God always before you, and then have you brought your inability in contact with the promise? "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." But here it is, through Christ Jesus, and of or by ourselves, never. What you cannot effect, let the Almighty doer accomplish. The apostle said: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers"; and there is a fatherhood of the soul, that is sweeter and more tender than any other relationship in the world; and this Infinite Father cares for His children.

I have longed that the life of peace might be the inheritance of God's dear children. Shall it be so? When I was told by a friend that I had left my mark for good on a certain gentleman, I thought, "My mark! What business have I to stamp him, and leave my mark upon him?" Souls should have only one mark, and that Christ's; and I feel like flying to Him—to sweep out everything but what He does. I beseech you, take hold of that life of Christ, which shall give you perfect, permanent peace. I have not set this text forth theologically, and I did not mean to do so. And now, finally, remember there is a life of strugglings to keep the heart right and in peace; but it is not, cannot be peace, though we may think it is. There is another life—the life of Christ in the soul—letting Him watch over and keep us, and through his indwelling, helping us to abide in Him. This is peace, perfect peace. May God grant you to enter upon it. *Amen!*

BEAUTIES OF DODDRIDGE.

GOD of my life, through all my days
My grateful powers shall sound Thy praise ;
The song shall wake with opening light,
And wrble to the silent night.

When death o'er nature shall prevail,
And all my powers of language fail,
Joy thro' my swimming eyes shall break,
And mean the thanks I cannot speak.

SHALL HOLINESS YET BE UNIVERSAL?

BY L. R. DUNN, D. D.

(Author of "Holiness to the Lord," "Sermons on the Higher Life," and "Mission of the Spirit.")

IF THIS there need be no doubt. This is the ultimate of God's purpose towards our world. Even now there are perhaps, more souls experiencing and enjoying this grace than at any former period. As evidence of this, let us see how the grand designs of redemption are being more fully realized. Scarcely a century ago this great fact was, comparatively, little known. Within a limited circle it was accepted and enjoyed. But beyond this the darkness and obscurity were great. Indeed, even justification was only partially understood, and the witness of the Spirit was known only to the few. Now we imagine but very few ministers would say, that a knowledge of sins forgiven was an impossibility. There are many Christians now, in all denominations, who enjoy this blessed witness. The darkness on this question is passing away, and the true light shineth. Even so, no doubt, it will be with this great doctrine of Christian holiness. We all know how that now, among nearly all if not all denominations, there are witnesses in their ministry and their membership of

Jesus' power to save to the uttermost—of His blood to cleanse from all sin—and of His Spirit to sanctify the soul.

To us it seems strange that so long time, with the Bible in our hands, and the illumination of the Spirit in our hearts, we have been so long in coming to know of these things! And yet we are aware that the world moves slowly in its thought. Take, for instance, the science of medicine—its practice, the diagnosis of disease, the appliances of surgery and its methods of operation. More has become known within the last century, than for sixty centuries before. It is only about a century since the circulation of the blood was discovered by Harvey. It is less than half a century since anæsthetics have become known, and are so freely and happily used. The idea of transplantation of flesh from man to man, and even from beasts to man, has been ascertained and practised with wonderful results. These, and perhaps a thousand other things, have come to the knowledge of physicians and surgeons. How much of suffering, of agony, and distress, has been relieved! Illustrations abound on this question, but we have not space to consider them here. They have lifted up these great professions to a very high dignity, and have made an educated physician, and an eminent surgeon among the most respected members of society. Much yet doubtless remains to be learned—but the developments are rapid, and the knowledge is ever growing.

Now apply this to the question of under consideration. The physician has in all ages had the human form before him. He has in God's wide world all the agencies, the worth of which he is only beginning to understand. So we have had an open Bible, a revealed Christ, a proclaimed Gospel, an illuminating Spirit; yet how slowly this great truth has flashed upon our eye, and entered our heart. Even now, we know but little of this wonderful salvation, and but few

know this. But the truth is known—the premillennial experience is enjoyed, and increasing numbers are pressing towards this heavenly light. Indeed, it is becoming evident to many souls, that this long dallying with the world, breathing its spirit and practicing its follies, will not answer. That our methods for the conversion of men have been largely failures, and that there is wanted something nobler, broader, higher in the world than a mere profession of religion, while acting, at the same time, with all the spirit of this world, and under its unfriendly domination. The mind and heart of the world are rapidly marching forward. It must be so in religion, as well as in medicine, in war, in navies and armies, in literature and science, in government and in law. And we may be assured that, if we obey God's command, this light will break wider and further—illuminating the dark corners, scattering the mists, and dispelling the darkness.

When once this great truth becomes fully known, it will take possession of many hearts—all hearts; it will lift up the Church out of its bands and shuffle off the dust from its eyelids, and grasping the sources of Divine power which are within its easy reach, will shake down the hoary systems of heathenism, scatter the owlet brood of infidelity, and bring in the glorious millenium amid exultant shouts and exuberant joys. The hope of all this is brightening upon our vision, and we doubt not that, ere long, "Holiness to the Lord" will be the inscription upon every whitened banner of the Church of Christ. It is time for some new development of this truth. Its nomenclature needs to be better understood, its facts to be more clearly apprehended, and its experience more fully enjoyed. The Church which is foremost in this work, will be the Church of the future. Shall this honor be taken away from our Methodism, and given to another? O, if our ministry would only "shake off the dust which blinds the

eyes" of so many, and arise and struggle into this light, it *need* not be so—it *would* not be so—but will they do it? That remains to be seen. If they do not, others will. If they hesitate upon a matter so plain and so clear, then a host from some other quarter will be raised up, will adopt this banner, and float it over the world.

For this experience means consecration of person, and money, and time, and talents, and where that is, there will be a power which this world has never fully felt before. It has seen it, it has felt it before, but only locally and limitedly—it will then feel it throbbing through all its powers, and subduing it to Jesus Christ. The world is waiting for such a demonstration as this. The angels are wondering why it has been so long delayed, and hell has been tremblingly looking forward to the time when this shock will come. It will have nothing to resist it—it must give way, and Satan and his hosts will be overthrown so that they will deceive the nations no more. Lord Jesus, hasten this in thine own time! *Amen.*

TRUST AMID THE STORM.

BY REV. G. S. KERR.

THE waves are rolling high,
A fearful sea!
But Christ is in the ship—
He cares for me.

The storm its fury vents,
In angry roar,
And all around is dark,
No light before.

But shall these dreadful scenes
Make me afraid?
I know whence I must flee
For needed aid.

Thou art my hiding-place,
O Christ, my King!
Thou art my sheltering Rock—
To Thee I'll cling.

BEAUTIES OF DODDRIDGE.

GREAT Source of being and of love !
 Thou waterest all the worlds above ;
 And all the joys which mortals know,
 From Thine exhaustless fountain flow.

A sacred spring, at Thy command,
 From Zion's mount, in Canaan's land,
 Beside Thy temple cleaves the ground,
 And pours its limpid stream around.

CHRIST'S LETTERS FOR TO-DAY.

BY REV. W. GLUYAS PASCOE.



WRITTEN message is often better than a spoken word. The word is disposed of hastily, and sometimes in an unworthy manner ; but the letter gives time and opportunity for reflection.

Its distinct terms are fully before the reader, and he can appreciate its exact meaning and worth. Even where opportunities for conversation continually occur, the advantages of writing are sometimes so great, that they are often freely used by those who desire with exactness or with added force to put their thoughts before others. Hence a letter is written to declare the mind of its author. Two things are needed : he should have something to say, and should endeavor to say it in the clearest terms possible. No letter should hide thought, or be difficult to understand, but should be so palpably plain that at once the reader may apprehend its meaning.

Now it is most true that Christ has in His Word sent very plain and precise messages to the world. He that runs may read (if he will). God's Word is so plain to him who takes the trouble to acquaint himself with it, that none can mistake what is meant by salvation, or the terms on which it may be secured by us. It is also true that many a loving message He has sent to men. It is whispered in the zephyr of crowned success, and it is thundered in the storm of dis-

aster and trial. It is a word of sweetest promise to the weary and the penitent ; it is a word of terrible warning to the thoughtless and the persistently sinful. But multitudes of men do not read the Bible, and will not hearken to the voice of God. They are too busy gathering the bursting bubbles of earth to do the one, and too indifferent to the eternal interests of their souls to attend to the other. In this case they are left alone—left to perish in their sins without another effort being made to save them ? By no means ! The Lord Jesus has other letters besides the epistles of His Word ; letters which He is continually writing, and which convey His messages to the men of to-day. These letters men *must* look upon, and they *will* read them. They are intended to declare His will as clearly as His own revealed Word does. These letters are the lives of His people. It cannot be thought an impossible thing because of the worthlessness of the material for God to express His mind in such a manner. Very common material has often been made the means of conveying a message as clearly as the finest vellum would do. When John Williams, the missionary, at work in the woods, wanted an axe, he took up a chip, and wrote a request to his wife to send it ; then giving it to a black boy, he told him to take it to Mrs. Williams, and she would know what to send back. As soon as she had read the message she threw away the chip, and at once fetching the axe, told the boy that was what was wanted. The boy made a dart at the chip and bore it away in triumph to his companions, saying, "See what a wonderful man this is ; he can make chips talk." But more wonderful still is the grace and power of the Lord Jesus, who when He renews our nature, can make our lives "speak of the glory of His kingdom and talk of his power." It is absolutely necessary that the material on which we write with ease and clearness shall have a clean surface. It is also ab-

solutely needful that we so get out of love with sin, and completely consecrate ourselves to God, that the marks of Divine purity shall be seen on us. Let our all be given up unreservedly to Christ, that He may accomplish in us His whole design. We may leave the rest. He will fulfil in us His loving purpose, and it will not be His fault if the world do not see in His disciples what He is willing to do for all men.

It is very clear to any student of the Scriptures that the Lord wants us to be His epistles to the world; to tell out through our purity the love and grace of our Lord; to speak through our patience and persistency of the sympathy and help which He affords; to cheer the world through our joy and peace with the hope that all men may come to a like gladsome condition. We are not simply letter carriers, bearing the most important messages which have to do with the eternal concerns of men, but having no interest in these things ourselves. We are this, it is true, but we are much more. Nor are we simply ambassadors, concerned for the honor of the kingdom which we represent, and to which as a subject we belong, but having no relationship, and no personal interest in the fate of the sovereign. We are the brethren of the Lord, identified with Him by closest ties. His success is our success. To go through the world therefore with a careless indifference whether our lives are gaining honor for Jesus or not, is anything but the spirit of a true disciple. We should feel the liveliest interest in the message, and in the way men receive it, and experience the deepest sorrow if they reject it.

The epistles which Christ sends to the world to-day are just suited to its wants. They tell of rest to the weary and heavy laden; they tell of peace for the anxious and the troubled; they tell of unfailing sympathy and success for the oppressed and the burdened; they tell of joy and hope for the weak and failing; they tell

of grace equal to every need, strength for every emergency, support throughout life and in the hour of death, and the expectation of an immortality of bliss hereafter. Here indeed are messages of good news! How full of brightness our lives should be, knowing that through them we speak of these things to the world.

There is one important consideration to be noted. While the epistles of Christ which are written in the Bible may be said by some to be old, and to lack the interest of what is fresh, the messages which He sends to men through their fellow-men show that Christ is a real power now; and that trust in Him brings grace to help now as truly as it did when He lived on the earth. Many who can pass by the Bible are not able to pass by the life of a devoted Christian man. It compels their attention; it is a message to their hearts of which they cannot fail to feel the force.

It is most needful for us to take care that we do not misrepresent our Lord. The only way in which we can fully express His will is by being saved from all sin. A life full of salvation can alone show clearly what He designs to do for men. Ought we not to remember the fact that, whether we will or no, the world is reading us, and forming its own conclusion as to the benefit of religion or otherwise? We can no more help this than we can prevent our fellow-men seeing us as we pass them by. They *will* look on us, and mark our conduct. They cannot help forming their judgment of the worth of a Christian life, and the power of Jesus' grace, as exhibited by us. Let us take care that we do indeed carry the true message of our Lord to the world, and not a garbled version which our inconsistencies have marred. Let us show by our happy consistent Christian lives that God is ready to make every man's life full of beaming happiness, if like us he accepts the salvation of God through faith in Jesus Christ.

BEAUTIES OF DODDRIDGE.

WAKE, my soul, to meet the day ;
 Unfold thy drowsy eyes,
 And burst the heavy chain that binds
 Thine active faculties.

God's guardian shield was round me spread
 In my defenseless sleep ;
 Let Him have all my waking hours
 Who doth my slumbers keep.

Pardon, O God, my former sloth,
 And arm my soul with grace,
 As, rising, now I seal my vows
 To prosecute Thy ways.

FORGIVING OUR ENEMIES.

BY REV. R. V. LAWRENCE.

FATHER, forgive them !" So said
 Jesus in the agonies of death
 concerning His murderers.

How strangely sounded that
 prayer ! "An eye for an eye,
 a tooth for a tooth," blood for
 blood, life for life, was the old maxim.
 And everywhere outside of the pale of
 Christianity the bloody code of revenge
 prevails. The spirit of unforgiveness
 has kept the earth moist with blood for
 sixty centuries.

Do you forgive your enemies ?

"O, I have been wronged so much !"

How much ?—more than Jesus ? But
 what are your wrongs ?

"Why, one from whom I had expected
 better things, slighted me—passed me
 in the street without a look of recog-
 nition.

Indeed ! Poor soul ! How did you
 survive it ? Did not speak to you !
 Dreadful ! However, that was not so
 bad as being talked to death by some
 tireless gabbler. But great as your wrong
 is, do you think it best to keep your
 Church frozen up, so far as your influ-
 ence extends, by the manifestation of an
 unforgiving spirit ? Jesus was wronged
 a little more than you have yet suffered.

"But one spoke ill of me—lightly of
 me."

Well, that is worse. A wound in the
 flesh may be healed, but a stain on the
 character is not so easily effaced. But
 how do you know one spoke unjustly
 of you ?

"A friend told me."

A friend, indeed ! Was not his name
 Tattler ? A good thing for you had his
 tongue been blistered, so that he could
 not have stirred up strife. But Jesus
 was not only wronged by unkind words,
 but by blows and thorns and nails and
 spear. And yet Jesus said, "Father,
 forgive !"

"But I have been wronged in prop-
 erty, too."

Indeed ! Well, I have read of some
 who took joyfully the spoiling of their
 goods. You do not belong to that tribe
 of Christians, I think. It matters not
 what may be the nature of the wrongs
 you have suffered, Jesus will give you
 grace to forgive.

Stephen, it is presumed, suffered a lit-
 tle more of wrong than any of us, and
 yet his prayer, when dying at the hands
 of his murderers was, "Lay not this sin
 to their charge ;" he had caught the
 spirit of his Master.

Nor must you suppose that none but
 far-advanced Christians are expected to
 forgive their enemies. When the young
 convert takes his first step into the king-
 dom of God, he lays aside his enmities
 and forgives in order to be forgiven.
 So that if you are a feeble Christian, a
 beginner in salvation, you can forgive.

The entirely sanctified, however, for-
 give easily. Inbred sin having been
 swept away, and the soul filled with
 God—filled with love, gentleness, kind-
 ness—they readily forgive the poor weak
 mortal that may have done the wrong,
 and such forgiveness is practical and
 hearty. It does not freeze the offender
 with reserve into still greater enmity,
 but melts him down into friendliness by
 the warmth of sympathy.

Learn how to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than any thing else. It will destroy the happiness of many around you, yet its chief feeding-ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood-fire, and you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who call themselves Christians who are miserable because of their own revengefulness. Forgive your enemies and get down upon your knees and pray for them, and salvation will come into your soul like a flood. "Father, forgive them." Sweet prayer and blessed example!

UNSEEN PROTECTION.—A lady was awakened one morning by a strange noise as of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass, and trying to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it were miles away from the sparrow. It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

BEAUTIES OF DODDRIDGE.

How gentle God's commands!
How kind His precepts are!
Come, cast your burdens on the Lord,
And trust His constant care.

Beneath His watchful eye
His saints securely dwell;
That hand which bears all nature up
Shall guard His children well.

His goodness stands approved,
Unchanged from day to day;
I'll drop my burden at His feet,
And bear a song away.

LIFE IN THE KINGDOM OF GRACE.

Triumph in Suffering.

HARK! I hear my Saviour say,
"Child of sorrow, watch and pray;
Soon thy sufferings shall cease—
Thou shalt then find sweet release.
Though thy days glide slowly by,
And thy heart doth often sigh,
'Tis in love I send the rod,
Only lean upon thy God."

So still I'll wait and watch and pray,
Trusting Him both night and day;
Leaning on His loving breast,
Here my weary soul shall rest.
When the hour of death shall come,
And He calls His exile home,
Gladly will I join the throng
Which surrounds my Saviour's throne.

I am an invalid, and a great sufferer, having been for eight years in the furnace of affliction and for over two years confined to my bed entirely. But, I am firmly resting upon the promises of God and have the conscious assurance that the blood of Jesus cleanseth me from all sin. I entered into the experience of heart-purity four years ago, and O, how differently I could bear my affliction after that! I felt that God's will was the sweetest thing to me on earth. Many times before I had longed to die—but then I was willing to live just so long as He saw fit to keep me here, and I could

rejoice that I was counted worthy to live and suffer for Christ. I have passed through deep waters, and have been wonderfully sustained by the power of God.

Some time ago I shrank from increased suffering and trials, and gradually, for a time, though unconsciously, I allowed Satan to beguile me, and I lost the blessing. I struggled and prayed for a long time and wondered why I did not have the victory. But, thank God, in His mercy He showed me that I had taken my offering from the altar, and enabled me to re-consecrate myself to Him for time and eternity. He accepted the offering, sanctified me wholly, and has kept me ever since, despite the powerful attacks of the enemy who, having once overcome me, is ever on the watch to destroy my trust in God. But I feel assured that He who has said "I will never leave nor forsake thee," will keep me to the end.—*Emma Woolley, Simcoe, Canada,*

Healing of Body.

Regardless of skeptics, for the glory of God, I feel it my duty publicly to acknowledge a great blessing which I received some time ago. I had an organic heart trouble, dropsy, or enlargement of the heart. For months I was unable to recline upon my left side. Being well aware of my condition, I tried to set my house in order, spiritually and temporally. Life never seemed sweeter, and O, how I desired to live a little longer! I thought of the goodness of the Lord shown unto me in past years. I was assured that He was able and willing to heal me if I should ask in faith. I had proved His healing power years before in another case, when physicians pronounced me incurable.

One Thursday evening I attended the Church prayer-meeting. As I drove beneath the shed I had some trouble with the horse. The excitement set my heart to palpitating, as it seemed, worse

than ever. After entering the Church the trouble increased. I felt that I must witness for the Lord, if I died. As I sat down, I realized a great rest of *body* as well as of soul. Starting home from the Church, I soon learned why I felt so well. My heart was beating normally, the pain was gone, and I thought, is it possible that God has healed me? O, what a joy filled my soul! When I reached home I told my husband that I was healed. I slept well that night, as I had not done for many months—the palpitation has not returned, and I am able to do my work with ease. I have not written this with any degree of egotism, but hearing the Saviour asking, "*Who touched me?*" I must respond, "I touched Thee, Lord, and received the virtue."—*Mrs. P. T. Burlingame, Binghampton, N. Y.*

"The Anointing that Abideth."

On going to the recent meeting of the "National Holiness Association" at Mt. Tabor, N. J., the writer was specially moved with desire for a fuller baptism of the Holy Ghost than he had ever known before. The meeting progressed from day to day under most gracious influences. Upon every opportunity he was found down in the straw with seekers for "power." Amidst the most tumultuous scenes as they occurred from time to time, the depths of his soul were as the quiet of the sea not reached by the dashing of the waves and the blowing of the winds. This he was inclined to regard as indicative of a need that had not been supplied. On Tuesday afternoon there was a great shout of victory among the worshipers before the stand, in which the writer participated; but still his soul was looking for an unsupplied want.

On the morning of Wednesday, July 25th, he awoke with the inward suggestion to go to the early meeting, and the

thought "This 'anointing that abideth' may come *this* morning." He was called upon to read the Scriptures, and chose a lesson from Gal. 2d chap. beginning with the 15th verse, and continuing to the 3d verse of chap. 3. The truth was particularly applied to his own soul in showing the danger of legality and the folly of expecting anything from the Lord on any other line than faith. The early meeting closed and the 8.30 meeting came on. During the progress of this latter meeting, after speaking of his confidence and satisfaction in God, but definitely referring to the *craving* for the "abiding anointing," he opened the Word to look at I John 3d chap. for light. His eyes and heart were suddenly arrested by the 27th verse of chap. 2 of that epistle, which reads thus: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

This passage sparkled with light and salvation. Upon associating it with what follows in chap. 3, verses 21-24, he saw by faith that here was just what he had been looking for, and upon which he had been seeking instruction. *The sweet anointing came, and is abiding.* Glory to the Father, and to the Son, and to the Holy Ghost!—*Rev. W. G. Browning.*

The Word of God Magnified.

Six years ago I was happily converted to God. My experience was very clear—"being justified by faith, I had peace with God." I at once joined the Methodist Episcopal Church, and during these years I have honestly endeavored "to bring forth Christian fruit."


At different times some books and papers came in my way (among them *The Guide*), in which I read of an experience beyond what I realized in my

heart. I have thought many times that I would like to know more about it, but did not understand clearly how to obtain the blessing. The Lord, however, overruled events for my good. The past winter we had revival meetings for ten weeks. The "Word" was clearly and forcibly presented by the evangelist assisting in the work. I listened attentively, and the light began to come into my heart. I now saw that I must press forward and obtain the blessing of entire sanctification if I would retain my justification. I saw there was the sin of unbelief and roots of bitterness, in fact much of the "old man" remaining in my heart, though kept in subjection—"not having dominion over me," or breaking out in sinful deeds, but hindering the growth of the Christian graces.

At home, "in the secret place," alone with God, I sought this heavenly gift, and found the dear Lord "not slack concerning his promises." "In the day when thou seekest me with all thy heart I will be found of thee." Praise the name of the Lord! I was filled with "joy unspeakable and full of glory." I felt like shouting praises to God all the time. O, the "songs in the night"! I would lie awake communing with God. "Blessed be the name of the Lord!" I began at once to testify publicly, what the Lord had done for me, and was greatly blessed in so doing.

My unconverted husband had withstood my prayers and tears all these years, but not many days after I "entered this valley of blessing so sweet," he was happily converted. O, the depths of the riches both of the wisdom and knowledge of God! O, the "perfect love that casteth out fear"! I love my brothers and sisters in the Church more than ever before. I am indeed wholly the Lord's, to be used as He shall make known His will to me. My watchword is, "Holiness to the Lord!"—*Mrs. Eliza Beardsley, North Lansing, N. Y.*

BEAUTIES OF DODDRIDGE.


 GRACE! 'tis a charming sound,
 Harmonious to the ear,
 Heaven with the echo shall resound,
 And all the earth shall hear.

Grace first contrived a way
 To save rebellious man,
 And all the steps that grace display,
 Which drew the wondrous plan.

Grace all the work shall crown,
 Through everlasting days,
 It lays in heaven the topmost stone,
 And well deserves our praise.

EVANGELICAL HOLINESS IN TORONTO.

BY REV. E. BARRASS.

HEN the unification of Methodism in Canada was accomplished, some churches were from necessity closed, as they were no longer needed. It was thought that as Agnes Street Church, in Toronto, was heavily burdened with debt, and there were other churches in close proximity, it would be useless to keep it open. But wiser counsels prevailed. The Rev. J. M. Kerr was appointed pastor, and during the three years that he was in charge, a glorious work was accomplished. Revivals were the order of the day. Open air and other special services were held, so that at the end of Mr. Kerr's term, there was a large congregation and a considerable increase in the membership.

It became a grave question to know who should be Mr. Kerr's successor. Providence directed the Stationing Committee to the Rev. J. M. Wilkinson, who entered heartily into the plans of his predecessor, and during the years that he has been pastor hundreds have been converted. On Conference Sabbath an open-air service was held in Queen's Park, when no less than 2,000 persons were present, all of whom behaved with the utmost decorum. There were twelve young men with musical instruments, who conducted the service of song. Short, pointed, earnest addresses were delivered by several ministers, and at the close, an appeal was made for those who were resolved to become Christians to lift their hands, when several

hands were raised. The pastor wanted twenty conversions at the evening service, which he said would make about 500 who had experienced a change of heart during the preceding year. His desire was granted.

At the Conference of 1886, Mr. Kerr was sent to King Street East Church, which was in a very low condition. The membership was less than fifty, and the congregation was proportionately small. The surrounding population was largely made up of Roman Catholics. No wonder Bro. Kerr felt much discouraged; however, he commenced on the old line and preached holiness for the Church. He visited from house to house, and gathered a band of earnest men and women around him, who were always ready to respond to his appeals. As he had done in Agnes St., so here — he held Holiness Conventions, preached in the streets, on Sabbath afternoons he went into the Park by the riverside and preached the Word of Life to hundreds of pleasure-seekers. The result after two years of faithful toil is, that the Church is now crowded, and the people are calling for increased accommodation.

The brethren whose names are mentioned in this article have made holiness a specialty. They stand by the old landmarks. There is no fanaticism in their teaching, but they believe with Wesley, that believers may be made perfect in love in this life! Does not a revival of holiness always precede a revival in the congregation?

On the Saturday night of Toronto Conference, a meeting for the promotion of holiness was held in the lecture room of the Metropolitan Church, which was conducted by the Rev. Dr. Potts, and was a season of great spiritual enjoyment. A great number of testimonies were given, chiefly by ministers, all of whom testified not only their belief in the doctrine, but declared that they did then and there believe that "the blood of Jesus Christ cleansed them from all sin."

Holiness is power. May we not expect that the year on which we have entered shall be one of great ingathering? May it be so!

LET us serve God in the sunshine, while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. The darkness will surely come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*Faber.*



"Thy testimonies also are my delight, and my counselors."—*Psalm 119; 24.*

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS CAMP-MEETINGS.

CENTRAL THOUGHT.—"*Behold I, even I, will judge between the fat cattle and between the lean cattle. . . . And they shall dwell safely in the wilderness, and sleep in the woods.*"—*Ezek. 34: 20, 25.*

STATEMENT.—Our Topic was suggested by attendance at the late meeting of the "National Camp Meeting Association," held July 17-25, at Mount Tabor, N. J. The work of this God-honored Association has passed into history. Its first Camp-meeting was at Vineland, N. J., twenty-one years ago, since which time similar meetings have been held averaging more than three a year, many of them attended by marked displays of Divine power and glory. From these National meetings various others have sprung, conducted on the same line of "holiness to the Lord," and helping to swell the ever-increasing tide of full salvation.

I. RECALL THE NECESSITY FOR SUCH MEETINGS. The National Association was born of a necessity painfully felt and mournfully acknowledged. The Bishops of the M. E. Church, in their Address to the General Conference of 1864, declared that "A gracious revival of religion, deep, pervading, and permanent, is the great demand of our times. . . . Let God, our Heavenly Father, behold us in tears of contrition before His throne, pleading night and day, through the Redeemer, for the outpouring of the Holy Ghost upon the Church, the nation, and the world. This is our only hope." The war which was then in progress, had combined with other causes to produce this low state of spirituality, one plain manifestation of which was "growing opposition to the subject of entire sanctification as a distinct experience. This opposition came from both pulpit and pew, and was often met with at the local camp-meetings." This led to the idea of holding a camp-meeting for the special promotion of holiness, where its friends would not be subject to such

annoyances—an idea which in 1867 crystallized into the National Association, the influence of which has been a benediction to thousands, and a great conserving and aggressive force in the Church.

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.*"—*2 Tim. 1: 13.*

II. THE DOCTRINAL TEACHINGS OF THESE MEETINGS. The Scriptural and Wesleyan character of these teachings cannot be too strongly asserted. The essential doctrines taught are these:

1. *The necessity of a sound conversion as the basis of entire sanctification.* Not unconverted, or backslidden, or worldly members of the Church, but only the faithful and devout, are expected to become interested in heart-purity and seekers after its blessed experience. Those only who "walk in the light" of initial holiness, are in an attitude to realize that "the blood of Jesus Christ cleanseth them from all sin." (1 John 1: 7).

2. *Entire sanctification a distinct work from justification and regeneration.* Distinct, not as being separate, but supplemental. Mr. Wesley speaks of "the mischievousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin." The moment a sinner is justified he is sanctified in a low degree, but yet he has not a clean heart in the full, proper sense, till he is made perfect in love.

3. *The privilege of entire sanctification very soon after conversion.* Thus Mr. Wesley: "With God one day is as a thousand years. . . . Consequently He can as well sanctify one day after we are justified, as a hundred. . . . Accordingly we see in fact, that some of the most unquestionable witnesses of sanctifying grace, were sanctified within a few days after they were justified. O, why do we not encourage all to expect this blessing every hour from the moment they are justified?"

4. *Entire sanctification an actual deliverance from all sin.* Not from human infirmity, nor from the possibility of sinning, but from the guilt, dominion, and depravity of sin. Therefore, anger, pride, self-will, malice, revenge, can have no place in the wholly sanctified soul. "That the body of sin (the entire being of sin) might be destroyed." (Rom. 6: 6.)

5. *This sanctification may be realized instantaneously by consecration and faith.* John Wesley, writing to his brother Charles in 1766, said: "Insist everywhere on full salvation received by faith. . . . Press the instantaneous blessing." Gradual growth into it is a figment.

6. *The Holy Ghost is both the Divine Sanctifier and Witnesser.* If the first-named office be admitted, why not the second? Yet the fashion with many is to deny that the Spirit's witness to entire sanctification, is taught by either the Bible or Mr. Wesley. Let him answer for himself: "None, therefore, ought to believe that the work is done, till there is added the testimony of the Spirit, witnessing to his entire sanctification as clearly as his justification."

7. *The privilege and duty of testifying to this higher grace.* "And ye shall be witnesses unto me." (Acts 1:8).

Such, in brief, are the doctrines steadily held up before the Church by the National Association. Where in all this is the heresy or fanaticism sometimes charged against it? An intenser orthodoxy in the true Scriptural and Wesleyan theology can nowhere else be found.

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—"But yield yourselves unto God as those that are alive from the dead."—Rom. 6:13.

III. THE METHODS PURSUED. In these there is nothing especially new, but much that is nevertheless noteworthy.

1. *Great prominence is given to prayer.* Prayer early and late; prayer public and private; prayer earnest and persistent.

2. *The preaching is marked by great directness and force.* Most of it is done by members of the Association, several of whom are men of superior ability as expounders and enforcers of the Word. Some of these preach twice, or even thrice, during the same meeting, and often with great power, as at the late Mount Tabor meeting. Of course, the usual theme is some phase of the many-sided subject of holiness. Instead of dull sameness, there is a rich and stirring variety.

3. *Much account is made of immediate decision and altar consecration.* This is manifestly one of the strongest points in the methods pursued, but the one to which the unsubmissive heart most stoutly objects. "Why

all this needless urgency and haste?" *Needless, indeed!* Ah, these men of God know full well, that with many a Christian not less than with many a sinner, it is *now*, or *never*!

4. *A definite confession of Christ in His sanctifying work is insisted upon.* Why not? "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10)—if to salvation in one stage, why not in every succeeding stage? if in one degree, why not in every added degree?

These methods are often attended with marked demonstrations of fervor and earnestness, in prayers and testimonies, in responses and shoutings; but these demonstrations are by no means confined to the ministers and members of one denomination, but are shared in by many others.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—"Wherefore by their fruits ye shall know them."—Matt. 7:20.

IV. THE RESULTS ACHIEVED. These cannot be accurately stated nor even approximately estimated. Only eternity itself can disclose all the good accomplished in the conversion of sinners, the sanctification of believers, both pastors and members, the building up of the Church, and the education of the ministry and people in the precious but sadly neglected doctrine of heart-purity as a present Christian privilege.

The meeting at Manheim, Pa., in 1868, "was generally admitted by those who were present, to have been the most remarkable meeting ever held on the American Continent." The meeting at Round Lake, N. Y., in 1869, is thus described: It was a meeting of shaping and moulding power. . . . The effect of the meeting was Pentecostal." Of the meeting at Desplaines, Ill., in 1870, we find this record: "It was estimated that not less than three hundred were converted, and one thousand believers entirely sanctified." Such illustrations of the practical workings of this "new departure," might be greatly extended.

Finally, it is not too much to say, that every one of the sixty-nine meetings held thus far by this Association, has been attended and followed by the most blessed results. And the same is true, though perhaps in a more limited degree, of many of the other meetings held with similar aim, and using like methods. Heaven speed the work!

PULPIT TOPICS FOR SEPTEMBER.

BY REV. JOHN PARKER.

"RECKON YE."

Sabbath, Sept. 2.—Rom. 6 : 11.

"Likewise"—as Jesus died because of sin, die ye unto sin, and live unto God.

1. *Conclude yourself "dead to sin,"* and act in character. Thus dead, your nature will not respond to any of its allurements. Yours is now a new nature, and a new life; unholy affections and lusts are dead. (Gal. 5 : 24). The old man crucified (dead), the new man (Christ) liveth in you. (Gal. 2 : 20). Reckon yourself dead toward sin. Make no arrangements for its future life. Let your reckoning relate to the new life in Christ. Your union with and conformity unto Him.

2. *Conclude yourself "alive unto God" in Christ (R. V.)* Your life depends on appropriating the life that is in Christ. You will be answerable to the demands of God only as you appropriate the life that is in Christ.

TWO CONDITIONS OF A HAPPY LIFE.

Sabbath, Sept. 9.—Psa. 112 : 1.

Great truth is here crystalized into two diamond sentences, declaring

1. *That life is blessed "that feareth the Lord."* Acts in reference to His pleasure in all things. Your final motive always, "will this please God?" Once you feared the displeasure of His justice; now you fear the disapproval of His love.

2. *That life is blessed "that delighteth," etc.* (see text.) His children shall be men of godly influence and power. (See Psalm for other lines of success.)

That man's life is a success who brings out of an active life, the *fear of God, love for His word, a tender conscience*, Divinely guided, a *pure record*, and his children wise and fully saved.

THE PALM-TREE CHRISTIAN.

Sabbath, Sept. 16.—Psa. 92 : 12.

God's greatest contribution to the world is a saintly life. All nature supplies illustrations of saintly character. Eagles' wings, panting for water-brooks, and flourishing like the palm-tree. "It is like," fills The Book when it speaks of saintly character.

1. "*Like the palm-tree,*" he needs no label,

is easily and joyfully recognized; is always useful and valuable. That orchard is worthless that needs labeling in time of fruit.

2. "*Like the palm-tree,*" he grows from the heart outward—other trees grow from the outside. He keeps his heart with all diligence, and his heart is fixed.

3. "*Like the palm-tree,*" continually fruitful. (Gal. 5 : 22; Eph. 5 : 9; Matt. 5 : 8.) It is said the palm-tree always indicates water—desolation around, but water at its roots.

4. "*Like the palm-tree,*" always upright (Jer. 10 : 5), attractive, winsome (Cant. 7 : 7).

TEMPTATION.

Sabbath, Sept. 23.—2 Peter 2 : 9.

Temptation is the suggestion of and incitement to evil.

I. Things settled on this subject: 1) God tempteth no one to evil. 2) For every temptation there is escape. 3) No uncommon or unbearable temptation shall assail you. 4) They that will be rich fall into temptation. 5) Faithfulness tends to safety against temptation (Rev. 3 : 10). 6) Blessed is the man that "endureth temptation," and in passing through it is not burned. (7) The Lord knoweth how to deliver," and

II. He does it by providential interference (Job 9 : 9); sometimes by the Word applied; or by the cleansing of baptism.

III. He knows you,—be godly. He knows your enemy,—do not fear. Trust Him.

PRAYING IN THE SPIRIT.

Sabbath, Sept. 30.—Jude 20.

All successful prayer is born of the Holy Spirit. Christ is our intercessor above; the Holy Spirit is our intercessor within.

I. "He helpeth our infirmities," our ignorance, weakness, impatience (because of delayed answers), feebleness of purpose, limited faith, etc. By the inward groaning of importunate prayer (Eph. 6 : 18). By the prayer that faints not (Luke 18 : 1), lifting the soul above signs and circumstances. What we know not He supplies; what we feel but feebly, He helps; what seems impossible, He makes real and present.

II. Therefore, "walk in the Spirit," "Be filled with the Spirit." Do not grieve Him. God is a Spirit—let your worship be spiritual and according to revealed truth. He will give you utterance (Acts 2 : 4), liberty, power, success in prayer.

PRAYER MEETING HELPS FOR SEPTEMBER.

FIRST WEEK.

LIBERTY AND LAW. (Psa. 119 : 45.)

Liberty and Law—to walk in liberty and to love the precepts of God ; this is Gospel experience. Liberty without law is license and lawless sinfulness. Law without liberty is bondage—the opposite of our Gospel inheritance.

1. The Saviour teaches His people to love liberty—makes it a heritage from himself, and to bring it is the great errand of His revealed truth. (John 32 : 36.)

2. There is no Gospel liberty without certainty. We must know the truth or it cannot make us free. (Rom. 8 : 1, 2.) Bondage unto fear is the opposite of this liberty and certainty hence our deliverance from it by the Holy Spirit. (Rom. 8 : 14-16 ; Gal. 4 : 6, 7.)

3. This Gospel certainty is ours—attests our deliverance also from the bondage of legalism, appetite, superstition.

4. God's precepts (or laws) delighted in, redeems liberty from license, and makes obedience a pleasure. The obligation of believers to obey the law of God becomes a sweet consent—hence liberty.

SECOND WEEK.

THOROUGHNESS IN PRAYER. (Matt. 7 : 8.)

All do not ask, therefore are not saved. All who ask are not in deep earnest, hence do not receive—but all who ask in earnest faith and consecration of life, receive.

Receive what ? What they ask, or else what they would ask if they knew His will. The subject of this and preceding chapter is spiritual good. Asking this, he receives. This doctrine of communion between earth and heaven is one of the great truths of revelation. It is the open door to all spiritual success. The possibility of eternal life promised to you would not avail if heaven were closed to your prayer.

Three conditions are implied in successful prayer : 1. Ask according to His will. 2. In the name of Christ. 3. In faith.

In these are included all other conditions—a penitent, trusting heart, a consenting will, a holy purpose, a consecrated life. This asking receives.

THIRD WEEK.

FRUIT. (John 15 : 1-2)

“The true vine”—the vine that answers your best expectations for fruit. Nothing seeming. The world knows that He is real, hence impatient with many in the Church who are not.

1. Your fruit as evidence of your union with Him is the great thought of the text. There are three classes of branches in Christ. The *fruitless*, the *partially fruitful*, and those who answer the best expectations of Christ and the reasonable tests of the Church and the world.

(1) The fruitless were once in Christ ; now their relation is seeming, taken away, burned.

(2) The partially fruitful are conscientious, sincere, not satisfied, do not answer expectations. “More fruit” is demanded, but is hindered by something remaining after conversion, which only God can purge ; an unclean heart, the carnal nature. Nor can you outgrow this hindrance—it must be purged out by Him. Growth is increase ; this is elimination. Then the demand for “more fruit” is met, because “clean.”

FOURTH WEEK.

“TAKE IT.” (Rev. 22 : 17.)

A fitting close to revelation—nothing added to overlap this great truth, that salvation is free and abundant as water.

1. *Whosoever will, take it freely.* Cannot deserve it in part or whole. “By grace are ye saved.” Would not be if something were paid to deserve it. Take it freely—welcome. “Ye know the grace” (2 Cor. 8 : 9). How rich He would have you, who can tell ?

2. *Take it humbly and gratefully,* as a gift. Not as a compliment to His goodness ; not as a cringing beggar, as if doubtful if you can get it, for if penitent, and trusting justice and mercy, make it yours. (1 John 1 : 9.) “Unworthy”—yes, but Christ did not die for “good people.” (Rom. 5 : 8.)

3. *Take it with empty hands.* Let other things go ; you can grasp it better. Will be more earnest, will prize it more, if it costs you all. If holding to the world, or secret sin, or sinful associations, empty your hands ! “If thy right hand offend (or hinder) thee, cut it off,” etc. (Matt. 5 : 30.)

4. *Take it now.* Your danger is in delay. Accept the terms of the Gospel.

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10 : 2.*

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR SEPTEMBER.—“*I will cry unto God Most High, unto God that performeth all things for me.*”—*Psa. 57 : 2.*

PROMISE FOR THE MONTH.—“*Ask, and ye shall receive, that your joy may be full.*”—*John 16 : 24.*

“Truly blessed is this station,
Low before His cross to lie;
While I see Divine compassion
Beaming in His gracious eye.”

IN HIS NAME.

BY MRS. M. N. VAN BENSCHOTEN.

“**C**OME, little girls, now while baby is sleeping; we will have our little meeting.” It was Sabbath afternoon. The little girls, the eldest being eight and the younger five years of age, came gladly, for much they enjoyed this service of song and prayer, when the mother would talk so sweetly and plainly to them of the Lord Jesus, that He seemed *real* to them.

She read the story of the crucifixion, making little comment upon it. She had often told it to them, but to-day her voice was low and solemn as she read. Then they knelt to pray. She told Jesus of what they had been reading; of the weary way to Calvary; of the cruel cross, and that it was all *for us*! She “drew near”—even the little children almost touched the hem of His garment. As they arose the eldest child, in a flood of tears, said, “Mamma, I do love Jesus, and you have often told me that Jesus loves me, but I want to know it for myself.” How the mother's heart bounded!

“It is your privilege, my dear child. Give yourself fully to Jesus, and ask Him to let you know that He loves and saves you.”

As soon as the mother could obtain leisure, she laid the case before the Lord. She felt she had led the child as far as she was able; ‘Thou wilt do the rest, O Lord. I claim

Thy promise, ‘I will pour my Spirit upon thy seed, and my blessing upon thy offspring.’ Give my child the witness of the Spirit to her acceptance with Thee.”

Unceasingly she held the matter before Him, while very gently she encouraged the hope and expectation of the child. About three weeks after, as the little ones were retiring for the night, they knelt by the couch to pray. For some time she had taught them that they were old enough to pray to Jesus by themselves, and not simply to say their prayers kneeling beside her. She sat with bowed head and uplifted heart, and as they arose the eldest child, with a face shining with joy, sprang into her arms and said, “Mamma, I know Jesus loves me—I know it for myself!”

The mother clasped her to her heart, and amid tears of joy told her what the strange joy and “adoption” meant. From that hour to the present the unclouded light of the Saviour's presence has filled that young heart. She at once united with the Church, and was led carefully forward in the performance of Christian duty. Over twelve years of sweet young girlhood have passed with never a dimming of the clear consciousness of the Saviour's love, but giving to the Church and to the world a rare and unusual example of devotion to Christ.

O, mothers, pre-empt the territory of your child's heart for Christ. God has placed you the closest to them. Pre-occupy! give the devil no time or opportunity; pre-occupy their hearts and minds with Christ and His mighty love, and claim the promises of God. The fruit will be unto eternal life.

Letter to the Children.

BY PHEBE M. ANNIN.

THE FLOOD AND THE ARK.

DEAR children: Is the Lord helping you to know something of His saving grace by means of these little talks? If so, we will praise Him “from whom all blessings flow.” We will now speak of the wondrous manifestations of Divine power in the early ages. Some few thousand years after this world was created, God saw that the wickedness of man was very great, and of all who were then living at that period, only Noah found grace in the sight of the Lord,—and the Lord told Noah that He would bring a flood of

waters upon the earth to destroy all flesh, and "every thing that is on the earth shall die." How sad it was that such extreme measures were required, but probably God saw that nothing else would suffice. Noah was not to share the same fate. God told him to make an ark, and gave him full directions how to make it. Then when everything was ready, he was told to come into the ark, and all his family; and "the Lord shut him in." That meant perfect safety to Noah and his tribes. After one week the fountains of the great deep were broken up, and the windows of heaven were opened. What a fearful storm that was! For forty days it rained, so that even the high hills were covered; and all flesh died, both of man and beast—but Noah was safe and all who were with him.

Why did God show him such grace? Because He saw that he was righteous. O, it does always pay to obey our loving Saviour! Outside of Him is only ruin and death. Dear children, just here let me say to you, Jesus Christ is our Ark of salvation—and to you who are yet outside is the loving message given, "Come thou into the ark." O, come to-day!

After five months the waters were abated, and Noah sent out a dove. She returned to the ark because there was no place outside for her to rest. After a week he sent her forth again—this time she returned with an olive-leaf in her mouth. So Noah knew that the waters were abated. A little time after that God gave Noah the word to come forth from the ark, and all that were with Him; and God said, "Neither will I again smite every living thing as I have done, and while the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease." And truly has the word of the Lord been verified, and not less sure is He in His gracious promises to save all who come to Him in faith.

THE TRY COMPANY.

PEARL TEXT.—"Go to the ant, thou sluggard; consider her ways, and be wise."—Prov. 6:6.

"Eternal Sun of righteousness,
Display Thy beams Divine,
And cause the glories of Thy face
Upon my heart to shine."

TO THE TRY COMPANY.—The Summer is past, and you are home again from your excursions to the country. You will now settle down to study. We want you to give earnest attention to the Bible exercises given each month. Let us hear from you—write us *more letters*.

EXERCISES FOR SEPTEMBER.—Commit to memory the 67th Psalm, and Hymn 772 in the Methodist Hymnal.

LOVED ONES GONE BEFORE.

MRS. LAURETTA E. PARKHURST, daughter of H. C. and Mary Baker, closed her earthly life in Seattle, Wash., January 26th, 1888, in her 24th year. She was converted when eleven years of age, at a camp-meeting in Iowa. Many doubtless remember little "Laura Baker." She was a brave young soldier for Jesus. Subsequently, however, she lost some ground, but received a Divine renewing in Centralia, Kan., under the labors of Rev. Bro. Carter. Thence she came with her parents to Tacoma, Wash., where her Christian character was exemplary. While at the Seattle University she was leader of the Young People's Meeting, and among others she led the one who became her companion to the cross. Her life to its close was beautiful, and influential for good. Her end was peaceful. She said to her mother, if she should depart she would be happy with Jesus. Friends anticipate a joyous reunion with her in heaven, "where the wicked cease from troubling, and the weary are at rest."

JOHN F. DUFFEE was born in Chambersburg, Pa., April 19th, 1818, and closed his earthly pilgrimage in Bryan, Ohio, March 11th, 1888. He was converted at a Camp-meeting in his native state in youth, and from that time onward lived a consistent member of the Methodist Episcopal Church. In his last sickness his experience was a continual victory. A devoted Christian wife and only daughter cherish his precious memory. Ere long they will meet again in holier and brighter scenes.

MOLLIE KILPATRICK was born February 19th, 1868, and went from her father's house in Ducktown, Tenn., to her heavenly home, March 28th, 1888. She was converted at the age of ten. In early life she entered Martha Washington College, but ill-health interrupted her course. She subsequently entered Centenary College, but sickness again prevented the pursuit of study. During her last illness her mind was clear, and she was entirely submissive to the Divine will. When her physician told her of her approaching departure, she said, "I shall soon be gone, glory to God!" Her mother was not permitted to witness her departure, having gone into a trance, in which she had consolatory revelations. When restored to consciousness, learning that her daughter was gone, she rejoiced in the assurance of her triumph. A short time before Mollie went home she sang, "Safe in the arms of Jesus," and she said to her mother, "Ma, He has come!" and she shouted aloud. She is with Jesus forever. Mother and daughter will, by and by, meet under the shadow of the eternal throne.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

"I will praise Thee—

Where shall I Thy praise begin?"

—HEB. 13:15.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 238th hymn, commencing—
"Jesus, Thy blood and righteousness,"

After which Rev. Geo. Hughes read a number of requests for prayer, and also asked prayer in the interest of the Young People's Methodist Alliance in their work at the Western Camp Meetings, and for the meeting in progress at Mt. Tabor. Also for the revival work of Bro. Harrison, temporarily transferred from Jane Street to the old John Street Church (the oldest Methodist Church edifice in America). A most remarkable work (said Bro. Hughes, who was present and took part on the occasion named), is going on there, some twenty-five being converted on Sunday night last, and within the last week one hundred and fifty persons had sought the Lord. A number of persons arose in the meeting and asked prayer for themselves or others.

Mrs. Palmer.—Do we expect that these requests will be answered? If we have confidence in God we will expect this. We know whether we have hindered the Lord or not, and if we have, we must not expect our prayers to be answered. I desire to present a request. The Lord is with us at Ocean Grove. We have meetings every day, and every day some are brought into the light. But we want many more. We need and must have constant strengthening, and for this we pray earnestly. We want others saved, and it is my particular desire not only to be refreshed, but to have the dear children of God refreshed, and that others may be brought to have a clean heart. (At this point three persons in the meeting arose and signified such desire.) Praise the Lord! The blessed Holy Spirit is just now working upon the hearts of these dear ones. Open your hearts fully to Him, and He will surely come in. We want prayers specially for the nine o'clock meetings at

Ocean Grove; and O, dear friends, pray that many souls may be brought into the light—that they may accept full salvation.

Prayer was offered by Rev. Geo. Hughes.

Singing, "O for a thousand tongues to sing."

Mrs. Palmer.—My heart is full of praise to the Lord. His blood avails for me. O, let us say it again and again! I have never been more waked up to see how reasonable it is that we should offer to Him the sacrifice of praise. We are called "priests," and what is our object? What offering does the Bible say we should present? Is it not the sacrifice of praise—the fruit of our lips? Paul says (Heb. 13:15), "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." We come to these meetings to declare constantly, and offer that sacrifice of praise. Are we not almost asleep, brethren, in regard to this? We need not wait for special conditions. I remember the most expressive joy I ever experienced was when I determined to praise the Lord, regardless of every personal consideration—to praise Him *because He is good*. The last verse of the hymn just sung says, "He breaks the power of canceled sin—His blood avails for *me*." Shall I not praise Him? O, let us offer the sacrifice of praise continually! How those dear ones who are seeking clean hearts should praise Him, because He has said, "I will sprinkle clean water upon you." He does do it. We must have unwavering faith, for that is the condition.

Let us look at the 1st chapter of first Peter. He addresses the strangers scattered abroad, and calls them the elect, and says to them, "Grace be unto you and peace be multiplied." Is that nothing to praise Him for? Let us believe in Jesus Christ whom, though having not seen we may yet love, and rejoice "with joy unspeakable and full of glory." A physician once came to me and said, "I want you to go and see a certain woman who will die if she does not get her mind relieved. I went and found her. She had once been a professor of religion, but had lost the blessed influence, and was so self-condemned she felt she could never be forgiven. I said to her, 'Tell me whether you believe what God says or not.' She hesitated. 'Tell me whether you will believe God, who says, 'If my people who are called by my name will humble themselves and pray, I the Lord will hear and forgive.' She was silent for a little time, but soon she said, 'O, yes, I will believe Him!' Then she could offer the sacrifice of praise, and her mental distress was at once removed.

Then the apostle speaks of the trial of faith. What is it about the trial of faith? We some-

times have to wait a little while for the manifestation. And then it is not all that we expect; but He tests us to see if we will keep on believing. More than fifty years ago I resolved that I would praise Him, if I did not have a joyous emotion for forty years I would still continue to praise Him. But I did not wait very long for the blessing.

O, let us hold fast our faith until His appearing! Blessed are they who believe without special manifestations,—who having not seen, possess entire faith! Has not God encouraged us, in every way, to trust Him? “God is my salvation”—I will trust Him. Let us give ourselves fully to Him. God says, “Be ye holy, for I am holy.” He wants us to be like Him. Can we not decide from this hour to cast ourselves upon Him and trust Him, and keep His statutes and do them? Let us keep our minds bent upon it—“I will obey Thee.” Let us be obedient children. Praise the Lord!

Singing, “*He ever lives above.*”

IN HEAVENLY PLACES.

Rev. Geo. Hughes.—This is a very precious privilege we enjoy this afternoon. We are permitted to come and sit together in heavenly places in Christ Jesus, and we may say, “He brought me to His banqueting house, and His banner over me was love.” We are here to feast on the good things of heaven. I thought while Sister Palmer was reading, what an abundance of grace is manifested,—“He hath begotten us to a lively hope”—something that will buoy us up. O, that was a wonderful hour when the stone was rolled away from the sepulcher, and when the Lord Jesus Christ came forth from the grave clothed with power! Then our humanity was begotten to a lively hope. Then a table was spread before us in the wilderness. O, dear friends, is it possible that God has suspended these things upon our faith—simple faith? Yes, it is possible, and it is true! It is the simplest thing in the world for a little child to believe the word of a parent. The child says, “I believe it,” and there is joy in the eye and in the heart of the child. And yet, how unwilling we are to take the word of the Lord! To these dear friends who have asked to be remembered in prayer, I would say, believe on the Lord Jesus Christ, and trust in Him. God says, we have “an altar.” What is that altar? It is the Lord Jesus; and all we have to do is to bring all we have and are, without any reserve, and just lay ourselves upon that altar, and the moment we do that we are saved. It cannot be otherwise. Just as soon as the Jews of old offered their sacrifice, it was made holy. They came

in obedience to God’s command and laid it upon the altar in the way enjoined, relying upon the promise. And so it is for you, dear friends, to lay yourselves as a living sacrifice on Christ, and just so soon as you do that your faith avails you, whether you have any immediate emotion or not. So many lay their offering on the altar and are not sure but they will take it away again. You must *take your hands off*, and change or no change, leave it there, before God will testify within you that the work is wrought. Jesus is strong to deliver and mighty to save to the uttermost.

AN ITALIAN’S TESTIMONY.

Bro. Nardi.—Bro. Hughes said we should give our hearts to Christ and not wait for manifestations. Years ago a friend asked me to become a Christian. I did not expect any feeling, but I did expect finally to get to heaven. I had been a Catholic, and used to go to the priest to confess my sins. I was continually confessing my sins. I said, “If God is my Father, He should be able to have me all the time in His keeping.” Had I known more of God’s Word I should have gone direct to Him, and not to confession. I am happy now in knowing a better way. I have my trials, of course, but I have the Lord to go to. Peter says, “I have an inheritance.” To have this inheritance I have nothing to do but to *believe*. If we really ask God for the power He gives it to us. God is able to keep me, and does keep me.

FULL OF PEACE.

A Brother.—Sister Palmer said she was full of peace. So am I. I have been reading of the great revival work now being carried on at old John Street, and my prayer is that it may go on until it reaches my house. O, we need the showers of blessing there! I prayed this morning, “Lord, thou knowest what I need—come to me.” And He came and made himself known. It was no imagining; I *know* He was there with me, praise His name! I know He will shower down the blessing at Jane Street, or John Street, or *anywhere*, if we will ask Him for it. We are apt to think we are not worthy. Praise the Lord, He does not come to us because we are worthy, but because we need Him and invite Him. The Lord has been with me to-day.

THE GREAT COMMAND.

Rev. A. C. Morehouse.—The lesson presents a command: “*Be ye holy.*” My soul is filled to-day with the Divine presence and power. I say, *amen* to that command. How blessed to know, in the words of the hymn last sung, “His blood avails for me.” King Agrippa said to Paul, “Al-

most thou persuadest me to be a Christian." But what a pity that this good and worthy man did not become a Christian." But he did not reach a decision. We must decide. "Only believe, and thou shalt see the glory of God." Let us reckon ourselves dead unto sin and alive unto God." If we have Jesus we have everything. It is simply to believe and be saved. I do get a wonderful benediction here, hearing our dear Sister Palmer read the Word of God. When she says, in her earnest way, "Let us hear what God says," O, I do so love to hear what God says! I have never had more to do and less time to do it; but O, it is ever a luxury for me to work for God.

WITH ALL THE HEART.

A Sister.—I love Jesus with all my heart, because He first loved me. Until lately I did not want to obey God in publicly testifying and praying; but He has taught me to do my duty, and I thank Him to-day for His great goodness and mercy to me. I want to bear my testimony for Jesus.

A Brother.—"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." I praise God that the Holy Spirit has come to abide with me forever. "Whosoever believeth that Jesus is the Son of God, Christ dwelleth in him." I praise God that His gift is eternal life, through the gift of the Holy Ghost.

ROOTED AND GROUNDED.

Rev. Chas. A. Goss.—I think I can say to-day that I am rooted and grounded in love and in God. In 1842 I surrendered to God. It was no imagination, but a definite reality. I had desired to become a lawyer, but God said, "No, you must preach my gospel." After a struggle I finally said, "Yes, Lord, I will preach." Once, many years ago, I took sides in journalistic discussion against this very meeting, as may be remembered; but when I came to see the meeting, my views were changed, and in 1860, after a severe struggle, I said, "Yes, Lord, I will go the way Thou desirest me to go," and I have never had a doubt or fear or trouble since. I consecrated myself to God's work from that time forevermore. I am not my own, but wholly His. What I am, I am by the grace of God, and I live for Him. Christ is mine and I am His. He is ever with me. The burden and the darkness that I once carried in my soul are all gone, and now all is light. I find myself every way lighter and stronger. "They that wait upon the Lord shall renew their strength"—bodily as well as spirit-

ually. He is a satisfying portion, and I am satisfied. There are trials, but I do not want to live without trials; they bring me nearer to Him. I accept them as God's highest, richest blessings to my spiritual being. May the Lord make us more and more like Him.

TRUE FREEDOM.

A Brother.—I am rejoicing in that life where-with Christ hath set me free. Glory be to His precious name!

A Sister.—Two years ago I gave my heart to God, and from that time I have been rejoicing in Him. He keeps me, and I will bless Him forever.

Mrs. Palmer.—Our time has nearly expired. I wish those dear ones who have expressed their desire to come to God would now make the full consecration, and offer themselves as sacrifices, as we have read. Let them do this, and let us all renew our consecration. Let us get on believing ground. If we take our own way we are not in His hands. We cannot even make the consecration of ourselves without His help. But we can say, "Lord, in the strength of grace I will!" There can be no neutrality on this subject. How blessed it is that we can avail ourselves of His precious promises, and yield ourselves confidently to Him. We can say, I am the Lord's and will acknowledge His claim from this time forth and forever. I consecrate all, dear Lord, to Thee. Let us all unite in this self-consecration.

Singing, "Lord, in the strength of grace," etc.

The meeting closed with a fervent prayer by Mrs. Palmer, singing the Doxology, and the benediction pronounced by Rev. A. C. Morehouse.

TRUSTING AND SAVED.—Mrs. Ella Brigham, Worcester, Vt., writes: It is about four years since I was employed in mission work in New York, and then I used to attend the Tuesday meeting. I had heard considerable, and thought more, about sanctification then, and have been praying for it since, but in a blind kind of way, not knowing after all what I was to experience. Nearly three weeks ago I read a little book of Wesley on Sanctification. The Spirit brought home to me this sentence: "There are then three steps by which it is obtained—1st, By faith. 2d, Just as you are. 3d, Now—and as I believed for justification nineteen years ago, so I believed for sanctification, and it came. Then I found that I had experienced it before, for weeks and months at a time. I praise the name of the Lord!

OUR SOCIAL MEETING.

THE WORD.—“I do not frustrate the grace of God.”

—Gal. 2 : 21.

SONG-PRAYER—

“I trust in Thy eternal word,
Thy goodness I adore :
Send down Thy grace, O blessed Lord,
That I may love Thee more.”

Great Comfort.—Mrs. M. McLane, Mount Vernon, N. Y. : I love the dear Guide ; every number does my soul good. I shall never forget the day when Sister Palmer by her instructions led me to accept Christ as my Saviour from all inbred sin. He has washed me in His precious blood ; I am His and He is mine. It is nearly fifty-seven years since I gave my heart to God, and He has kept me until the present time, but the past four years have been the happiest of my life. I am nearing my heavenly home, and the future is bright and glorious.

Saying Amen.—Mrs. M. T. Bowen, Omaha, Neb. : I am glad I can say amen to my Heavenly Father's will in all things. I know I am His child, for I have passed through the most trying scenes that a poor mortal ever did. “Whom the Lord loveth he chasteneth.” “When he hath tried me I shall come forth as gold”—glory to His name ! I have only been brought into this light since last summer. I never had such struggles with the adversary in all my life. I believed I was a child of God forty-one years ago, but had not this joy in my soul, though I am not now as free as I desire to be, but shall go on for all that God has for me.

An Aged Soldier.—Israel Kingsbury, Boonville, N. Y. : I am an old man ; was born in 1800, and was born again in 1826. I have belonged to the Church over sixty years. I have taken the Guide thirty to forty years. I have experienced the blessing of perfect love two or three times. I lost it through the subtlety of the adversary, or neglect, and have lived under the cloud, or in the wilderness, most of the time. I am still without the witness of full salvation. Take my case to the Tuesday Meeting, and I will be on my knees pleading for the blessing.

Fully Saved.—Letitia P. Hosmer, Arbel, Mich. : I found the Saviour when sixteen. I soon felt a desire to walk more fully in His ways. As I became older this desire increased. About ten years ago we moved to this place. About two miles away there were those who professed holiness, and I sometimes attended their meetings. About five years ago my health failed. I prayed earnestly that I might be cleansed from all sin, and that my life might be spared and wholly devoted to God's service. For over a year I prayed but the

desired blessing did not come. My health improved, and I went to Church. I sat there one evening feeling very weak and unworthy, and I thought I could not glorify God by testifying. Toward the close I ventured to do so, however, and as I sat down the Holy Ghost came upon me and, O, such a cleansing as I felt, and glory filled my soul, and indeed my whole body ! Now Jesus is the “chiefest among ten thousand, and the One altogether lovely” to me. Praise His name !

All for Jesus.—Maggie J. Clayton, Jasper, Mo. : About eleven years ago I received a change of heart. How can I praise Jesus enough for His great love ! I was a fashionable lover of the world, but now I live by faith and love. “Love is of God, and he that loveth is born of God.” I have left everything for Christ—houses, lands, father and mother, and I count it all joy.

Saved of the Lord.—Mattie Megraw, Wapello, Iowa : I sought for the blessing of perfect love, determined not to rest until I obtained it. I was converted when a child, and I remember well when Jesus spoke peace to me. What I then received is not to be compared with what I now enjoy—glory be to God ! I have such a deep, abiding peace. I love Jesus with all my heart, for I feel His cleansing blood applied. I am sweetly trusting Him, and He keeps me every moment.

An Aged Pilgrim.—E. P. Wickham, East Worcester, N. Y. : When I was twelve years old they held a “Four Days' Meeting” where I lived. I felt myself a sinner, and went forward for prayers. I heard a woman say, “What does that child go there for ? She would not know what religion was.” I went home and wept—my pillow was wet with my tears. When I was sixteen God's Spirit came to me again, but I did not yield. I then promised if I lived to be twenty-one I would serve the Lord. The time came, and the Spirit again strove with me. I felt if I did not comply it was my last chance. I read my Bible, and the curse of the law was leveled at me. I saw a remedy, but had no power to lay hold. I roamed far and near, like one in despair. I could not work, eat, or sleep. One night I felt I must pray alone, as it seemed as if I was sinking down to hell. At one o'clock I went out to the barn, determined to pray until daylight. I did not mean to return until I knew my sins were forgiven. I prayed one hour, and then I said, “O Lord, let me see light in Thy light, and I will do every known duty !” Then there was such a light as I never saw. I went back to the house with a light heart.

Fully Saved.—Mrs. A. G. Cron, Augustus, Ks. : I am saved and washed in the precious blood of Jesus my Saviour. Glory to His name !

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

"WHERE CHRIST brings His cross He brings His presence, and where He is none are desolate, and there is no room for despair. As He knows His own, so He knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow."

BLESSED WORDS.

THERE are no words like the words of JESUS. "Never man spake like this man"—His enemies themselves being judges. His recorded words on the pages of Inspiration are for our instruction and spiritual edification. Happy those who have a heart to love and ponder these gracious utterances.

In Paul's address to the elders of Ephesus, we find these sentences: "I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Christianity is an unselfish system—it teaches all its subjects not only to look upon their own things but also upon the things of others—especially enjoining that "the strong should bear the infirmities of the weak." Our Divine Master has in this respect left us an example that we should walk in His steps. His whole life is a bright comment upon this beautiful teaching. We can only prove the full significance of the saying, "It is more blessed to give than to receive," when we are transformed fully into His image, losing utterly the carnal and the selfish, and putting on completely, the heavenly and Divine. *Self* must utterly die ere our nature will fully respond to this proposition, "*It is more blessed to give than to receive.*" That death being realized, our whole

ransomed nature will be answerable to this high demand. But so long as there is any degree of carnality existing in the heart, it will in that degree militate against the growth and development of those graces of the Spirit which otherwise might shine with wonted luster. And, not only so, but it makes its protests strong and loud, against the reception of that fulness of salvation which the Gospel so freely proffers. Satan will, to the last, resist the expulsion of his soul allies. So long as he can hold, in interior position, those who will respond to his suggestions, there cannot be restfulness and joy.

It is our highest wisdom, even for our own comfort's sake, to say nothing of inconceivably grander considerations, to receive the Gospel proffers, consenting to the utter destruction of internal carnality, and the inflowing of all the forces of Christ-life. Then shall we know the full blessedness of a life hid with Christ in God. And, out of the fulness of a heart overflowing with love to Christ and to all mankind, we shall be ready to distribute to the necessity of saints, and even to the famishing multitudes in the outside world.

"*More blessed to give than to receive!*" A thousand times more! We shall count it our highest joy to be a reservoir whence shall flow living streams to fructify and to beautify the sterile regions of earth. Then all murmuring at the cost of Christian institutions is silenced. We hear no more of the selfish complaint, "*Why was this waste?*" Carnality breathes out the doleful and skeptical inquiry, "Why sacrifice so many lives and such immense treasures in a vain effort to Christianize heathen nations—have we not heathen enough at home?" But it is the province of ardent love, the love of Christ shed abroad abundantly in the human heart by the Holy Ghost given unto us to spike those guns, and to sing,

"O, that the world might taste and see
The riches of His grace;
The arms of love that compass me,
Would all mankind embrace!"

And the singing is not a mere sentimental expression—loving deeds demonstrate the reality of the utterance. To the extent of ability, cheerful oblations are brought to the Divine altar, and the oftener the call the higher the joy.

—"Patient waiting is often the highest way of doing God's will."

BIBLE ALARM-SIGNALS.—III.

—"Mortify therefore . . . covetousness, which is idolatry."—(Col. 3 : 5.) There are many very pointed things said in the Bible against covetousness. And there are good reasons for it. Covetousness is a very subtle sin, insinuating itself into our nature, imperceptibly, and bringing us into captivity, unless the eye be steadily fixed on Jesus. It signifies "*inordinate desire—excessive eagerness to obtain and possess—avarice.*" It chiefly fastens upon *money* as its object, though it may and does relate to other things. This, however, is our standing danger, *money*. How it captivates humanity ! And there are some Christian professors who fall into this snare of the devil. We may go a step farther and say that there are some professors of holiness who put us to a large stretch of that "charity which thinketh no evil" to believe that when they made what they call "*entire consecration,*" they put their money on the altar and *took both hands off*. We do not see that employment of large sums of money for the propagation of holiness, on the part of those holiness professors who have plenty, which we would like to see. Yet we would not judge any wrongfully.

We may be sure "the love of money is the root of all evil." We prefer the old translation of this passage to the modified form of the new version. Here, in the passage before us, it is declared to be "*idolatry,*" and as such is a great sin—a soul-damning sin. We need to beware lest it gain the mastery of us. Satan may transform himself into an angel of light, "deceiving as it were the very elect," and by specious reasoning make us believe that rank covetousness, black as hell, is simply "Christian prudence—a proper foresight—a foreseeing of the evil and hiding ourselves"—and a thousand other suggestions which beguile the unwary mind.

Mark ! This covetousness is to be "*mortified.*" The best way to do this is to substitute the mind of Christ—to hide ourselves in Him—so that the wicked one shall not touch us, and we shall be fortified against every evil approach.

—"The reward of one duty done is the power to fulfil another."

GOSPEL COMFORTS.—II.

A MINISTER OF COMFORT.—"*That he might comfort your hearts.*" (Eph. 6 : 22.) Paul sent unto the Ephesian Christians, at a certain time, "Tychicus, a beloved brother and faithful minister in the Lord," who should make known unto them all things—and especially "that he might comfort their hearts." All faithful ministers should be sons of consolation, ready to sympathize with the poor and the afflicted, and to impart unto them timely comfort. And may we not widen the compass of our thought at this point and say, that all Christians should be sons and daughters of consolation.

We are in a sorrowing world. The tears and sighs and groans of the suffering and the dying are all around us. We can hardly pass along a street in any town or city without being arrested by the sight of human misery. We have cases of extreme poverty and suffering presented to our attention as we sit in our editorial chair. Often do we wish that we had at our command even the sums that many *professing Christians* are spending for profitless luxuries, pampering their lust, and involving them in condemnation. As it is, our resources are entirely inadequate to enable us to respond to a tithe of the pitiable appeals that are made. But, according to our ability, we endeavor to pity the friendless, to compassionate the ignorant and those that are out of the way, and to relieve the fatherless and the widow. Would that we could do a thousand times more !

But our fellow-Christians should receive our sympathy and benevolent consideration, largely. Our excellent book of Discipline enjoins "the doing good unto all men, *especially* to them who are of the household of faith." But a greater than the Discipline enjoins, "Distributing to the necessity of saints." And say not in thy heart, "This person has come to me often." That may be true, but "Be not weary in well-doing." So long as we have the ability to help the needy, we should be ready to distribute.

—"The happiness of love is in action; its test is what one is willing to do for others."

A WORD TO OUR SUBSCRIBERS.

WE appeal to our subscribers to do some earnest work for us this fall, in the way of circulating The Guide, and our books and tracts.

I. THE GUIDE. *Extraordinary offers!* FIRST, In order to introduce the Magazine to the notice of those who do not receive it, we will accept a *half-year subscription*, from July last to January next, for FIFTY CENTS. SECOND, To all *new subscribers* for one year, dating from July, and remitting us \$1.00 during the present month, we will send a copy of a beautifully illuminated Motto, "*The blood of Jesus Christ, his Son, cleanseth us from all sin.*" THIRD, With a view of getting more of our ministers interested in our work, we will send the Magazine for six months, from July last to January next, for *twenty-five cents*. Here is a fine opportunity for those who want to do good, by sending the Magazine to one, two or more ministers. Deny yourselves of something, if need be. One dollar could not, perhaps, be better used. Now these are very liberal offers, and we hope before the month of September expires that many will avail themselves of these offers, and that our lists will be largely increased. *Observe*, these offers are for the present month only.

II. BOOKS AND TRACTS. We are gratified to find among our friends increased attention to the circulation of books and tracts on the holiness line. But there is room for a still larger increase. Give yourselves to earnest work this fall. We urge you, one and all, to notice the Books and Tracts advertised on the cover pages. Especially do we ask attention to the several SERIES OF NEW TRACTS on the third page. These ought to be scattered broadcast. Send for a package forthwith. We have just issued a revised AUTUMN CATALOGUE. It is free—send for it—if you choose, put in a stamp to pay postage—but at any rate, *send for one at once*, and post yourself as to what we have to sell. In order to encourage you to work earnestly this fall, in this department, we will allow a *discount of ten per cent. on all orders for books and tracts that reach us this month*. This is liberal. Now, work—work vigorously and persistently. The enemies of the truth are sowing tares everywhere. Shall we be less zealous in sowing the fine wheat of the kingdom? The signs of the times call to action, in every part of the country. Let us be wise to know our opportunity, and measure up to our responsibility, thereby glorifying God.

—"Keep heaven in your eye, and the world at your finger's ends."

AT THE CAMP-MEETINGS.

SINCE our last we have been privileged to attend some of the Camp-Meetings.

1. THE NATIONAL, AT MOUNT TABOR.

This meeting was held July 17-25, and was in charge of Rev. W. McDonald, President of the Association. Bros. Watson, McLean, Pepper, Foote, Haney, and Reddy, members of the Association, were present to aid. In consequence of a failure to give proper publicity, the gathering was small compared with many of the former convocations of this Association. The spirit of the occasion was, however, excellent, and those who were assembled enjoyed times of refreshing from the presence of the Lord. The preaching was plain, practical, and in the demonstration of the Spirit. We were permitted to join with the brethren in the delivery of a Gospel message, on the baptism of the Holy Ghost. There were representatives on the ground from various parts of the world—from India, Bulgaria and Mesopotamia, among the rest. The altar-work after the preaching was well sustained, and some entered into the light of full salvation, and others were converted. We trust the fruit of this meeting will be gathered far and near. The Association will hold three meetings next year—east and west, and one in the Middle States.

2. DOUGLAS, MASS.

This meeting, held on the grounds of Deacon George M. Morse, has been, as in former years, crowned with the Divine glory. It is said that was unquestionably the best ever held there. It was attended by very large numbers. Rev. W. McDonald was in charge, aided by Dr. Levy and others. Bishop Taylor, Revs. John Parker, J. Gill, and ministers of different denominations participated. Earnest workers of the laity were gathered from all parts of the country, who worked vigorously. Bro. Morse and his aids, Bros. Johnson and Bowen, were in the Spirit. We were, reluctantly, cut short as to time, in attending this meeting, only being present from Friday till Monday, witnessing the closing. We were privileged to give one Gospel message. There were many saved at this meeting—praise the Lord! Douglas Camp is so free from every thing like speculation, and so thoroughly on the one line, *salvation*, that it is no wonder the Lord blesses it so abundantly. Then there is so much of Gospel freedom, and the unity of the Spirit. May the Douglas Camp-meeting long live!

—THE readiest way to escape from our sufferings is to be willing that they should endure as long as God pleases. — *Wesley*.

"FOLLOW ME."

SUCH was the injunction of Jesus to His disciples when on earth. And it is applicable to us. But how imperfect is the view which many have of this brief but significant command! Hugh Price Hughes, of the "*Methodist Times*," says: "The world will never get the full enjoyment of salvation until men are prepared to follow Christ. I confess that years ago I used to think of 'following Christ to heaven,' but now I know that following Christ means following Him from heaven to Calvary, and to be willing even, if necessary, to die for our fellow men."

Our following Christ here, fully, implies self-abnegation—a readiness to do, and dare, and die if need be—and then shall we win the crown at length. If we have stated the case correctly above, then being a real follower of Christ implies more than many suppose. Test our position by THE WORD, "hold fast that which is good."

—"HOME-LIFE is the true test of character."

A GRIEVOUS WRONG.

THE professing Christian who carries a sad countenance is grievously wronging his Master. Jesus has made provision, abundantly, to have it otherwise. He said to His disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy may be full." Here He provides for joy in *fulness*—and joy in *continuance*.

Why then do you have a sad countenance, beloved? Read the things in the context, the things spoken of by the Master which are to give fulness of joy, and a joy that remaineth. It is for you to accredit these gracious words, to make them yours by simple faith, to lay hold upon them with all your heart. Do this, and it will surely chase the shades of gloom from your brow, give you a countenance radiant with heaven's own light, and make you a witness of the joyousness of Christianity, and thus extend His kingdom.

"Help the fallen, though they never pay us."

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

[Circulars and Constitutions can be had on application to Willis Cooper, Corresponding Secretary, St. Joseph Mich.]

METHODISM is not dying of dry rot. There is at least as great cause for rejoicing as for croaking. Nearly half a million souls have been added to one branch of the Methodist Church during the last four years. Among that number are hundreds of thousands of young people who must have line upon line and blessing upon blessing if they ever become stalwarts in the Wesleyan faith and practice. The quadrennial address of the bishops of the Methodist Episcopal Church at the General Conference of 1888, was exhaustive in its character, and touched a multitude of points, among others the question of young people's societies. It is gratifying to feel that the Alliance was considered of sufficient importance to receive mention in the message, and that the reference was kindly rather than condemnatory. The following is the paragraph referred to:

The organization of voluntary societies in our Churches in the form of alliances, leagues, unions and associations, to a limited extent, is useful in promoting evangelical work, and in reaching classes of people not otherwise easily accessible, as well as in cultivating the social life in a Christian way, and in encouraging the young in the habit of useful reading. Some official supervision or limitation may, however, become expedient in order that they may continue to subserve a useful purpose, and avoid collision with the class-meetings, Sunday-school and other services of the Church. Methodism has never found an equivalent for the class-meeting.

The Young People's Methodist Alliance is not a substitute for the class-meeting, but exists "to keep alive the old-time interest in class-meetings and revivals." It is ever loyal to the Church, and each loyal society is under the direct supervision of the pastor, who by virtue of his office is the recognized head.

—Next year the Young People's Methodist Alliance ought to hold a Methodist Young People's Convention and Home Camp-Meeting in every district of American and Canadian Methodism. The morning sessions of these revival conferences could be devoted to the discussion of practical methods of work, the afternoons could be spent in urging the human act of consecration and the Divine work of heart-cleansing, and the evenings set apart for special revival work and the salvation of sinners. Who can measure the magnitude of the possible results of such a campaign? One's heart fairly bounds at the thought of the crusade.—*Methodist Young People*.

—Many indeed think of being happy *with* God in heaven ; but the being happy *in* God on earth never enters into their thoughts.”—*Wesley*.

OUR INQUIRY ROOM.

HOLY ADORATION.—*O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.*”—Psa. 8 : 1.

“Father, how wide Thy glory shines,
How high Thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies.”

POINTED BIBLE INQUIRIES.

1. “*And if I by Beelzebub cast out devils, by whom do your children cast them out?*”—(Matt. 12 : 27). The Pharisees said Jesus cast out devils by Beelzebub, the prince of devils. Shall we be surprised, then, if the children of this world cast our names out as evil? Nay, verily; “It is enough for the servant to be as his Lord. But, note with what consummate wisdom He confounded them: “If I by Beelzebub cast out,” etc. This reference to their children being similarly engaged put them in a dilemma. Who could answer?”

2. “*Is it not written, My house shall be called of all nations the house of prayer?*”—(Mark 11 : 17.) That was the record. Yet how they had defiled it, making it even a “den of thieves.” Shall we be under like condemnation, making the house of God a place of merchandise, or feasting, or dramatic entertainment? Let us beware. “If any defile the temple of God, him shall God destroy.” True, whether it be the soul-temple or the temple of worship. There is much defiling of the temple of God in both respects, which must be very displeasing to Him. Let us see that we are in no wise involved in this condemnation.

3. “*Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?*”—(John 11 : 40.) So Jesus addressed himself to Martha. It was a gentle and yet a very pointed rebuke of her unbelief. And it was an encouragement also to a fuller exercise of faith. We see what wonderful things are dependent upon our believing—even beholding the glory of God. Would we see this glory? Then we must believe, and we shall indeed see God’s glory.

INQUIRIES OF CORRESPONDENTS.

1. A brother in Canada asks, Is it proper for sanctified Christians to sing, “Prone to wander, Lord, I feel it”?

Ans.—Hymns are expressive of different spiritual states and experiences. And every congregation is diverse in character. What suits one may not suit another. The above line is very appropriate to *justified* persons, for so long as inbred sin remains in the heart there is a proneness. When entirely sanctified, the “*bent to sinning*” is removed, but there is still a possibility of falling. We may, however, join with the congregation in singing what is appropriate to others if not to ourselves.

2. A brother inquires: If fashionable dress-making is condemnable, as stated in *The Guide*, why not the sale of jewelry?

Ans.—The case of dress-making stated in *The Guide* was that of one with whom *The Spirit* made this a test question, and on that ground we said it must be abandoned, without saying that this was a rule that must have universal application. So also of the sale of jewelry—if it becomes a question of conscience, under the teaching of God’s Word and Spirit, it must be abandoned. Mr. James, husband of Mrs. Mary D. James, sold out his jewelry business on conscientious grounds.

3. A brother in the South asks: Would it not be a hindrance to the growth in grace of one of Christ’s followers to send his servants from the breakfast table to the labors of the day without the benefit of family prayer?

Ans.—Undoubtedly it would. If the *master* needs the influence of family prayer, so also the *servant*. Family worship should be conducted in the presence of all the members of the household, if possible. It is to be feared that there are many so-called Christian families where there is no worship at all, collectively. And in cases where it is conducted it is in such a formal manner as to be almost without effect. Deliberation, devoutness, simplicity, should mark this service.

4. A sister: Should not holiness people dress as plainly as the figures on the cover of *The Guide*, especially the one at the right hand side with open Bible?

Ans.—The figures on the cover were not placed there as fashion-plates. Holiness people should dress plainly, in good taste, and governed only by one rule, *the glory of God!* (See 1 Cor. 10 : 31.)

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

A PRAYER AGAINST EVIL.—“Now I pray to God that ye do no evil.”—(2 Cor. 13:7.) The apostle had been counseling the Corinthians to “examine themselves”—to “prove themselves”—declaring, “Jesus Christ is in you, except ye be reprobates.” He trusted, however, that he should know that they were “not reprobates.” Then he says, “I pray,” etc. This was in exact accord with Christ’s prayer for His disciples: “I pray not that thou wouldest take them out of the world, but that thou wouldest keep them from the evil.” He knew that it was His Father’s good pleasure so to keep them—and the apostle was like-minded. So we may pray, have the prayer answered, and be kept from evil of every kind.

It is not the gift, but the giving, which is most precious and helpful. It is not the succor, but the sympathy and intelligence and gentle humanity with which it is offered, that cheers the very soul of the poor, the weary, and the dying.

I.—CLOSET STUDIES.

CLOSET MOTTO.—“Do all things without murmurings and disputings.”—Phil. 2:14.

“Our weariness of life is gone,
Who live to serve our God alone,
And only Thee to know.”

DAILY BIBLE CALENDAR—SEPTEMBER.

1. Eccl. 12; 1. Prov. 8; 17. Psa. 8; 2.
2. 1 Chron. 16; 8. Amos 5; 6. Psa. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12, 13. Psa. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Psa. 57; 2.
5. Mark 11; 24. John 16; 24. Psa. 86; 15.
6. Eph. 4; 28. Acts 20; 35. Psa. 25; 7.
7. 2 Pet. 1; 10. 2 Pet. 1; 11. Psa. 65; 4.
8. Psa. 97; 12. Psa. 103; 17. Psa. 118; 14.
9. Heb. 3; 1. Matt. 11; 6. Psa. 104; 34.
10. Zech. 1; 4. Hosea 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Psa. 140; 6.
12. 1 Thess. 5; 14. Exod. 34; 6, 7. Psa. 119; 12.
13. 2 Pet. 3; 18. Hosea 14; 7. Psa. 119; 40.
14. Acts 8; 22. 2 Pet. 3; 9. Jonah 2; 4.
15. Lev. 10; 3. Psa. 72; 6. Phil. 1; 9.
16. Acts 11; 23. Rev. 3; 5. Psa. 94; 18.
17. Zech. 8; 16. Deut. 32; 4. Psa. 119; 128.
18. Prov. 4; 23. Psa. 34; 15. Psa. 94; 22.
19. Jer. 31; 6. Jer. 31; 12. Psa. 51; 18, 19.
20. Luke 12; 40. John 15; 14. Psa. 123; 2, 3.
21. Luke 12; 32. John 14; 2. Psa. 84; 9.
22. Ezek. 20; 19, 20. Psa. 19; 11. Psa. 138; 2.
23. John 6; 53. John 6; 35. John 6; 34.
24. Heb. 10; 23. Zeph. 3; 17. Psa. 119; 88.
25. Luke 12; 5. Jer. 32; 40. Psa. 85; 7.
26. John 1; 36. Rev. 7; 14, 15. Matt. 8; 2.
27. Isa. 35; 4. Psa. 128; 1. Psa. 30; 11.
28. Heb. 13; 9. Psa. 32; 8. Psa. 3; 3.
29. 1 Cor. 16; 13. John 8; 31, 32. Psa. 25; 1.
30. Psa. 2; 12. Psa. 2; 12. Micah 7; 7.

DAILY READINGS FOR THE MONTH.—Take up the first and second Epistles to the Corinthians, and read a chapter every day, consecutively.

BIBLE TOPIC FOR EXAMINATION.—“The Truth of God. How revealed, how made living to us. Trace out the Bible teaching upon this subject.

II.—CLOSET PRAYER.

PROMISE.—“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men”—Eph. 4:8.

THE CLOSET HYMN.

FADE, fade, each earthly joy;

Jesus is mine.

Break every tender tie;

Jesus is mine.

Dark is the wilderness,

Earth has no resting-place,

Jesus alone can bless—

Jesus is mine.

Tempt not my soul away;

Jesus is mine.

Here would I ever stay;

Jesus is mine.

Perishing things of clay,

Born but for one brief day,

Pass from my heart away;

Jesus is mine.

Farewell, ye dreams of night—

Jesus is mine.

Lost in this dawning bright,

Jesus is mine.

All that my soul has tried

Left but a dismal void;

Jesus has satisfied;

Jesus is mine.

I. GENERAL SUBJECTS FOR PRAYER.

1. That the spiritual life of the Churches may be unimpaired in this time of political excitement.
2. That the ministry may return home from their Summer vacations *spiritually* as well as physically refreshed.
3. That the Church may assume a more aggressive attitude, planning large things for God and humanity.

II BY LETTER, AS FOLLOWS:

Canada, G—, for the conversion of a choir. Connecticut, M—, for an insane wife to be restored. Illinois, C—, for a sister to be healed in body. For a family to have temporal relief. Iowa, D—C—, for a brother to have temporal relief. Maine, S—, for a sister to be sanctified; for a husband to be converted and wife sanctified; for a revival. Massachusetts, S—, for a husband to be healed; for a husband to be sanctified. Michigan, S—I—, for one to be converted. Nebraska, O—, for widow with a helpless family. New Hampshire, S—, for pastor and people to be baptized with the Spirit. New York, R—, for a father to be restored to health. Pennsylvania, R—S—, for a daughter to have her mind restored. H—, for the salvation of a family. Rhode Island, M—, for a widow in poor health. Tennessee, W—H—, for a minister and his wife to be sanctified—earnestly desiring it. Vermont, B—, for a daughter to be restored to health. Wisconsin, B—, for a sister to be filled with the Spirit.

III.—OUT-DOOR SERVICE.

1. Engage in the Sabbath school work.
2. Get a Bible in a family where it is not found.
3. Call on your pastor for an assignment of Fall work.
4. Select some unsaved one for whom you will specially work and pray.
5. Try and bring some slack Church member to the weekly prayer meeting, who does not attend.
6. Go and read a chapter in the Bible to some family where it is not read; follow it with prayer.

GIVE ATTENTION TO THE BILLS!

In this number we insert bills showing the indebtedness of subscribers to us. NOW, WE NEED EVERY DOLLAR THAT IS THUS DUE, to enable us to meet the demands which are made upon us for paper, printing, etc. We have to request, therefore, that each one receiving a bill will make some response by letter before the present month expires, either remitting what is due, or, if not at the present time convenient, give us some satisfaction as to the time when we may expect such remittance. Do not think that the bill is a MERE FORMALITY, not requiring an answer. Let us hear from you, dear friends, somehow, before the close of the month.

THE EDITORS' BRIEFS.

GOOD WORK FOR SEPTEMBER! We desire that every friend of *The Guide* will put in a good solid month's work for it during September. If you really set yourself about it in earnest, do you not think you could get one more to take it? And, if several thousand of our subscribers should do this, it can easily be seen what a blessed result would follow, in introducing it to so many homes where it is not now found. Who can estimate the good?

NOTE the following liberal offers:

1st. We will send *The Guide* for half a year, from July last to January 1st next, for *fifty cents*.

2d. To new subscribers for one year, and \$1.00 remitted, a copy of a beautifully illuminated Motto: "*The blood of Jesus Christ, his Son, cleanseth us from all sin.*"

NOTE For twenty-five cents, we will send to any minister, the numbers from July, 1888, to January, 1889. Here is a chance for all our friends to see that their pastors get the magazine. Two thousand ministers might have it to read for six months if five hundred persons will send us one dollar each between this and Oct. 1st. Think of this.

—WANTED! Five hundred or more persons to engage at once in canvassing for Mrs. James' Life, and also her beautiful WALL ROLL. Write for terms.

—Have you read "*Rifted Clouds, the Life-Story of Bella Cooke*"? A book-bindery was burned recently, where some of the unbound sheets of her book and pictures were—*this was a loss to her*. Will not some of our friends kindly help to make up this loss by ordering her book?

—Do not fail to have "*The Beloved Physician*," Dr. Palmer's Life, and "*The Life of Mrs. James*," in your Sabbath-School library.

—Have you a copy of the beautiful and invaluable **TEACHERS' BIBLE**? If not, send for a price-list. It will help you in Bible study.

—*Just Published*.—A new book, "*THROUGH A GLASS DARKLY*," by Rev. J. H. Timbrell. A new and interesting view of 13th of Corinthians. Price, 80 cents. Order it.

—*Make a note of this!* If you want the best sort of evangelistic work, send for Rev. JOHN PARKER. Address, Southville, Mass.

—**THOSE TESTIMONIES!** Be quick—make no delay! In view of our *Semi-Centennial* arrangements, we have called for written testimonies concerning the good done by *The Guide* and our other publications. Write us at once, and give us all the cheering facts you can—in brief.

—Mrs. W. B. Osborn, at the request of Bishop Taylor, has removed her **MISSIONARY TRAINING SCHOOL** to Brooklyn, N. Y. A very eligibly situated and well-adapted property has been consecrated by Bro. Freeborn G. Smith, situated at the corner of Willoughby and Raymond Streets.

By this arrangement, candidates for Bishop Taylor's work will be suitably prepared, and there will be opportunity for making a careful selection of missionaries. Missionary work will be carried on at this point by Rev. W. B. Osborn and wife, a chapel and other facilities being provided. Send to Mrs. Osborn for a copy of her annual report, just issued. Go and visit the school and see its working.

—**WHAT EVERYONE SHOULD HAVE—**

A heart in every thought renewed.
A will entirely submissive to God's will.
A heart full of burning love to God and man.
A tongue that is wholly sanctified.
A pocket-book to which Christ has full access.

—At the Douglas Camp-meeting a collection of over \$1,000 was taken up for Bishop Taylor's work. Many more thousands are needed. Roll them into the treasury!

—Are you sure that you love the cause of Holiness with all your heart? If so, why do you not spend more of your money in circulating the *Literature of Holiness*? Pray about it! Then send us an order.

—Have you carefully considered and prayed about the **PHOEBE PALMER FUND**? If not, do so, and write to us for information.

—**CONSIDER!** Would it not be well for you to deny yourself of tea and coffee or some other article, to some extent, and use the money to send *The Guide* for six months to a minister? See our *twenty-five cent proposition* at the head of this page. Try the experiment.

TRANSLATED!—Mrs. Melissa Booth Carter, of Newton, Mass., passed from labor to reward on Sabbath, July 19th. She was fully ready for the summons. She was a woman of eminent devotion—the secret of the Lord was with her. As an evangelist she was in labors abundant, and had marked success. As she was about passing away, among other pointed utterances she said, "*It pays to be true!*" We saw her at the Convention in Worcester a few weeks ago, in usual health, and full of the Holy Ghost. Everybody should read her autobiography, price, \$1.00. Her daughter, Miss Ella Carter, is engaged much in Temperance work. She gives a beautiful lecture, which her mother told us had been "*written in the Holy Ghost*." Send for her, addressing Miss Ella Carter, Box 732, Newton, Mass. More about Sister Carter, hereafter.

HARVEST GLEANINGS.

AT HOME.—

—OLD JOHN STREET, the cradle of Methodism in New York, has been receiving a gracious Divine visitation. A "*Home Camp-Meeting*" has been held there, under the direction of Rev. Thos. Harrison. It has continued several weeks, and the power of God has been gloriously displayed in the awakening and conversion of sinners. Hundreds are reported to have been saved. The pastor, Bro. W. W. Bowdish, while preaching one Sabbath morning on the text, "Thou hast kept the good wine until now," was so wonderfully baptized of the Spirit that he fell in the pulpit, and for a time was unconscious.

—OCEAN GROVE.—The morning meeting in the "Janes Tabernacle," under the direction of Mrs. Palmer, has been held steadily since July 1st. Bro. Thornley, who has so well aided her in former years, has been temporarily prostrated. Rev. E. R. Young, of Canada, has been supplying the place, and God has greatly blessed the meetings from day to day in bringing souls out into the light of Christian holiness.

—THE TUESDAY MEETING.—Notwithstanding many of the friends are out of the city during the summer, this meeting is held uninterruptedly from week to week. Mrs. Palmer, whenever circumstances will permit, comes up from Ocean Grove and stands in her appointed place at 316 East 15th Street. The saving work steadily progresses, and almost every week some enter upon "the land of corn and wine and oil." Those of the Lord's dear children who cannot get away from the city, and those who visit the city on business, find this a place of spiritual edification.

—MOUNTAIN LAKE PARK, MD.—This Camp-Meeting, held in July under the direction of Rev. John Thompson, Dr. Dougan Clarke and D. B. Updegraff, was, as in former years, a Pentecostal occasion. In a little printed slip issued by Bro. Thompson, we have an account of remarkable displays of Divine power in the conversion of sinners, as well as in the sanctification of believers. The Christian workers who gathered there from different parts of the country were greatly refreshed, and have gone forth renewedly consecrated to the Master's work.

—BEULAH, MASS.—This Camp-meeting for the promotion of holiness, was under the direction of Rev. C. J. Fowler. It is reported to have been one of great power. Many were sanctified and others converted—among the latter a man eighty-two years of age.

—The annual meeting of the Utah Mission was presided over by Bishop Joyce. Great prosperity, and a large number of converts from Mormonism.

ABROAD.

AFRICA.—Sister Mary Kildare, one of Bishop Taylor's missionaries in Africa, writes :

"O, the joy of being a fellow-worker with Jesus, and of doing all for Him while loving and seeking to rescue these poor, perishing heathen for whom He died! And as you have well said, it is the Lord who is running this business, and succeed it must and will, in spite of all who may wickedly oppose it," and scatter abroad their poisonous lies." Would that all who are of the Waller stamp were back in their own country! While Achan was in the camp of Israel, there was nothing but defeat.

"I remember the thrill of joy with which I read a leaflet written by Bishop Taylor on Self-Supporting Missions, seeing in it the certainty of the speedy evangelization of perishing Africa; only men and women wholly consecrated are necessary. I have said to the Bishop again and again, if I were alone, I could be self-supporting within a year. Dear brother, I hope you do not think I am going about with a long face or complaining. Bless God, I am singing praises to His name all the time, loving everybody,—the people, the place, the plan, the work, and greatly rejoicing that I am remembered by you and my many dear friends at home in prayer daily."

—There are twenty societies of Christian Endeavor in Turkey,

—The Naniwa Chiukai, one of the Presbyteries of the United Church of Japan, reports a gain of thirty-five per cent. in its membership the past year.

—In a native Church in Kaffirland a man was lately received at the age of 108 years. He sought admission with deep solicitude, and his recital of spiritual experience was affecting.

—Christianity is now the faith of over 2,000,000 of the Indian population.

—A remarkable spiritual awakening is reported in the Syrian Presbyterian Missions. In some towns there are from forty to sixty inquirers. Among the converts are several Mohammedans.

—Rev. Mr. Bradley, a Methodist missionary, reports the baptism of four hundred and fifty-three persons, including entire villages of the Tharus, an aboriginal tribe of the Gonds in Central India.

—At Lucknow, India, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu or Mohammedan parentage, recently marched in a Sunday School procession.

—The present population of the Empire of Japan is 38,000,000; the number of Japanese Christians is 50,000.

—The Sunday-schools of Kolhapar, India, gave \$30 as a Christmas offering to the cause of foreign missions.

—On June 17th, fifteen were received on probation in Dhurruntollah Street Church, Calcutta.

—The Tamil M. E. Mission, Bangalore, India, in its first annual account, reports 2 missionaries, 9 helpers, 14 members, and 442 scholars in 7 Sunday-Schools.

—The reports at the Conference of New Brunswick and Prince Edward's Island, recently held, showed numerical and financial increase.

GUIDE HYMNAL

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Words of Jesus.

E. E. HEWITT.

WM. J. KIRKPATRICK.

Matt. xi. 28. 1. Come unto me, the Saviour said, Come unto me, the Saviour said;
John xiv. 6. 2. I am the way, the truth, the life, I am the way, the truth, the life;
Mark x. 21. 3. Take up the cross, and follow me, Take up the cross, and follow me;
Matt. vii. 7. 4. Ask and it shall be given you, Ask and it shall be given you;

Come unto me, the Saviour said, And I will give you rest.
I am the way, the truth, the life, I am the light of the world. John viii. 12.
Take up the cross, and fol - low me, And thou shalt have treasure in heaven.
Ask and it shall be giv - en you, Seek and ye shall find.

CHORUS.

Oh, the blessed words of Je - sus! Precious words! hallowed words!

Oh, the blessed words of Je - sus! Words of life to me.

John iii. 36.
6 He that believeth | on the Son, :||
Hath everlasting | life.

Is. xlv. 22.
6 Look unto me, and | be ye saved, :||
All the ends of the | earth.

Matt. v. 8.
7 Blessed are the | pure in heart, :||
For | they shall see | God.

Matt. v. 12.
8 Re- | joice and be ex- | ceeding glad, :||
For | great is your reward in | heaven.

John xiv. 18.
9 I | will not leave you | comfortless, ||
I will come unto | you.

John vii. 37.
10 If | any man thirst let him | come unto
And drink of the water of | life. [me, :||

Mark. x. 14.
11 Suffer little children to | come unto
me, :|| [heaven.
For of | such is the kingdom of |

John xiv. 2.
12 I | go to prepare a | place for you, ||
In my Fathers' house.

Sample page of "SHOWERS OF BLESSING," Profs. Sweney and Kirkpatrick's new singing book. Over 100 new hymns similar to above, 192 pp., 35 cents per copy, by mail; \$3.60 per doz., not prepaid. Address JOHN J. HOOD, 1018 Arch St., Phila., Pa.



OCTOBER, 1888.

WORD FOR THE MONTH—"My God shall supply all your need, according to his riches in glory by Christ Jesus."—Phil. 4:19.

"BEHOLD the throne of grace,
The promise calls us near;
There Jesus shows a smiling face,
And waits to answer prayer.

"My soul, ask what thou wilt,
Thou canst not be too bold;
Since His own blood for thee He spilt,
What else can He withhold?"

GOSPEL POSSIBILITIES.

[EDITORIAL.]

THE Apostle, in writing to the Romans, opens to us a cheering prospect. It is thus: "And the God of peace shall bruise Satan under your feet shortly."

Satan is an evil person—not an evil principle, simply, as some say. He is a fallen angel, hurled out of heaven because of his rebellion. He is full of all subtlety, malice and hatred to God and all His people. "He walketh about like a roaring lion, seeking whom he may devour." His assaults are often terrible, and he is quite as much to be dreaded when he comes in disguise, as in open and deadly assault.

But his power is limited—he cannot go beyond his chain. "The Lion of the tribe of Judah" holds the keys of hell as

well as of death. He has spoiled the usurper in his own territory, and inflicted a deadly wound upon his head. The triumph was widely heralded by men and angels.

Now here we have a great promise, of the ultimate, complete, and terrible overthrow of the adversary. The promise is that the God of peace will "bruise him"—implying force and overcoming energy. "*Under your feet*"—the feet of the saints—so that the overthrow shall be palpable to their inner consciousness. And, what is specially cheering, is that it is to be done "*shortly*." The time will not be long, ye who are sorely pressed by the enemy, ere the conflict will cease, and your victory will be decisive and glorious.

Stand the storm, then, resolutely. Be not moved by the Satanic hate and deadly assaults. The Lord, the Captain of your salvation, will give you the victory.

THE WORD OF GOD

"Every word of God is pure."—Prov. 30 : 5.

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

ENTIRE SANCTIFICATION,— WHAT, AND WHEN?

BY REV. CHARLES MUNGER.

(Preached at the National Camp Meeting at Manheim,
Pa., in 1868.)

TEXT.—"Sanctify them."—John 17 : 17.

IN considering this subject, it is important that every step should touch the Rock of Ages ; therefore we reverently inquire for the real meaning of this petition. Our thoughts may be indicated by the two words—*what* and *when*—what did Jesus mean when He prayed "Holy Father, sanctify them" ; and when was this sanctification to occur ?

Christ prayed first for His personal disciples—afterwards for all who should believe in Him through their word.

The meaning of this petition is indicated in part by the preceding petition, "Holy Father, keep them." This implies a definite religious experience already attained, in which they were to be preserved, and to which the sanctification prayed for was to be supplemented. What was that experience already attained by the disciples ?

1. They were disciples, and as such had faith in Jesus as the Saviour of men. The first utterance which attracted them to Jesus was, "Behold the Lamb of God which taketh away the sin of the world !" The genuineness of their faith and love they had proven by their actual abandonment of all for Christ's sake,

thus accepting the severest test of discipleship ever proposed by the Saviour. Christ not only accepted them as disciples, but called and ordained them to the ministry and apostleship of His incoming kingdom. They exhibited a most ardent attachment to Him. "Let us go that we may die with Him," said the most timid and doubtful Thomas. And at the last supper they all declared that they were ready to go with Him to prison and to death.

On the other hand, Christ acknowledged the sincerity of their love and the genuineness of their devotion, in terms which can never be applied to unregenerate men. He called them His "little children," His "friends" ; and as such gave them the sacramental bread and wine, with the promise that He would drink it new with them in the heavenly kingdom. Hear Him again : "I go to prepare a place for you. Because I live ye shall live also. My peace I give unto you. I am the vine, ye are the branches. Abide in me, continue in my love." To His Father He said of them, "Thine they were, and they have kept Thy word" ; and, "Thine are mine, and I am glorified in them. I have kept them in Thy name, and none of them is lost save the son of perdition."

Had they remained unregenerate to that hour, they all were the sons of perdition. But the Saviour puts that matter beyond question by the terms and symbols employed to set forth the relations existing between Himself and them. No one can for a moment suppose that Christ could contradict His life, and works, and teaching, by applying these terms to unregenerate men, for, "except a man be born again, he cannot see the kingdom of God."

When Jesus prayed, "Holy Father, keep them," He distinctly recognized this antecedent experience ; and the burden of His desire was that they might be preserved in that faith, consecration, and love. The next petition, "Father,

sanctify them," must supplement this. It was not a prayer for what was a work already done, but for something *to be done*. This shows that the sanctification here prayed for was not the initial sanctification of discipleship, nor their official consecration to the apostleship and ministry, for this had already been received. What then was it but the completion of their heart-cleansing, and their endowment with those spiritual gifts which Christ had just promised should attend the approaching baptism of the Holy Ghost? But if they were already true children of God and heirs of the kingdom, what need of another work, sometimes called a second blessing?

Their life answers this question most satisfactorily. We trace their history to within ten days of Pentecost, and find elements of weakness and disaster sufficient to overthrow the entire Christian movement. We find in them the very same evils which afflict and enslave so many of God's dear children to-day, and which if allowed to remain will produce the most fearful disasters to the individual and to the Church. Their history evinces a strange admixture of faith and of doubt, of seeing and not seeing, of learning and forgetting, of courage and cowardice, of strength and weakness, of firm purpose but unsteady practice, of self-renunciation and self-seeking, of charity and bigotry, of humility and pride, of meekness and ambition, of brotherly love and family jars, of sweet concord and painful disputes, of sincere desires to serve Christ, and a wish to be honored of men.

Now when Jesus prayed for the sanctification of His disciples, is it not evident that the burden of His heart respecting them was just this, that all these elements of weakness inherent in their original constitution, or acquired by habit, should be removed, and what they lacked should be supplied, and every power and peculiarity should be wholly purified and consecrated, and employed under the

Divine supervision in the Master's work? It meant evidently that they should be cured thoroughly of the leprosy of inbred sin; that Peter should be cured of his cowardice, and be made steady as well as strong; that James and John should be cleansed of their bigotry, so they would not forbid a disciple casting out devils "because he followed not with us."

But the sanctification for which the Saviour prayed in behalf of His disciples was not only a deliverance from moral evil, but also an endowment with spiritual gifts. It was not only a release from bonds, but the possession of heavenly powers and privileges. The all-comprehensive gift was the entrance of the Father, Son, and Holy Ghost into the purified heart, to abide there, as in God's holy temple. This Trinity, said Jesus, should come into them and abide with them at "that day," and thus they should be "filled with all the fulness of God." This distinguishes the Pentecostal sanctification from every antecedent phase of their religious life. The completeness of the cleansing, and of the Divine occupancy and control, form the crowning glory of this grace. When God should be enthroned in the heart and reign supreme, He would dispense spiritual gifts according to His pleasure; and that pleasure was indicated to the disciples by the Saviour in His last discourse before His death, as recorded in the 14th, 15th and 16th chapters of John. "Ye shall receive power," said Jesus, "after that the Holy Ghost is come upon you." Power, complete and abiding, expresses the fulness of these gifts. The various elements of this power are unfolded by the Saviour in these chapters. They comprise a fulness of light and knowledge by the teaching of the Word and Spirit; a fulness of peace and joy by the indwelling God; a fulness of fruitage by the Holy Ghost in answer to prayer and labor.

"At that day ye shall know that I am in the Father, and ye in me and I in

you” The Divinity of Christianity as well as our personal relations to it, but especially the amazing grace of an indwelling God, are so attested to the sanctified heart, that they are beyond question or doubt. Therefore said Jesus, “At that day ye shall *know*.” And this was to be abiding: “My father will love him, and we will come unto him, and make our abode with him.” And, “He shall give you another Comforter, that he may abide with you forever.”

II. When, according to the design of the Saviour, was this sanctification to be received?

This question is determined by the object sought. The *time* of the work is plainly shown from the object or design of the work. The main current of thought in the whole prayer seems to be about this: Holy Father, keep them; Holy Father, sanctify them; that they all may be one in us, that the world may know that thou hast sent me, and hast loved them, and that they also may be with me where I am, that they may behold my glory.” In this series of petitions, reaching from earth to heaven, one thing depends upon another, and the sanctification here prayed for is the pivot of all. We may express the connection and relations of the thoughts thus: Keep them, that they may be sanctified—sanctify them, that they may be kept. Sanctify them, that they may be perfect in us, that they may be with me in the vineyard work and in the harvest-home. Sanctify them, that they may be preserved, united in one, and ultimately glorified. Keep them, by cleansing them from those tendencies which incline to apostacy and sin. Keep them, by investing them with power from on high, that they may be more than conquerors. But in order to this keeping of them, must be their sanctification. Therefore, as the keeping is here, so must the sanctification be here. Holiness here, and heaven hereafter, is the law of God’s changeless economy.

But Jesus designed more than this:

He came to save the lost, and this work in the Church was to bear directly upon that object of His mission. Hence the prayer runs thus: “Sanctify them (believers), that the world may know that thou hast sent me and hast loved them.” Speaking of the baptism of the Holy Ghost, Jesus said to His disciples, “At that day ye shall know that I am in my Father, and ye in me, and I in you.” The sanctification of the Spirit would satisfy them of the Divinity of Christianity, and of their own participation in its richest blessings. And the same sanctification enjoyed by His Church was to convince the world that both Christ and His Church are Divinely loved and commissioned. “Sanctify them, that the world may know that thou hast sent me and hast loved them.” But when and where is the world to be thus convinced? Not after death, not in death, but while it is called “to-day.”

The world is to be converted, instrumentally, by a sanctified Church: “Create within me a clean heart, and uphold me by thy free Spirit: then will I teach transgressors thy ways, and sinners shall be converted unto thee.” Said Jesus, “Sanctify them, that the world may believe.” But the world must believe before death; therefore the Church, which is to convince the world, must stand up before it in this life, sanctified wholly, and preserved blameless by the power of an indwelling God. Nothing is plainer than that Christ contemplates this sanctification for His Church while on the field of battle; for a Church thus sanctified, and that only, can conquer the world. “Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us to perform the mercy promised, and to remember his holy covenant; that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him, *all the days of our life*.”

BEAUTIES OF ISAAC WATTS.

ETERNAL Power, whose high abode
Becomes the grandeur of a God,
Infinite lengths beyond the bounds
Where stars revolve their little rounds!

Thee while the first archangel sings,
He hides His face behind his wings,
And ranks of shining thrones around
Fall worshipping, and spread the ground.

Earth, from afar, hath heard Thy fame,
And worms have learned to lisp Thy name;
But O! the glories of Thy mind
Leave all our soaring thoughts behind.

THE GREAT THOUGHT OF CHRISTIANITY.

BY REV. JOHN PARKER.

THE quantity of each man's life is determined by the strongest motive that controls it. If that strongest motive appeals to his passions, appetites, or worldly ambitions, he will be earthly and sensual, until its power is broken; if not broken, he will perish—and, though he die a millionaire, his life is a failure. God and the race could have done without him. He has added nothing to the moral quantity of the universe. He had a large funeral; the papers published its detailed importance; the Rev. Dr. — officiated; but, alas! he lived three-quarters of a century; he groveled and grubbed; he sinned till his moral nature was incapable of saving repentance. *He died!* His estate, for which he sold opportunity will be administered upon here—but what of the administration upon his self-hood?

Another man lived and died within the same years—equally aged, equally industrious, but not equally rich. His motive was the development of Christian character, and the diffusion of godly influence. His earthly estate is easily administered, but his moral influence remains to elevate and bless all who knew

him. His great thought was, "How can I enter the kingdom, obtain a holy nature, and bless my fellowmen?" His strongest motive kept him building character. He sold all he had for the pearl that will buy a kingdom.

At an evening's reception of Daniel Webster, by a few of his friends in Boston, he was asked after supper to state the greatest thought that ever possessed his mind, and he solemnly replied, "The greatest thought that ever possessed my mind is my personal responsibility to God"—an answer worthy of him. But I can conceive of circumstances which would have induced a somewhat different answer. He was not a professing Christian—did not know Christ until his dying hour—then it is said he sought Him with the humility of a child. Had he known Christ as a personal Saviour on that evening of the reception, perhaps his answer would have taken this shape: "That I have been redeemed, and my entire recovery from the guilt and pollution of sin made a gracious possibility, and in consequence thereof, the tendencies of my life have been changed. My inherited tendencies, in common with all men, were downward and earthward,—now they are upward and heavenward. I am living in expectation of my full responsibility to God, but have been redeemed from all fear regarding it." It is no presumption for me to put these words into the lips of so great a man, on the supposition that he had been at the time a thorough Christian. For this greatest fact would have been his greatest motive, and would have compelled a becoming and grateful expression.

"While I was musing the fire burned." Where was he musing? near the fire. On what subject? Something that takes fire easily, or has fire in it. For he spake with his tongue—so will you. Taken from a pit of miry clay, and brought up to solid rock, and you expect what follows—"a new song, which many shall see and hear and trust in the Lord."

This then, is the greatest thought of Christianity—salvation—in the fullest, mightiest reach and sweep of God's ideal, and its strongest argument is *experience*. To this salvation through sanctification of or by the Spirit and belief of the truth, "God hath chosen you from the beginning." He could not choose less than your condition needs, and call it salvation. It is not His ideal salvation, therefore, until you are sanctified by the Spirit. (2 Thess. 2:13.) The process has been suspended if you are not, by belief of the truth, reaching toward sanctification by the Spirit. Some other motive has rudely interfered with God's great purpose concerning you. The question is therefore yet unsettled by you—"Will you be saved?" And mine is a friendly act to arouse your attention to this matter, lest other motives and thoughts should occasion your neglect of this supreme matter until the opportunity and power to believe the truth has passed away.

Or, have you obtained this great salvation? Then I greet you in the Lord. Allow my solicitude for your welfare to speak a few words of loving counsel. Let us grip hands around the cross—there is a good deal to help our faith in locality.

1. Let no man deceive you" by the suggestion so frequently urged, that you cannot live without sin. "He that doeth righteousness is righteous—even as He is righteous." (1 John 3:7.) Not as righteous or holy as the measure of God, but holy as a wholly sanctified believer. Less than this is less than His intention in your redemption and calling. "Ye are called to be saints"—holy ones.

2. Do not grow weary of insisting on this essential truth of the gospel. It is the one truth that makes the gospel consistent with itself, and with the nature of God. Though so much assailed, it is the one truth that saves Christianity from the reproach of incompleteness, and therefore of imperfection and the suspicion that it is not of God. To grow weary in upholding it by your life and

testimony would betray your want of conviction, of sincerity, of faith, or of faithfulness.

3. Do not be afraid to stand alone with God on this supreme revelation of His will. Be sure you stand *with Him*, in His Spirit of gentleness and love, with clean hands and clean heart. On your forehead His blood-brand—on your face His radiance—on your lips His praise, and on your life the image of His Son. Alone with Him is infinite society—fear not.

4. Do not drift from your sure anchorage in His revealed Word. There is a safe middle ground between fanaticism and formalism. Whatever is new in religious teaching or doctrine is presumably false. Wait—watch—eat and digest your Bible. It is "the more sure word of prophecy." Tie fast and wait—God will swing the final advantage into your hands.

5. Do not fear the final outcome of a holy life. Nothing else will come out well. All that is burnable will be burned (1 Cor. 3:13). This gold has been tried in the fire—it bears the stamp of God's mint, and will buy robes of whiteness and a throne. This is the wedding garment without which you will not be wanted or welcomed at the final banquet, the marriage of the Lamb. God's original choice for the race to which you belong, was holiness. He has not changed—and never will. Does some one say, "Yes, but we have fallen since then?" "True, but we have been redeemed, and His redemption must be equal to our fall, or it is not worthy of Him. Yield nothing of your faith—Christ was incarnated to destroy or undo the works of the devil. It will be done. He has invested the resources of the Godhead in the enterprise. You can afford to invest your all of love and faith and life. Your investment will pay, for there is a whole eternity waiting for you near His throne, and a holy God to administer its bounties.

"What I want is, not to possess religion, but to have a religion that shall possess me."

BEAUTIES OF ISAAC WATTS.

COME, sound His praise abroad,
And hymns of glory sing :
Jehovah is the sovereign God,
The universal King .

Come, worship at His throne,
Come, bow before the Lord ;
We are His works, and not our own,
He formed us by His word.

To-day attend His voice,
Nor dare provoke His rod ;
Come, like the people of His choice,
And own your gracious God.

SATAN IN DISGUISE.

BY MRS. PHOEBE PALMER.

"And no marvel : for Satan himself is transformed into an angel of light."—2 Cor. 11 : 14.

SATAN is well aware that light cannot have fellowship with darkness. He, therefore, does not approach the holy soul as a fiend of darkness ; otherwise his rejection were certain. For, in the truly holy, Satan comes and finds nothing. It is only with that which bears the semblance of light, that the sanctified soul can have fellowship. But how high is his aim, and how wonderful his audacity ! Who would have thought that he would come to our Lord ? He surely could not have thought to find anything there ! And shall the disciple imagine that he may reach, in this world, a state of exemption from his attacks ? "As he was, even so are we in this world." "The disciple is not above his Master ; but every one that is perfect shall be as his Master."

And now the deceiver comes to the disciple even as he came to our Lord, bringing detached portions of Scripture, and, with much sagacity, suiting the temptation to our physical emergencies or mental aptitudes. Blending truth with error, he now suggests : "You are

holy. All your desires and affections must, therefore, spring from a pure source. Satan, therefore, can find nothing in you, and wherefore should he come ? Your soul and body having been, by an irrevocable act, forever consecrated, set apart and sealed, the tendencies of your being must, therefore, be wholly spiritual, and without alloy. The energies constraining your actions must, of course, be Divine in origin. Your whole life being, therefore, one of ceaseless aspiration toward God, you will not need stated seasons of prayer. Acts of this sort would indicate that you were going before the Spirit rather than following after the Spirit. As you have given yourself up to follow the leadings of the Spirit wholly, you may now expect to be led into all truth, and will not need that any man teach you ; for the anointing that you have received teacheth you all things. In relation to the observance of various religious duties, your inclinations are to guide you ; for, since they all originate in purity, resistance to them will be resistance to the Holy Spirit. To be passive, then, is your highest duty."

"But," asks the inquirer after the old paths, "am I authorized in believing that I shall be led by the Spirit apart from the written Word ? Does not our Lord say, 'Except a man deny himself and take up his cross daily, he cannot be my disciple' ? Am I not, by the teachings of the Bible, continually being urged to be 'instant in season and out of season'—'pray in all prayer and intercessions for all saints' ? Does not the Spirit, through the Scriptures, ever admonish me to be 'steadfast, unmovable, always abounding in the work of the Lord' ? Am I not warned against neglecting the ordinances of God's house, 'as the manner of some is'—and am I not, in the command to follow Christ, required to fulfil all righteousness, and in all things to be an example to believers ?"

"Ah !" replies this questionable Spirit, "you are not yet in the light and, there-

fore, cannot apprehend the privileges of this higher state. You have not yet submitted to the entire crucifixion of *self*. In the principle that prompts these restless doings—*doings*—*self*, in a specious form, is to be seen. You know not yet what it means to be dead indeed; and not until the life of nature expires, can you know that holy liberty which the Spirit gives to those who are made free indeed. In this holy resting out of *self*, where all the animal propensities have been so fully crucified that they can never again revive, there are mysteries which the uninitiated cannot receive.”

Thus in obscurity, and as an object of compassion, is this inquirer after the old paths left. This questionable spirit, having taken its victim into a higher state than that for which a reason can be given from the Bible, the inquirer after the old paths cannot, of course, be initiated, until he also concludes to travel beyond the limits of Bible experience.

THE BEST LEGACY.—The very best thing a man can do for his children, is to fear the Lord. Piety is not hereditary; but there is a strong probability that the children of a truly God-fearing man will be converted and be brought to make the Lord their refuge. Yet how many there are who make the alleged interests of their children a pretext for not giving themselves and all they have unreservedly to the Lord. They would lay up treasure in heaven, were it not that they must lay up for their children. Their faith is sadly defective. The very efforts they are making to secure a portion for their children in this life, tend to hinder the transmission of an everlasting portion to them.

A parent cannot possibly do anything better for his child than to leave to him an example of simple and unworldly faith. Like Noah, build for your children an ark of safety of gopher wood rather than a palace of brick and stone; haply the Lord may incline them to enter it. You cannot do better for your children than to show them that there is something in your heart more sacred than even the love of children; and that is the fear of the Lord. The example of faith is the best of legacies. See to it, that as far as you are concerned, your children may have a place of refuge, and the way to it unimpeded.—*Sel.*

BEAUTIES OF ISAAC WATTS.

LORD, how secure and blest are they
Who feel the joys of pardoned sin!
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within.

How oft they look to the heavenly hills,
Where groves of living pleasure grow;
And longing hopes, and cheerful smiles,
Sit undisturbed upon their brow!

CHRISTIAN PERFECTION.

BY REV. J. H. TIMBRELL.

(NOTE.—Rev. J. H. Timbrell, of the Newark Conference of the Methodist Episcopal Church, has written a work which we have just published, bearing the title, “*THROUGH A GLASS DARKLY*,” an Exegetical Study in I Corinthians, 13th chapter. It is a new and striking exposition of that beautiful chapter. The book has a scholarly impress, and will command attention from thoughtful readers. It has already passed under the eye of some eminent Bible scholars and expositors, who have been pleased to speak words of commendation. The writer takes issue with that class of commentators who take the view that “*the face to face revelation*,” so graphically portrayed by the apostle, has reference to heavenly unfoldings, exclusively. He attempts to show and we think justly and forcibly, that it has reference to the manhood experiences of the Christian here—in a word, to entire sanctification. We hope our readers will procure it and read it. We give an extract from the author’s chapter on “*PERFECTION*.” The price of the book is 80 cents.)

PERFECTION is unquestionably taught in the Gospel, in terms as clear and strong as appertain to any other doctrine it contains. Our failure to grasp this great truth does not arise from any lack of definiteness on the part of the sacred writers, but from a natural deficiency in ourselves (1 Cor. 2:14). The unregenerate soul gropes, and stumbles, before the gates of regeneration. He passes through, and immediately all is light. So we see through the glass darkly in respect to this higher grace, until, in like manner, we experience its power. Then we find that our spiritual sight has been wonderfully clarified. St. Paul taught this experience as attainable in this present life, as something far above, and beyond, the grace received in conversion; and the way he urged its necessity upon the Church leaves no doubt as to the estimate which he, himself, placed upon it. He never discusses it in the optative mood, as though it might be within the range of the possi-

ble, and the privilege of the favored few. With him it is a glorious fact of redemption, and the blessed privilege of the whole body of believers. The heavenly calling is unto holiness, and he gives us this assurance. "Faithful is he that calleth you, who also will do it." (1 Thess. 5: 23, 24.) He recognized it as a fact, that some in the Church had already entered upon the experience. There was precious fruitage at Ephesus, that had been sealed by the Holy Ghost.

There were some among whom he could freely discuss this hidden wisdom and not speak it in a mystery (1 Cor. 2), as he was constrained to do with reference to others. He says, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world." We know that the apostle was caught up to paradise, to the blessed abode of the spirits of just men made perfect. He may have spoken with them, but it is evident that he does not allude to this experience. He speaks it still, "But we speak the wisdom of God in a mystery, even the *hidden wisdom*, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

These are but preliminary touches, in this opening chapter of the sublime picture, that lay in the background of chapter VIII., of that love that waited upon the open vision of perfection. We know that this beautiful passage, like many others, is almost universally relegated to the future life, "Eye hath not seen, nor ear heard," and there is little expectation that they ever will, until eternity shall dawn. As often as we have heard this quoted in free address, we seldom or never have heard the explanatory context quoted along with it: "*But God hath*

revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; *comparing spiritual things with spiritual*. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, *because they are spiritually discerned*. But he that is spiritual judgeth all things, yet he himself is judged of no man."

O, these wondrous depths! this mystery so large before us! Precious Saviour! touch our eyes, our ears, and our hearts, that we may understand its blessedness now, and enjoy its fulness forever. This extensive extract is a beautiful exordium of which chapter XIII. is the peroration. The thought of both is homogeneous and their statements correlated; the whole a struggle of a great master spirit, living in the full enjoyment of the power and glory of that mystery of which he writes, to awaken these infantile believers to a sense of their precious privilege in Christ, as well as to put on record, for all ages, what God hath prepared for those that love Him. Perfection lies nascent in the earliest utterances of the Gospel. Jesus, in His great inaugural discourse, the Sermon on the Mount, lays down as an imperative demand of the kingdom of heaven, "Be ye therefore perfect, even as your father which is in heaven is perfect." The centuries have struggled with the thought, only to slowly evolve the conviction that there can be no other acceptable standard, whether it be reached or not—it is the Bible standard.

BEAUTIES OF ISAAC WATTS.


BEHOLD the sure Foundation stone
 Which God in Zion lays,
 To build our heavenly hopes upon,
 And His eternal praise.

Chosen of God, to sinners dear,
 We now adore Thy name;
 We trust our whole salvation here,
 Nor can we suffer shame.

What tho' the gates of hell withstand?
 Yet must this building rise;
 'Tis Thine own work, Almighty God,
 And wondrous in our eyes.

"GOLDEN ROD."

BY MRS. M. N. VAN BENSCHOTEN.

 IN a certain Monday, that "common" day, in the morning, when all were busy and hurried, a lady and her husband were visiting in my family. She was beautiful as a dream, while her dainty, birdlike ways made a poem of our prosaic work-a-day world. We called her our "Sunshine," for she brought warmth and glow and beauty; we called her "Zephyr," for she refreshed us like cooling breezes. Underneath and enfolded was great sweetness and sincerity of character.

We were passing through the dining-room, when we paused a moment. We were speaking of the marriage of a friend—of the bride and her future home, when my little Alice came in, and drawing the lady down to her whispered, "A little boy at the door wishes to give you some flowers." The request being whispered, revealed the hesitancy and doubt of my little daughter as to its propriety, but the lady stepped at once to door, where a barefoot lad of twelve stood with his hands full of nodding Golden Rod.

"O, how beautiful!" said the lady; "and did you bring them to me? I shall have to give you a kiss for them," and the sweet, exquisite lips pressed the

freckled cheek. She laid her hand on him. "Do you go to Sunday-school? Have you a little sister? Do you love Jesus? I want you to be kind and very gentle to the little sister, to love the dear Saviour, and grow up to be a good and noble man. I am glad you love the flowers"—and on and on the sweet words ran. With a glow on her face she came back into the parlor and held up the golden rod.

Such a "common," simple incident, do you say? Dear reader, this column is to be filled with illustrations of holiness in daily life. The golden rod is common. The humble boy's love for it and the gift may not be rare, but the instant lifting of his thought from its graceful sprays to a loving Saviour; the low, sweet toned pleading for a brother's gentleness, and the inspiration to a noble manhood, *was that common?*

A young lady was standing by and saw the beautiful act. Afterward, with tears she said, "I never saw anything like it. The words came so fast and earnest, he never will forget them as long as he lives. They were so spontaneous,—they seemed a part of herself."

"So they were," I replied.

Hers is one of those sweet, pure, consecrated lives, so rare in the world. I do not wonder you were impressed, for as she bent over him, it was like the vision of an angel. Reared in one of the most cultured and beautiful homes of Boston, from the hour she found the Saviour her life had been full of sweet and holy ministries. She visits the poor and neglected, and brightens the deathbed of the dying in garret and cellar. I have known her to have three and four hundred children in her infant class, which she has gathered from the streets of the city. It is blessed to see the graces of beauty and of manner, and the power of attraction so consecrated to God. Trial and care have come to her, but she has proven

"Our lives may be all sunshine
 In the sweetness of the Lord."

BEAUTIES OF ISAAC WATTS.

FAR from my thoughts, vain world, be gone !
 Let my religious hours alone :
 Fain would mine eyes my Saviour see ,
 I wait a visit, Lord, from thee.

Blest Saviour, what delicious fare !
 How sweet Thine entertainments are !
 Never did angels taste above
 Redeeming grace and dying love.

PRAYING WITHOUT CEASING.

BY S. M. PALMER.

IS THIS a duty or privilege? It is doubtless both in general; in particular it depends upon the state of our heart before God whether it be a task or a delightful performance to be constantly, or as circumstances will permit, communing with high heaven.

If we are lukewarm, or looking back in any wise, how irksome prayer of any kind becomes--much more unceasing supplication; in fact, the latter cannot exist with half-heartedness, for as has been well said, praying will either make us cease from sinning, or sinning make us cease from praying.

But it is astonishingly different when the soul is *all alive* to God. Now it is no duty, but a high privilege to be in constant intercourse with the Source of all blessing. Indeed, one is sometimes almost abashed at the thought of constantly receiving, and as constantly asking, while overflowing with love and gladness. Yet he remembers that it is God's holy word, "*Pray without ceasing*;" and that the Lord says by David, "I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me." Then the poet has it:

"The sole return Thy love requires,
 Is that we ask for more."

I think it is the eminently pious Bramwell who says, "I am receiving more love; it comes in drops after an agony

of prayer. So supplication is to be added to constant prayer. Charles Wesley sings,

"Pray, without ceasing, pray,
 (Your Captain gives the word.)

It is to these constant prayers that wonderful heavenly visions come; to the ravishment of their souls, the wonderful strengthening of their faith and courage, making them do valiant battle for our God. The grandly devoted Jonathan Edwards says: "Once as I rode out into the woods for my health, in 1837, having alighted from my horse in a retired place, as my manner commonly has been, to walk for Divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God as Mediator between God and man, and His wonderful, great, pure, full, and precious grace, and love, and meekness, and gentle condescension. This grace, that appeared so calm and sweet, appeared also great above the heavens. The person of Christ seemed ineffably excellent, with an excellency great enough to swallow up all thought and conception. This view continued, as near as I can judge, above an hour, and kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not how otherwise to express, emptied and annihilated—to lie in the dust and be full of Christ alone; to love Him with a holy and pure love; to trust in Him, to lean upon Him, to serve and follow Him, and to be perfectly sanctified and made pure with a Divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects."

If this is an extraordinary experience to some, it is not to others. Those who "wait on the Lord" with unwearied hope, faith, and patient endurance, obtain wonderful revelations. Such esteem His manifestations to the soul above price.

THE NAME OF JESUS.

[*Jesu, Dulcis Memoria.*]

(Rev. Dr. H. V. DEGEN, formerly editor of *The Guide*, writes: "In my reading I came across a little gem from St. Bernard, which I thought was worth preserving and might be of use in filling out some corner of *The Guide*. It is from the *Jubilus* of St. Bernard, known to Medieval writers as the *Rosy Hymn*."')

JESU! the very thought is sweet!
In that dear Name all heart-joys meet;
But sweeter than the honey, far,
The glimpses of His Presence are.

No word is sung more sweet than this;
No name is heard more full of bliss;
No thought brings sweeter comfort nigh
Than Jesus, Son of God Most High.

Jesu! the hope of souls forlorn!
How good to them for sin that mourn!
To them that seek Thee, O how kind!
But what art Thou to them that find?

Jesu! Thou sweetness, pure and blest,
Truth's Fountain, Light of souls distrest,
Surpassing all that heart requires,
Exceeding all that soul desires!

No tongue of mortal can express,
No letters write its blessedness;
Alone who hath Thee in his heart
Knows, Love of Jesus! what Thou art.

I seek for Jesus in repose,
When round my heart its chambers close;
Abroad, and when I shut the door,
I long for Jesus evermore.

With many, in the morning gloom,
I seek for Jesus at the tomb;
For Him, with love's most earnest cry,
I seek with heart, and not with eye.

Jesus, to God the Father gone,
Is seated on the heavenly throne;
My heart hath also passed from me,
That where He is, there it may be.

We follow Jesus now, and raise
The voice of prayer, the hymn of praise,
That He at last may make us meet
With Him to gain the heavenly seat.

Amen.

"CROSSES gall and grieve us in proportion to our self-consequence; and our need of them may probably be measured by the uneasiness they excite."

BEAUTIES OF ISAAC WATTS.

FATHER, how wide Thy glory shines,
How high Thy wonders rise!
Known thro' the earth by thousand signs,
By thousands through the skies.

Those mighty orbs proclaim Thy power;
Their motions speak Thy skill;
And on the wings of every hour
We read Thy patience still.

But when we view Thy strange design
To save rebellious worms,
Where vengeance and compassion join
In their Divinest forms;

Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace.

DISCOURAGING CONVERTS.

BY ABBIE MILLS.



IHAD been telling in the prayer-meeting of the goodly land of perfect love, the inheritance of all God's children, when a brother arose and told us that, although what was said might be true, he thought it wise to be careful in saying much about it before young converts, for fear of discouraging them.

How many have become discouraged when they found that the work done at conversion did not rid them of inbred sin, and their counselors taught them to expect no deliverance from this until the hour of death. The one truly born again does not wish to tarry anywhere near Egypt. What they have tasted of Divine love is so sweet that they would drink, and drink again. If then the way of holiness is clearly set before them, they would be much more likely to enter at once than at any later period.

How soon the journey from Egypt to Canaan might have terminated if the spies had not discouraged the people by telling them that they were not able to go up at once and possess the land. They could not deny that it was a goodly inheritance, but there were the giants, and

they forgot that He who brought them victoriously through the Red Sea was fully able to destroy the tallest giant, and that in this instance they were to trust Him and not their own might, the same as they did on that day when the waters returned and covered their enemies.

Holiness is not an attainment reached by strenuous effort, but it is obtained by consecration and faith in the promises; hence possible to all those who have been born again, whether the time that has intervened between conversion, and the feeling that they need this second work, be long or short.

The constant expectation of partial failure in living a Christian life, must be anything but encouraging to the young convert. If broken vows and disappointments must lie thickly sprinkled all the way, is it any wonder that sometimes they should say, "Would God we had died in Egypt"? Praise the Lord, there are better things for those who will believe, than this endless contest with inbred sin. And will this glorious news dishearten the one who has turned from the world to find redemption through the blood of Jesus? Every part of this salvation is so wonderful that we feel it is more than we had any right to expect, but since he has pardoned rebels we are so glad to know that He wills to carry forward the work until we are unblameable, and unreprouvable in His sight.

The convert will read the command to be holy, and will find the plan of salvation cannot stop short of this; but when he turns to those who have been Christians a long time for testimony that will assure him that God is faithful and true, will it not be very discouraging to find none who can say from a heart-experience, "Jesus saves to the uttermost"? Having tasted of the dainties on the King's table, will it be discouraging to be shown the treasure house, where an abundant supply for all need can be obtained?

On the other hand, will we be held

blameless if we do not tell all we know of this goodly land of perfect love, and urge the new recruits to go up at once and possess the rich inheritance? We see how greatly displeasing the conduct of the spies was to the Lord. We cannot follow in their footsteps and be approved.

Clear testimony on this point must go hand in hand with a pure life, and then we may expect to see the convert pressing on, and leaving behind the things of the world that entangle so many and lead them back to bondage.

False modesty, that lets us own but half of what the Lord has done for us, may be the rock on which some feeble one may make shipwreck of their faith, while if shown the way to victory over all sin through faith, and the operation of the Holy Ghost in applying the blood of Jesus, they may be led to press boldly on, knowing that what one enjoys, all may have.

CHRISTIAN UNITY.—Holding certain points in common, is not basis sufficient to warrant unity among Christians of different denominations. There were divisions and strifes among the twelve our Lord chose to be His disciples, until their differences were fused by the fire of Pentecost. There can be no union without deep spirituality, without Gospel sanctification, without one mind pervading all, and that the mind that was in Christ. The wranglers of creeds and doctrines are cold, lukewarm professors as a rule. The baptized pentecostal Christian has something else to do. No matter how you find him, he is sweet. If he is a Presbyterian, he will enjoy an "altar-service" in a Methodist Church, and narrate his experience as if to the manor born; if he is a Methodist, he will not feel chilled when among his Calvinistic brethren, but will *stand up* and pray with old-time fervor, and say "amen" to himself, whenever he sees a devil cast out, even though the disciple follows not as he believes. Denominational lines will not be obliterated until the resurrection, but the blending of spirits will ever increase. Methodists, Baptists, Presbyterians, and Ritualists will be known as such, until received into the one family of heaven—but meanwhile they will love each other with an honorable preference which will increase as the perfect day approacheth.—*Indian Witness*.



"Thy testimonies also are my delight, and my counselors."—Psalm 119; 24.

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS AND SIN.

CENTRAL THOUGHT.—"*Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.*"—Rom. 8:7.

STATEMENT—Holiness is the opposite of sin. Holiness in God is His natural, essential, eternal freedom from sin; holiness in fallen man is his gracious deliverance and preservation from all sin, inherited and actual. This deliverance and preservation is the supreme problem of God's universe. If at the beginning the holy Trinity said, "Let us make man in our image," the image of "righteousness and true holiness" (Eph. 4:24), not less exercised was the same holy Trinity for the restoration of that image, when sin had effaced it. This was and is the supreme thought, purpose, and work of God in the stupendous plan of redemption and salvation.

I. STUDY THE APPALLING FACT OF SIN AND ITS CONSEQUENCES.

1. *What is sin?* The answer is plain and unmistakable: "Sin is the transgression of the law" (1 John 3:4); that law which was formulated in the Decalogue (Exod. 20:3-17) and epitomized by our Lord in one of His discourses (Matt. 22:37-40; Mark 12:30,31). This law belongs to both Testaments, and is in full force throughout all time. Sin being the transgression of this law of God, implies that sin is rebellion against God himself; for God's law is His will, and His will is himself, and himself is His essential being or nature, the supreme moral quality of which is holiness—infinite, eternal holiness. Hence the frequency and emphasis with which He says, "Be ye holy, for I am holy:" (Lev. 11:44; 19:22; 1 Pet. 1:16).

It follows that all conflict with or divergence from God's holiness is sin, His holiness being the infallible "strait-edge" of right; so that whatever does not conform to it is wrong, and therefore of the nature of sin. Hence the added definition of 1 John 5:17: "All unrighteousness (unrightness) is sin."

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*"

—Eccles. 8:11.

II. THE STUDY OF SIN (continued).

2. *Sin may be viewed as an act or state.* It is usually both, sin of the heart prompting sin of the life, inward sinfulness asserting itself in outward acts of transgression. These outward acts constitute the commission of sin so often forbidden or denounced in both the Old and the New Testament. (Jer. 2:13; 9:5; Ezek. 33:13; John 8:34; Rom. 1:32; 1 John 3:4, 8, 9.)

But sin may be an inward state or condition, unaccompanied by outward acts of sinning. Thus the habitual sinner when asleep, is not less really a sinner before God in state and character, than when awake committing overt acts of wickedness. The same rule applies to the unregenerate moralist; he may commit no outward acts of immorality, but as to inward condition and character God holds him to be a sinner.

3. *Sin is never self-curative, but always the reverse.* Will leprosy, gangrene, or cancer cure itself? Sin is all these, possessing in itself no restorative principle or power whatever, therefore no one may reasonably hope by any natural or human law, to grow from a sinner to a saint. All history shows that sin has a constant tendency to self-aggravation, and that left to itself it must end in utter moral putrescence and decay. (Gen. 6:5, 11, 12; Rom. 1:21-32.)

4. *Sin whenever seen in its true character is exceeding sinful.* Because God knows it is so perfectly, He hates it intensely (Psa. 5:4, 5; 11:5; Jer. 44:4; Heb. 1:8, 9). How many look upon sin as a trifle, and seek to excuse it as at most a weakness or a misfortune. What multitudes "drink iniquity like water" (Job 15:16), or roll it as a sweet morsel under their tongue. Why? Because they are wilfully ignorant of its real character. They are blinded to its deep enormity, as Saul of Tarsus was before his awakening. He had been laying sin as a "flattering unction to his soul," but suddenly to his new vision it became "exceeding sinful," and in his supreme loathing of it he cried out, "O, wretched man that I am, who shall deliver me from the body of this death?" (Rom. 7:13, 24).

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—“*Vengeance is mine : I will repay, saith the Lord.*” —Rom. 12 : 19.

III. THE STUDY OF SIN (*continued*).

5. *Sin of whatever kind or degree is essentially damnable and ruinous.* “The soul that sinneth, it shall die.” (Ezek. 18 : 4, 20). Sin is a capital offense against God, and so demands a capital penalty. Its destructive ravages in the past are but a true type of its fatal workings in all times and places. If sin once damned the devil and his angels; prepared hell for their reception and abode; expelled Adam and Eve from paradise, guarding with a flaming sword its entrance; instigated the murder of righteous Abel by his own wicked brother; deluged the earth with water, and swept away its guilty inhabitants when their wickedness had grown desperate; buried the God-defying cities of the plain beneath an overwhelming storm of fire and brimstone from heaven; and if sin is still as active as ever, driving men to hell like sheep by the hundred and the thousand, with every passing day, what should be our unswerving attitude toward it? Ought we not to hate it with a perfect hatred, and to seek complete deliverance from it as our most virulent foe? Sin is more explosive and more dangerous than dynamite or giant-powder—too treacherous and too destructive to be harbored in any human heart. Away with it totally, now and forever!

6. *Sin must be carefully distinguished from human infirmities and appetencies, in themselves innocent.* The line of distinction is often very delicate and hard to fix; yet there is a real distinction. Ignorance of many things, shortness of memory, mistakes of judgment, weakness of body, failing health, the burdens of old age—these, with a thousand other things, belong to the realm of human infirmities and not of sins. If it be allowed that many of these may be, directly or indirectly, the fruit of sin, yet in themselves they are not necessarily sinful. A man in a fit of intoxication falls and breaks his leg and thereby lames himself for life; but after his fall he repents and becomes saved; his continued lameness, though the result of sin, is not itself a sin involving him in guilt or iniquity; it is rather an innocent physical infirmity without moral character.

The same principle holds as to our animal appetencies or instincts, as the appetite for

food, the desire for rest and sleep, a love of recreation, etc. These cravings of our nature are in a line with a duck's appetency for swimming or a bird's for flying, and in themselves considered, are equally without moral character. But now comes in another law, a law of our higher being, the law of a wise and careful self-control, lest by an over-indulgence of these innocent appetencies or desires we fall into sin. This is doubtless just what Paul had in mind when he wrote: “But I keep under my body,” etc. (1 Cor. 9 : 27). Mark, not my *flesh*, nor my *sinful* body, but “my body,”—(physical system,) with its innocent appetencies, propensities, infirmities.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—“*And thou shalt call his name Jesus ; for he shall save his people from their sins.*”

—Matt. 1 : 21.

IV. STUDY GOD'S GRACIOUS PROVISION FOR OUR DELIVERANCE FROM SIN. How like Him to make this provision! “Where sin abounded grace did much more abound.” (Rom. 5 : 20.) To accomplish man's deliverance from sin was the supreme intent of Christ's mission on earth. Besides the Central Thought we have such passages as these: “Behold the Lamb of God which taketh away the sin of the world” (John 1 : 29); “And ye know that He was manifested to take away our sins; and in him is no sin” (1 John 3 : 5). The Greek word to *take away* occurs, in one form or another, more than a hundred times in the New Testament, and is applied to a great variety of objects. It means to remove, kill or slay, cut off, pluck out, deprive of, atone for, deliver from, abolish.

Doubtless the taking away of sin refers to the ceremonial of the scape-goat described in Lev. 16. According to the best interpretation, the Hebrew word “Azazel,” rendered “scape-goat,” means “a complete removing or dismissal.” Here is the true type of Gospel salvation; Jesus “was manifested to take away our sins” by the double work of making a perfect atonement for them, and a perfect removal of them. All hail! Thou perfect Saviour of Thy people!

The clause, “And in him is no sin,” tells of His complete fitness to save us after the pattern of His own purity. “A stream cannot rise above its source,” but it may rise to a level with it. “The disciple is not above his master, but every one that is perfect shall be as his master.” (Luke 6 : 40; cf. 1 John 3 : 3.)

PULPIT TOPICS FOR OCTOBER.

BY REV. JOHN PARKER.

APPROVED IN CHRIST.

Sabbath, Oct. 7—Rom. 16 : 10.

"Salute Apelles." Amen. He was a noble character—a true hero—a genuine Christian. The salutation is brief, but very weighty. "Approved in Christ"—that is, tried and faithful. Had sustained many persecutions for the Gospel—always faithful.

I. *He was in Christ.* Paul's way of indicating his saving relation to Christ,—a living union with Him by a living faith in Him, illustrating the words of Christ (John 15 : 5-7). That he bore the Christ-fruit is evidence of his union with Christ. "In Christ a new creature." (2 Cor. 5 : 17.) To become a new creature implies a distinctive creative act—and the type after which created is Christ—hence a *Christian*.

II. "*Approved*"—was tested and faithful—weighed and not found wanting. How tested—by whom—the time and purpose, yet approved. Paul the loyal knew how to appreciate a loyal Christian.

—God so approved him as to make his record immortal in His Book.

OUR INFINITE SUPPORT.

Sabbath, Oct. 14—Rom. 8 : 31.

This chapter is made up of three golden links—the first, "no condemnation," the last "no separation"; the text holds them both—"God for us." Hence the defiant challenge.

I. *The enemies enumerated:* tribulation, persecution (deadly weapons), death, etc. If God sustains our claim to be His children, these worst of human calamities cannot hurt us. Not "height" of prosperity, "depth" of adversity, nor anything within the reach of God, can force us to apostacy.

II. *This all depends on the "if."* If we are the children of God, the Spirit attests it (14-17); helps us in prayer (26); conforms us to the image of Christ (29); against all enemies of our spiritual life He makes us more than victors (37). For we maintain His cause by our fidelity, and confound our foes by patient suffering.

III. *What shall we then say to these things?* How estimate the dignity and safety of God's children? Since God in Christ accepts us, who can separate us?

"CANNOT BE REMOVED."

Sabbath, Oct. 21—Psa. 125 : 1.

God's comparisons of His people, their safety and progress, are always the best of their kind. Waiting on Him, they are like the eagle's flight. Amid peril their feet are like hind's feet; their stability like Mount Zion, "cannot be removed." Not perverse in stubbornness, but established.

I. *God is the stability of His people.* He stands between them and peril. (Job 1). In heaven, or hell, or the uttermost parts of the earth, with me. (Psa. 139 : 7-9.)

II. *The fear of God is a discipline of stability.* Convictions are stable. Purposes and hopes are stable. Are satisfied in God, and saved from drift.

III. *Mount Zion was the joy and reliance of Jerusalem.* Such are they who trust in the Lord habitually—their stability confirms the faith of the weak, and magnifies God. Men see their shining and glorify Him.

IV. *God's favor is permanently valuable,* because available in the severest tests. Such tests are yet to come.

—The trust that loves and obeys then makes me invincible.

LIFE REVIEWED—RECOMPENSE SURE.

Sabbath, Oct. 28—2 Tim. 4 : 7-8.

In prison, anticipating martyrdom, which occurred June 29th, A. D. 66. All are interested in his review of life.

I. "*Have fought a good fight,*" "have wrestled a good wrestling," (allusion to Grecian games.) "Have done the best I could"—no self-reproaches.

—"Finished my course"—have overcome my adversaries—reached the goal.

—"Have kept the faith." A man was not crowned except he strive lawfully. "I have kept the rules."

II. "*Henceforth there is laid up for me,*" etc. Nothing now remains but the recompense. Such a moment will come to us. Crowns are not common gifts; only for distinguished service.

—When given they will be crowns of righteousness, the recompense of right-doing.

—Reward, not debt. "He will give" unto whom? Do you anticipate His appearing?

—When? "In that day."

—What great fact comes to your review and your hope?

PRAYER MEETING HELPS

FOR OCTOBER.

FIRST WEEK.

HINDERED PRAYER (1 Pet. 3:7.)

Novel reason why family contentions should be avoided. That home piety and prayer be not hindered. Prayer not hindered, and the way is left open for sweet reconciliations.

1st. Successful prayer is the condition of spiritual life. It is the appointed channel of communion with God. Unhindered, and all the conditions which embarrass the soul's liberty are easily overcome, such as temptation, worldly fear, worry about to-morrow, etc. "A great part of my time," says McCheyne, "is spent in getting my heart in the spirit of prayer. So with many of us. Hindrances to prayer are—

2d. Family contentions, selfishness, impatience, unkindness, sharp, ungente words, bitter retorts, suspicion, envy—these are the opposites of prayer.

3d. An unforgiving spirit hinders prayer. (Matt. 6:15). He would be foolish who would burn the bridge by which he could return to God. He does it who cannot forgive.

4th. Worldliness, unbelief, want of confidence in your own genuineness, hinders prayer (1 John 3:20-22). Telegraph messages of love can be stopped by thin tissue paper, and connection broken. So with prayer. Restore the connection.

SECOND WEEK.

PLEASANT REMEMBRANCES. (Phil. 1:1-11.)

Servants (or slaves) of Christ, to the saints (or holy ones in Christ). Had only grateful remembrances of them. What pastor can say this of his flock? impelled by very love and gratitude every day to pray for them?

1st. *Being confident of their fidelity to the end.* Both in bonds (prison) and in his labors for the defense of the gospel, never forgetting to love them and long after them.

2d. *Thus of the past—but what of the future?* (see 9-11.) "I pray for your abounding increase in love and godly wisdom." That ye may try and then love things excellent or holy—live a life unmixed by guile, having a conscience "void of offence toward God and man." "Being filled with the fruits of holiness" (John 15:4.)

THIRD WEEK.

CONSECRATE TO-DAY. (1 Chron. 28:5.)

Our call to men to consecrate themselves is most effective when supported by our own example. Such was the call of David. He had prayed, thought, planned, and now he gave the savings of his kingly life to the building of God's house. It was fitting that he should call others—and fitting that they respond. Will you?

1st. *God wants your heart, life, service, to-day.* What is your response? Consecrated to God, you are dead to the claims of His rival. He asks your surrender and separation unto himself. This will make you a minute-man—answerable to His call for any duty. Thus consecrated, He will sanctify you for holy uses. There are few persons God can trust—because few are consecrated.

2d. *It costs, but it pays.* It will require your separation and protest against the multitude. (Exod. 32:29.)

—That you stand openly for God and holiness against policy, and craft, and concealment. Often to stand alone with Him. Can you—will you?

3d. The call is, "*to-day.*" Your remaining days are few.

FOURTH WEEK.

CHRISTIAN COURAGE. (Josh. 1:6-9)

For its great necessity and promised support, see the chapter. Two forms of courage, both important. Physical courage defies danger, attempts difficult enterprises with limited resources. Moral courage sees and dares duty; follows right and truth at any sacrifice.

1st. It is important to success in any undertaking—for every path leading to signal excellence is obstructed. It is especially true in character-building. My character is what I preferred it to be, the outward expression of my interior self. Hence the importance of courage.

—To overcome outward resistances, inward weakness, and downward tendencies. The farmer wins harvests, the merchant fortune, the physician success, by overcoming resistances. So with character.

2d. All this His law requires (8). Cleave to its teachings, "thy way shall be prosperous—successful." Think of "good success" after a Divine pattern. "The Lord is with thee whithersoever thou goest."

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10 : 2.*

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR OCTOBER.—“*I will praise thee with my whole heart.*”—*Psa. 138 : 1.*

PROMISE FOR THE MONTH.—“*For his mercy endureth forever.*”—*Psa. 118 : 29.*

THE LORD WITH US.

“Then said I, Ah, Lord God! behold, I cannot speak, for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.”—*Jer. 1 : 6-8.*

“**I** AM with thee to deliver thee: this is the express object of my being with thee—this is just what I am for; therefore be not afraid.” Two little girls were talking together over their dolls, when one began to tell the other of her fright in the dark. “O,” replied the other, eagerly, “I do not see how you can be afraid when God is always taking care of us.” “But,” added the first, “I do not believe God does take care of such teeny teeny girls as us.” “Why, Mollie,” exclaimed her little friend in surprise, “don’t you know that is just what God is for?”

“But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord.”—*Jer. 39 : 17, 18.*

It is a sad fact that in spite of these reiterated assertions of our Lord’s, only a few of His people really believe in His abiding presence! They will all perhaps say they do, but when it comes down to their real belief, behind their words, it is manifest that it is nothing more than a pious sentiment, and has no practical reality whatever to their souls. Else, why the fear and trouble of heart that render so many Christian lives miserable? To the soul that believes in His presence as a *literal fact*, there can never be anything but joyous triumph or peaceful calm. That soul has God, and it knows that God is sufficient.

—*Open Secret.*

LETTER TO CHILDREN.

BY PHEBE M. ANNIN.

THE RAINBOW.

DEAR little ones: You remember that last month we talked about the wonderful flood of rain that God sent upon the earth in the time of Noah, because there was then so much wickedness. After the waters had subsided, and Noah with his family and all the beasts and animals that were in the ark during the flood, had come out, God spoke unto Noah, saying, “Behold I establish my covenant with you.”

Do you know what a covenant means? It is an agreement between two persons; and how wonderful it seems that the great God should condescend to be one of two to make a covenant with a human being. And just here let me say, if we yield our hearts to the Lord Jesus, and accept Him by faith in His promise to save, then He covenants to receive us, and to supply all our need. What a wonderful Saviour we have!

Well, God made a covenant with Noah that He would never cut off all flesh by a flood again; and the token of agreement that He made between himself, Noah, and all flesh (that includes you and me, and everyone) was, “I do set my bow in the cloud, and I will remember my covenant which is between me and you, and every living creature. And the bow shall be in the clouds; and I will look upon it, and I will remember my covenant.” Strong, beautiful words—and children, do you know that the rainbow is an emblem of faithfulness? So, whenever you see that token in the sky that comes after the shower, do not forget that God is looking upon it and recalling His promise made to all flesh. And is He not as ready to remember His promise to save every soul that comes to Him through Jesus? Yes, He loves to have the children come while they are young, for He says, “They that seek me early SHALL find me.”

Dear ones, listen to His voice now.

THE TRY COMPANY.

PEARL TEXT.—“*I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety.*”

—*Psa. 4 : 8.*

“Serene I laid me down,
Beneath His guardian care;
I slept, and I awoke, and found
My kind Preserver near.”

TO THE TRY COMPANY: We desire, this month, to receive letters from a number of the members of the “Try Company,” giving some account of how you have been occupied during the summer, and what you have been doing for Jesus.

EXERCISES FOR OCTOBER.—Commit to memory the first chapter of Hebrews, and Hymn 138 in the Methodist Hymnal.

LOVED ONES GONE BEFORE.

MRS. MELISSA BOOTH CARTER.

The subject of this sketch was born in Canandaigua, N. Y., March 29th, 1845. She was converted in her eleventh year, and it was a clear and joyous conversion. In her eighteenth year she was married to Mr. Wm. W. Carter, of England, and to them were given four children, three of whom are living—a son, and two daughters grown to womanhood, who are walking in the simplicity and beauty of their mother's faith. In 1864, under a sermon by Rev. Wm. Selby, she found holiness plainly taught in The Word, and at once, with her usual decision, she sought and after a few days obtained, the witness of sanctification, which met the longing of her heart for the perfect love of God. In 1872 came her call to preach. With her womanly shrinking from a work so public and weighty, she only waited until The Voice was unmistakable, and then, without reserve, put herself in God's hands, to go where He led, speak what He gave, leaving consequences to Him. A wide door of usefulness was opened at once, the calls for her evangelistic service were numerous, crowds flocked to hear her, and the saving results were glorious. In 1884 she removed to Newton, Mass., and was intimately associated with the work there, which has proved to be an important enterprise.

In the full strength of her Christian womanhood, and in the joy and success of her Gospel career, she has been suddenly transplanted from earth to heaven. Last July she had gone to the little village of Cabot, Vt. While sojourning in a hospitable farm home she labored for the Master in the few and scattered homes and in the school-house she was working for Jesus. Disease fastened upon her, and quickly did its fatal work. On Saturday, July 18th, her beloved friend, Bro. J. H. Earle, of Boston, received a telegram, saying, "*Come, Sister Carter is dying!*" He, in company with her daughters, hastened to the spot, finding it true that the time of her departure had come. From Bro. Earle we have received the particulars given in this article. He says:

"Consciousness of friends was at times dimmed, but faith and hope not for a moment. Sunday morning, as she lingered with us, catching with the quickened faculties of that hour, the sound of heaven's approaching chariot, on the radiant Pisgah of the Green Mountains, heaven's blue bending low to kiss the red lips of the dying saint, and the sun hastening over the White Mountain summits, to flood and glorify the place where she lay, we, who stood beside her, were given rare

visions of heavenly glory. From six until half-past seven there fell from her lips a precious heritage of unwavering faith and unsullied power and fulness of joy.

"It pays to be true," was one of these priceless sentences. "It is so beautiful," she repeated again and again. "The waters are growing deeper," she said, as the glory of heaven shone on her face, "but it is all light." The tokens of love and kisses of affection were again and again bestowed on her sorrowing children.

At half-past seven her eyes seemed plainly to sight the face of Christ, and to look across into the celestial country. Her lips moved as if to tell us of the vision of glory that was hers, but no audible word reached us, and her glad, eager, intense gaze was fixed on the "Beyond." There was a moment about seven o'clock, of such sudden, brilliant flashing out of the inner light, through the delicate, pure veil of the body; another touch and we might almost have looked for her transfiguration before our eyes. Her smile, always sunny and joyous, grew in beauty and in sweetness. At eight o'clock the last cord was loosened, and she crossed the portals of the skies into the presence of Him whom she adored.

Tuesday, the last services were conducted in Newton, by Rev. Joshua Gill, whose words were strong and clear for the uttermost salvation and appreciation of her work and character. The body was then laid to rest until the morning of the resurrection, in the beautiful Newton cemetery.

Thus closed a life in holy triumph, hardly at its meridian, in which had been crowded such untiring service, such disregard of ease, such singleness of purpose, as to have wrought the large mission of the Divine call, and to have left the world and the Church undying witness to the beauty and power of a holy heart and life. She has left behind her some sweet memorials in a volume entitled "*Beulah Land.*" Let it be read.

LYDIA FROST was born in Grattan, Vt., June 10th, 1804, and entered her heavenly rest from Wabaunsee, Kan., April 6th, 1888. She was married to A. B. Cotton in 1830, who preceded her to the better land forty-six years. She was familiarly known as "*Grandma Cotton.*" She was converted at eighteen years of age, and united with the Methodist Episcopal Church. She was a woman of strong convictions, heroic, determined, and full of faith and power. Her zeal for the cause of Christ and the salvation of souls was wonderful. The house of God was her delight. She anticipated going to her heavenly home, with joy. A favorite expression was, "*I am almost home!*" She selected as her funeral text, "*I am now ready to be offered,*" etc. Precious mother! Thou sleepest well, and wilt rise again.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

"I will praise Thee—

Where shall I Thy praise begin?"

—HEB. 13: 15.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 238th hymn, commencing—
"Jesus, Thy blood and righteousness,"

The hymn being first read by Mrs. Palmer, who spoke of the special sweetness and sacredness of the lines to her, recalling, as they did, some touching experience in the life of her dear sainted father. "Bold shall I stand in that great day," was a favorite utterance of his, up to the very last hours of his life.

Rev. Geo. Hughes read a number of requests for prayer, especially one relating to the wife of Bro. Rudisill in India, who was very ill.

Mrs. Palmer.—Before we pray I want to say that I have received a letter from a gentleman asking us to pray for him. He writes that he had at different times sought to know the Lord, but had lately become indifferent. So far he has not found out what it is to be saved. He says, pray for me until you hear from me. Why he does not find Jesus I do not understand. We will pray for him, that he may be led to see and to put away whatever hindrance lies in his way. And do not fail, brethren and sisters, to pray for our nine o'clock meeting at Ocean Grove. Quite a number have there been converted, and have found joy in the Lord.

Prayer was offered by Rev. R. A. Sadlier, and by Bro. Hughes.

Singing, "All hail the power of Jesus' name."

Mrs. Palmer.—We will hear what the Lord will say. We have a letter from our dear Heavenly Father. I have not had time to think about a selection, and I have asked that the blessed Holy Spirit might direct my mind. I believe the Lord will bless it to us if we read the last chapter of Revelation (22d chap. 7th vs.), "Behold I come

quickly; blessed is he that keepeth the sayings of the prophecy of this book. And I, John, saw these things and heard them, and fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Dear brethren, I have often thought that there must have been some likeness between John and Jesus. The 11th verse I have thought might quicken the spirit of some one in this little company. Dear Lord, grant that it may! "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." We must be holy—pure in heart. "Blessed are they that do His commandments"—and the first great command is to obey. "I, Jesus, have sent mine angel to testify unto you these things in the Churches." Testifying, not in the world, but in the Churches. Does it not seem strange that it should be necessary to testify to the Churches? "And the Spirit and the Bride say, come. And let him that heareth say, come." Have we heard? We are left here to bring the world to the Redeemer. He is going to convert the world through the Church, and all that hear must say, "Come." "Let him that is athirst come. And whosoever will, let him take the water of life freely." Praise the Lord that the "whosoever" is there, and that the "will" is there. "He which testifieth these things, saith, Surely I come quickly: Amen. Even so, come, Lord Jesus." O, the blessedness of coming! Now I want to look for a moment at Philippians (4: 4): "Rejoice in the Lord always: and again I say, Rejoice." We need to make up our minds that we will be obedient and do His will. Our Heavenly Father wants us to rejoice in the Lord always. "Be careful for nothing; but in everything by prayer and supplication let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Dearly beloved, are ye witnesses of this truth? O, the precious promise, "The peace of God shall be with you!" Let us think of these things, and do them, and then we shall have the God of peace with us always. How sweet that our very thoughts are controlled and directed by the Lord! I am sure that the more I look into this precious word of truth the more I am able to rejoice in it. O, it seems to me that we have not begun to think of it at all! He has given us the Spirit whereby we may know these glorious truths. Let us go right forward and will to be all that the Lord wants us to be. God has no respect of persons.

He has no favorites. Let us forget the things that are behind, and press forward.

Singing, "*Nearer, my God, to Thee.*"

THE ABUNDANT PROVISION.

Rev. Geo. Hughes.—I am glad it is my privilege to be here this afternoon. As Sister Palmer has called for testimony, I will in a few words give mine, as to the present hour. I have been blessed in the reading of the word to which we have listened. I do not think it was an *accident*, Sister Palmer, that led you to read the portions of Scripture which you have read. The first part of the lesson refers to the infinite provision God has made for us. These blessed words, that proceed from the Spirit and from those who hear, breathe out in every direction, and to all, "Come, Come!" And the last is the most inspiring of all—"Who-soever will, let him come and take of the water of life freely." We hear sung, now-a-days, a little hymn which always pleases me: "Down where the living waters flow." Gideon's men had to get down where they could lap up the water like a dog, and thus they refreshed themselves to fight his battles. So we are to come with a lowly and obedient mind. We are to drink freely. There is plenty; enough to supply everybody. Then the other part of the message was a blessing to me. The Lord wanted you to show us that we ought to praise Him and rejoice in Him because He has made such rich and abundant provision for us. Surely all of this little company has drank of these sweet waters. Every one here has had more or less of this blessed drinking. Let us rejoice in the Lord, and be glad that we have an opportunity to go out and tell the thirsty millions of our race that there is living water to drink. I wish I might stand upon the highest mountain, with a voice to reach around the globe, and say to everybody, "Come, come, come! drink of these living waters, that ye may never thirst again!" Blessed be His name!

OUT OF THE MIRE AND CLAY.

A Brother.—I have been thinking about that wonderful sermon of Bro. Pepper, last week, at Mount Tabor. It was all Bible. O, it was so grand! I know well the time when God took my feet out of the mire and clay, and placed them on the Rock, and then afterward He took the mire and clay out of my heart. I praise Him for it, and for keeping that heart clean from that time till now. It is so sweet to walk with Jesus! I love to talk about it. I am on the through train, and there is only one stopping place, and that is glory. The religious life is both glorious and satisfying—it is so sweet and easy.

A HOLY LIFE EASY.

Sister Dennler.—Yes, brethren and sisters, holiness makes it easy for us to live religiously. The Scripture says, "Without holiness no man shall see the Lord." And how are we to live if we do not see God? O, if I could never have seen Jesus during these last years of my life, I should have been in despair. I can say, "Come!" If we do not know these things of which we speak, how can we say, Come? We can give to others the blessed Word, but if we do not know, out of our own hearts, what we are calling them to, we are not where God wants us to be. There are no favorites in our blessed Father's family. We are to be partakers if we but *will* to do it. When you pray, believe that you receive, says God's Word. It is a blessed thing to be simply *in the Lord*. We need not try to do any extraordinary thing—just look to Jesus where we are. If we are His, He will not permit us to suffer anything but what is good for us. I praise God that I have listened to and trusted in His precious Word. There was a time when I felt that if I would say, come, I must have something more in me, and within this room I came to know and to say, that Jesus can save—and does save—even me.

THOROUGHLY SAVED.

A Brother.—I want to say a word. Never mind if I am awkward. Religion does make life easy. From sixteen to thirty-five I "had religion." I could smoke, and chew, and play billiards, and practice the other things that go with these. [This is not a good type of justification.—Ed.] But I found *salvation*, and then no more beer nor tobacco. A man cannot indulge in these things and keep sanctification. If he does them, or if he tells a lie, or drives a sharp bargain—sanctification leaves him. [So also of justification.—Ed.] God deals particularly with those who have His glory in view. His people are a saved and a pure people. I do believe, from the bottom of my heart, that I am saved, but how He did it I never knew. Salvation will ward off every arrow that Satan can shoot. If a man is true to God, he can stand against every machination of the evil one. The weapon in this warfare is faith in Christ the Lord. When you take a wicked man and transform him so that the grace of God shines out of his face, it is more than a miracle. There is a particular way about it. Never mind the surroundings, but—come to God.

Sister Worrall.—I was never so much in love with religion as I am to-day. Bless His holy name, how my heart does rejoice in God my Saviour!

AT HOME.

Bro. Hoffman (German minister, from Texas)—Although two thousand miles from my family, I am at home here, and I bless God for His goodness to me. Six years ago I was here, and here I made a vow to preach this Gospel to my German people in my far-off state. I am a witness of this blessed saving power of my Lord. I have had the great happiness to bring many to His feet. In these years, no matter where I was, I have been with you here in spirit, every Tuesday. I am so glad He has led me here once more. I shall leave New York with a thankful heart that I was once more permitted to look into your dear face, Mrs. Palmer. I shall never forget what I learned here, nor the sweet words spoken to me by Dr. Palmer, who has gone home to his sure reward.

IT GROWS BRIGHTER.

A Brother.—It grows brighter to me every day. The Bride says, "Come, and whosoever will, let him come." [O that we may all abandon ourselves to Him, as we ought. He will lead us into green pastures and beside still waters. There is a reality in the religion of Christ. It is worth more than all else in this world, and it pays to measure right up to the full standard, and be fit subjects for the marriage supper.]

Bro. Weeks.—I am glad to say that my heart is rejoicing to-day. God be praised for the testimonies we have heard here. No matter what our trials, nothing can break the union between God and us if we live up to the required standard.

THE LORD OUR GUIDE.

Bro. H. Smith.—The Lord says, "I will instruct thee in the way which thou shalt go; I will guide thee with mine eye." This is for the rich and the poor, the sick and the well, the ignorant and the learned—for all humanity. "They that wait upon the Lord shall renew their strength." Ten years ago, I was converted through the instrumentality of women in the Water Street Mission. In my own room I said, "O Lord, forgive my sins!" and in the twinkling of an eye my sins were forgiven and my burden removed. I went at once and told what a blessed change had come to me, and I have been telling it ever since.

Rev. Bro. Haendiges. I have been here often, but it seems to me a sweeter meeting than this we have never had. I praise the Lord I know what you are talking about; and what God does for you He does for me. It would not do me much good to hear you, if I did not know and feel it myself. I have been to the fountain and found

perfect salvation in Christ. He will supply all our need. I wish to ask you to pray for the forthcoming German Camp meeting at Sea Cliff. Even Germans can be saved—then good-by socialism and infidelity—there is nothing of these in a saved man. Good-by beer, and tobacco, and card-playing. The converted German drops them all. And when a German is brought to God, he does not need to be revived and renewed at every camp-meeting. The German is slow, but when he gets it he keeps it.

THE LIVING CHRIST.

Rev. I. M. See.—I have been deeply interested in this meeting. The Lord is here. Where He has a place in the heart there is no room for anything else. The story of these meetings is the living Christ. We are traveling into the Divine excellence. He shows us the utter nothingness of everything else. Glory be to His name! The more deeply we may be involved in trial and in trouble, the more grand is the promise of the Lord to fill us with blessing. I know what you all mean by this blessed story. If there is any difficulty with any of you, it is that you need to be emptied out. Ask the Lord and He will do it.

Mrs. Palmer.—Bro. See has been speaking the language of my heart, which has been going out to those who have not yet come to the Father. Whatever the trouble may be, dear ones, just come right to Jesus. He invites the sinner, no matter how low. "This man receiveth sinners," and He receives His own dear children when they are troubled and hardly know what to do. It is their privilege to reckon themselves dead to sin. O, if you will but yield yourselves unto God, He will hear and bless you, and make it all clear!

A BACKSLIDER RECLAIMED.

A Brother.—I came here to this meeting fifteen years ago, and it then seemed to me to be the very gate of heaven. Since then I have dropped away—fallen from grace, and my life has been anything but that consistent Christian. Overtaken by misfortune, my home was broken up, and I sought to drown my sorrow in the barroom, which I had long frequented, where it was my habit to smoke and drink with the evil associates I found there. I desire to enjoy once more the comforts of religion, and have risen to ask your prayers in my behalf.

Fervent prayers were then offered in behalf of those presenting themselves at the altar, by Bro. Haendiges, followed by Mrs. Palmer, when the persons presented as seekers expressed themselves as having accepted Jesus as their complete Saviour. The doxology was sung, and the benediction pronounced by Rev. Bro. Hoffman.

OUR SOCIAL MEETING.

THE WORD.—“*Whoso walketh uprightly shall be saved.*”

—Rom. 28 : 18.

SONG-PRAYER—

“Christ shall bless thy going out,
Shall bless thy coming in ;
Kindly compass thee about
Till thou art saved from sin.

Joyful in Tribulation.—Mrs. Bella Cooke, New York : Last evening I received word that 250 copies of “*Rifted Clouds*,” with pictures of room and portraits had been destroyed by a fire in the bindery. Well, the Lord reigns, and we will rejoice. It is a heavy loss, but the great Provider still lives. It is not as bad as if it had been my little home that was burned, therefore we will praise Him. We have a treasure that no fire can burn nor water destroy, so we will trust Him and not fear. My soul is kept in peace, trusting in God—yes, that peace which *passeth* human understanding. I have now entered my sixty-eighth year. Sixty-seven years of loving, watchful care have been given me by my Heavenly Father and, although I have had some crosses and trials, some rough places to pass through, He has been with me, upheld me, brought me into a wealthy place, and I find to-day He is more precious than ever—

“Jesus, all the day long,
Is my joy and my song.”

Glory, glory to His dear name ! I am a child of God, an heir of glory, with a title to a mansion in heaven—and sing, as did my sainted mother,—

“Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home ;
We'll praise Him for all that is past,
And trust Him for all that's to come.”

My faithful physician, Dr. Palmer, thought I was nearing the Celestial City, but The Master said, “Not yet—but return to thine house and tell what great things the Lord hath done for thee”—and my answer is, “Yes, dear Lord !

“I would Thy boundless love proclaim
With every fleeting breath.”

A Young Soldier.—Geo. E. Ryan, Indianapolis, Ind. : I was converted at the age of thirteen, and for four years have been striving to serve the Lord. I have been reading *The Guide*, loaned me by one of your subscribers. So many testified to “perfect love which casteth out fear,” that I was led to seek it. On Sunday, July 29th last, the Lord gave me the witness that I was sanctified. It was like a stream of water running all through me. I promised the Lord that I would work for Him as long as He spared me.

Clearly Saved.—Edward Miller, St. Thomas, Can. : Over forty years ago I was clearly converted, and have since endeavored to live a faithful

member of the Church. Ten years ago, through the labors of Rev. T. Colling, our pastor, I was convicted for holiness. I thought I could not remain longer in the Church without it. God came to my relief, and revealed himself to me with the clearness of the noon-day sun. From that glad hour, I made rapid advances in the Divine life, such as I never dreamed of before. I have been a cripple for thirty-five years, and am mostly kept indoors. But *The Guide* and other periodicals on holiness cheer my lonely hours.

A Minister's Experience.—Rev. Geo. M. Everitt, of the Louisville (Ky.) Conference : I united with the M. E. Church South, La Fayette, Tenn., in 1868, and was happily converted about a year after. I was licensed to preach in March, 1872, and united with the Louisville Conference in the fall of 1880. I was a member of the Church eleven years and a local preacher seven years before I ever heard of any such experience as perfect love. In August, 1879, the Rev. John S. Kerr held a meeting at Fountain Run, Ky. where I resided. Under his preaching I was led into a more perfect and constant Christian experience. I held this experience with a trembling faith, and was enabled to present the doctrine of holiness clearly and explicitly, but my own experience was held so tremblingly I did not have confidence to give others definite instruction how to enter into the blessing. About the 19th of Jan., 1888, under the searching preaching of Rev. W. B. Godbey, and through the grace of God, I was enabled to fully consecrate myself to the Lord, and to claim by faith the blessing. I held on my faith in God's Word until the 22d, when He gave the baptism of the Spirit, and Christ was revealed to me as an omnipotent Saviour, able to save to the uttermost. For several days after this blessing, owing to the absence of emotion, I was tempted of Satan to discredit the blessing, but I resolutely resisted all unbelief, and by a stubborn faith held on to the promise, “the blood of Jesus cleanseth from all sin,” and in a few days I was conscious of a great sinking down in God's love, and that my feet had struck the solid rock of full salvation. I have since then been enabled to abide in Christ, and have constant victory over the world, the flesh and the devil. I praise God that my experience is so clear that I can not only preach definitely and doctrinally and theoretically, but experimentally, this great salvation. Pray for me and mine.

Pleasant Memories.—Silas Searl, Elgin, Ill. My soul is in perfect health. The perfect love which I found at Cedar Rapids, Iowa, at the National Camp Meeting, is a living spring of joy now. I commend your “Pulpit Topics” and “Prayer Meeting Helps” in *The Guide*.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

—A STUDENT of Bengel, the great commentator, anxious to know the secret of his great spiritual power, sat up one night in a room adjoining his study, determined to overlook his last prayer before retiring. At a late hour the venerable scholar closed his Bible and laid aside his manuscripts. Then, without rising from his study chair, he bowed his head over the closed Bible and said these words: "Good night, dear Lord God and Jesus; thou knowest that we are on the same old terms." He then kissed the blessed Book, and laid himself down to sleep on a couch.—*Sel.*

THE MASTER'S CALL.

JESUS had entered the beloved home at Bethany. He had gone to sympathize with the sorrowing sisters, and to give them the joy of beholding their brother, Lazarus, once more in the fulness of his resurrection life. Martha, approaching her sister Mary secretly, said, "The Master is come, and calleth for thee. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." We need not repeat the story—the story of Christ's weeping, of His cheering words, of His mighty work at the graveside—the loosened prisoner of death coming forth at the omnipotent word of his Lord. It is familiar to every Bible reader, and its lessons of love and power come floating down the ages.

We have referred to this beautiful Gospel incident to make a point with our readers. The rich glow of the autumn season is upon us. The trees of the forests are being stripped of their foliage, and the chilling winds are heralding the coming of wintry desolations. Many have had their "summer outings" in the mountains, or

by the sea. "Home again" is now the word—the glad word, for we may roam the wide world over, but the song is true, "There's no place like home!"

Well, into how many such homes, think you, will there come these autumn days, a beautiful, loving presence, the presence of our adorable Lord? And to how many Christian hearts will it be quietly whispered, "*The Master is come and calleth for thee*"? He makes His glad entrance into thousands of homes besides that of Bethany, and to thousands of hearts other than that of Mary, at all seasons of the year. Will every such heart, so blessedly visited, be ready to fall down adoringly at His feet, looking up into His face, waiting for the gracious words that fall from His lips?

If He comes to our homes, it will surely be with new commissions in His hand for His loving ones to execute. "There remaineth very much land to be possessed." There are calls for His loyal subjects to bestir themselves, if haply they may contribute to the fulfilment of His bright designs. And to whom is He more likely to come with these commissions than to those who have been, in the summer months, regaling themselves in the "FOREST TEMPLES" upon the good things of the kingdom. Have you, beloved, been enjoying great privileges, receiving great revelations of truth, and great baptisms from on high? Not for enjoyment alone have you been brought to His banqueting house, but for *service*. Give diligent heed to The Master's words: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

Up, then, beloved ones, wholly consecrated Christians especially—up to the fulfilment of your great autumnal commission: "*The Master has come and calleth for thee.*" It is a personal call—"to every man *his* work"—and every woman, too. Ask, in the spirit of entire consecration, "Lord, what wilt thou have *me* to do?" And whatever He saith unto thee, *do it!* In the home, in the Church, in the community where you live, *do it*, resolutely, earnestly—the Lord help you! In thus doing your Master's will, you will have great joy and abundant success.

"The Bible is torch-like, the more it is shaken the more it shines."

BIBLE ALARM-SIGNALS.—IV.

—"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—(Heb. 3:12.) This word of warning was addressed by the apostle to holy brethren. We may be walking in the clear light of God's countenance and in the fulness of His love in Christ Jesus, and yet we may, through an evil heart of unbelief, depart from the living God. In the context the author of this passage sets before us the example of God's ancient people who, though "to them pertained the adoption and the covenants and the giving of the law and the promises," yet fell under this condemnation. And God, who was incensed by their apostacies, "swore in his wrath that they should not enter into his rest."

Observe, unbelief is not an innocent weakness or infirmity—it is a sin, proceeding from an "evil heart." It is the greatest affront that can be given to the Holy One, to doubt His word. And every outgoing from an evil heart of unbelief is, to the extent of such outgoing, criminal. It is especially aggravated by the consideration that this is the act of one who has known Him in the joy of His salvation, and had distinguished proofs of His benign sovereignty.

Unbelief is a very subtle poison—it may easily find lodgment in the heart. What may seem to be a slight questioning of God's word may give the enemy a deadly foothold. If we stand inquiring, dubiously, in the face of God's commands, saying, "Is this possible?" Or, if we look at the promises, exceeding great and precious as they are, which are plain and explicit enough for a child to understand, and ask, "Does it really mean that? Are these things so? Is it for me?"—we shall surely give place to the enemy, and come into condemnation. "Take heed," therefore, holy brethren, lest you make God a liar by questioning His word. "Keep thy heart with all diligence, for out of it are the issues of life." Be on the alert to detect the slightest approach of doubt—avoid unbelief by steadfastly believing.

"As you learn, teach; as you get, give; as you receive, distribute."

GOSPEL COMFORTS.—III.

—"Who comforteth us in all our tribulation."—(2 Cor. 1:4.) This passage in its connections reads: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation." What a beautiful Divine designation, "*The God of all comfort*"! And how abundant its manifestations toward us: "He comforteth us in all our tribulation." There is not a day of darkness, or storm, or conflict, when He is not near to comfort us—"in all our tribulation"—is the gracious assurance.

Saints in all ages, Old Testament and New Testament saints, have known what it is to have tribulation. "Many are the afflictions of the righteous," says the Psalmist. And if he had stopped at that declaration, the picture would have been a dark one indeed. But he adds, "The Lord delivereth him out of them all." That throws a heavenly light upon the picture, and lifts up the heart that would otherwise be bowed down.

Examples of this glow upon the sacred page. Job is an illustrious example. He was brought down to the dust. Calamity after calamity fell upon him. Satan had been given great power to afflict and to buffet him, but his life was not to be touched. We know the sublime record of his unshrinking faith, and of the abounding Divine comfort which he realized. Joseph in the prison; Jacob pursued by his unrelenting brother, and grievously afflicted by his children; Daniel, in the den of lions, and the Hebrew children in the fiery furnace; Peter in prison, and Paul scourged and in prison—these all proved the consolatory power of God, and have left their testimony upon record.

And beloved, this same God is our God, "who comforteth us in all our tribulation"—and we may know the joy and power of His salvation. Be not cast down, therefore, when tribulation comes, but be calm and trustful, and the verity of the promise will be proved, gloriously.

—"There is no trouble in reaching a soul, but it takes a *soul* to do it."

IS IT SO?

"*I die daily*"—so said the great apostle. It is true of every one physically—the death-process is proceeding in our mortal bodies daily. It is only a question of brief time ere it will be said of us, that we are dead.

But how about the spiritual death? Is it true that we have become dead to sin? We are commanded to "reckon ourselves dead indeed unto sin." How? By a very simple process—*by faith*. Faith properly exercised in a living Christ will kill, on the instant, every particle of sin in a human soul. Quicker than by an electric stroke, old carnality will die.

But it is one thing to die, and another thing to stay dead. After the death-stroke has been given by the omnific Christ, old carnality may revive again and give us a world of trouble. The great thing is to have a *thorough death* to begin with—and then, to have this death in perpetuity—to die daily, so there shall be no sign of sinful life.

—"Christianity is simple; why make it complex?"

THINE OR MINE.

JESUS said, "Why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?" This strikes at a common evil. It is much easier to see the faults of others than our own. This evil is rampant in the outside world—in almost every circle there is indiscriminate slaughter of human reputation. And among Christian professors, those unsanctified, this disposition to "pick flaws" in others is prevalent. Entire sanctification extinguishes this propensity—it makes the subject thereof keenly alive to his own imperfections, and very much indisposed to speak of those of others, if not entirely oblivious thereto. It breathes into the soul a love that "thinketh no evil," and covereth all things.

—"I could not stay in the ministry unless I had revivals."—*Bishop Foster*.

THAT MARK!

It is written by the Revelator of those who shall be inhabitants of the Celestial City, that "His name shall be in their foreheads." What name? The name of THE LAMB. "In their foreheads"—conspicuous enough for all heaven to read—bright, beautiful, lustrous! It will indicate that they are there through the blood of The Lamb, because they have washed their robes and made them white in His blood.

But, observe! this is an earth-given mark—it is received here, and carried here. Our friends in the home-circle, in the Church, and in the world, see the *blood-mark* upon us—in our foreheads. We are not ashamed of it; we bear it meekly, and joyously. We must be known and read of all men in the walks of daily life, as followers of The Lamb, if we would wear such honors before the throne.

—"To know how little we know is to know much."

"ONLY FOR ONE.

MRS. PALMER often says, "We are only responsible for *one*." It is a very truthful saying, but not sufficiently considered. There are many who load themselves down unmercifully with other people's affairs. They are what the Bible terms "busybodies in other men's matters." They act as though they had the government of the Church on their shoulders, and sometimes of the world, too. Hence care sits heavily upon their brow, and they look sorrowful indeed. If they could only learn that the prophet has truly written of Jesus, "*The government shall be upon His shoulders*"—believe it, and act upon it—many tons weight would be lifted from their hearts. Beloved, take Mrs. Palmer's sentence and meditate upon it—act upon it—and you will find it very full of comfort: "*We are only responsible for one*." Let others alone—to their own Master they stand or fall.

—"Some of the noblest Bible characters were men who traveled to heaven through dark nights and in the teeth of many a blizzard."—*Cuyler*.

AT THE CAMP-MEETINGS.

WE must add a little to our testimony of Camp Meeting experiences :

A DAY AT SING SING.

We were there for one day only, the eleventh day, following the one when the meeting usually closes. It had been prolonged beyond what was usual. Many, who had only calculated to be there ten days, had left the ground. A brother from Utah preached a very good practical sermon in the morning on Pentecostal power, and Bro. De Los Lull in the afternoon, followed up, considerably, the same line of thought. After the sermon a spirited altar-service occurred, led by Bros. Harrison and Merritt, and nine, one after another, professed conversion, and there was a great shout of triumph. We learned that God had been thus displaying His saving power day after day, and 500 professed to have found Jesus.

FLYING TRIPS TO OCEAN GROVE.

Altogether, we spent three days at Ocean Grove—at the opening, a day subsequently, and at the closing. There were the usual crowds and earnest work, in the Auditorium, and in the Young People's Temple, Tabernacle, and the "Helping Hand" tent. The morning meeting of Mrs. Palmer, aided by Bro. Thornley and Mrs. Inskip, was well sustained, and there was more altar-service than usual, many being saved. Mrs. Lizzie Smith's noon-day meeting was held in the Temple, and the work went forward earnestly. Great interest prevailed in the Children's meeting. We were present at the sacramental occasions at the opening and closing, which were of solemn interest. The saving results were glorious.

AT NEW LONDON, CONN.

We left Ocean Grove on Thursday night to attend a Camp meeting under the auspices of the Connecticut Union Holiness Association, at New London, led by Rev. L. S. Brown. It was ours to do some pioneer work, preaching at the opening on Saturday evening and on Sabbath morning and evening. Rev. E. P. Hammond, the widely-known Children's Evangelist, held services on Sabbath afternoon and Monday morning, and quite a number of *lambs* were gathered into the fold. We had to leave on Monday, but have learned that the subsequent days were days of great power, and many were saved.

—"If we have not the spirit of supplication, let us begin with the spirit of confession and the spirit of praise."

LETTER FROM BALTIMORE.

OUR esteemed correspondent, Bro. Joseph F. Hindes, sends us the following good tidings from Baltimore :

"I have been a subscriber to *The Guide* for several years, and I am often made to rejoice in the testimonies, sermons, etc. which I have been privileged to read. There is, however, no one in our city who has contributed any news for your excellent magazine, so I thought I would give you some information regarding the gracious movements of the Spirit from personal experience.

Several years ago a few of God's children organized a Holiness meeting in the Harlem Park M.E. Church. The meetings are held on Friday evening, and we never close them during the summer. The Lord has done great things for us. While we do not have a large attendance, yet the number is gradually increasing, and the work of entire sanctification is spreading slowly but surely. During the present year quite a number have entered into the experience.

Last evening we had a wonderful meeting. The attendance was quite large. Several desired prayer for help in the direction of a clean heart—*so we are not dead*. There are several other meetings held in our city of a similar character, and all are doing much good. I am attached to a band of brethren known as the Baker St. Mission Praying Band. A few weeks since we closed a precious meeting which we had been holding for three weeks, with sixty-five conversions—during the year, sixty-seven. The Lord graciously helped us at our Tabernacle, as well as our labors in other Churches, several hundred being the result of our labors for Jesus.

Personally, Jesus is to me a Divine reality. I have Him abiding in me. I never was more conscious of being entirely the Lord's than I am *now*—kept and washed and made clean by His precious blood. Glory to His name, *He sanctifies me!* I am endeavoring to be definite at all times in my Church (Grace M. E. Church). A few who are connected with the Holiness Association spoken of, are letting their light shine, and taking the advance movement in singing, prayer and testimony in all our Church meetings. Pray for us, that our faith may meet all the requirements of God's will—that we may have holy boldness and courage to follow the leadings of the Holy Spirit.

—"How FAST we learn in a day of sorrow!"

OUR INQUIRY ROOM.

A HAPPY EXPERIENCE.—"He brought me to the banqueting house, and his banner over me was love."—Sol. Song, 2 : 4.

"Every thought, design, and word,
Burns with love to Thee my Lord;
Body, soul, and spirit joined,
All in love to Thee combined."

POINTED BIBLE INQUIRIES.

1. "A wounded spirit, who can bear?"—(Prov. 18 : 14.) A wounded body is often hard to bear, but much more so a wounded spirit. This teaches us that we should be careful how we use sharp weapons such as are calculated to wound the spirit. It is one of the blessed fruits of perfect love to lead us to be tenderly considerate of the feelings of others. The employment of sharp, bitter, or irritating words, is far from such.

2. "Is there a God besides me?"—(Isa. 44 : 8.) So inquires the high and Holy One that inhabiteth eternity. And He answers it in terms that are most explicit. "Yea, there is no God; I know not any." And He appeals to His people as witnesses of the fact. They had seen His glory, and their history was full of tokens of His power. And we, too, may bear witness of this. Who is a God like unto our God?—none, in the heavens above or in the earth beneath. Then let Him have our profoundest homage and love. Let it be our joy to witness of His power and love, that men may consecrate themselves to Him.

3. "Is not the Lord in Zion?"—(Jer. 8 : 19.) So inquired ancient Israel in trying circumstances. Because of their iniquities they were punished. They had to ask this question. And why should they? Is it not written, "The Lord loveth the gates of Zion more than all the dwellings of Jacob"? The Lord doth not cast off His people, even though they wander from Him—so compassionate and merciful is He. But let us not abuse His merciful kindness. There is a limit to His mercy and His compassion. If we shake off His fear, we may at last become castaways, and reap the bitterest consequences.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Pennsylvania asks : If, by joining in such games as checkers, we can keep others out of evil company, will it not glorify God?

Ans.—There are certain innocent games which may be used in the home-circle without detriment, and may do the good above suggested. Such games, however, as are associated with the saloon and gambling room, should be avoided. In these cases, those who would maintain a good conscience must ask wisdom of God. (See James 1 : 5).

2. A sister in Ohio : (a) Can we joke or indulge in levity in crowds, without injury?

Ans.—No ; not anywhere. It is positively prohibited. (See Ephes. 5 : 4).

(b) Is it right to adorn our houses with costly curtains, etc.?

Ans.—Put nothing in the house, or on our person, but what we are sure will glorify God. Adorn the walls of your homes with Scripture mottoes and emblems. See them described in our Book List on the covers of The Guide.

THE BENEVOLENT WORK.

We give below acknowledgments of contributions to Bishop Taylor's Missions, and to the benevolent work of The Guide, etc. But what are these small contributions when the demands are so great? After January 1st, the name of the Phoebe Palmer Fund will be changed to "THE GUIDE BENEVOLENT FUND." See our Semi-Centennial Address at the close of this number.

TAYLOR FUND—STEAMER.

New York, L—U—, Mrs. S E Wheeler.....	\$1 00
Wisconsin, O—C—, A six year old boy.....	10
Pennsylvania, W—, Mrs. E W Liebendorfer.....	5 00
California, G—V—, Elam Biggs.....	2 50

*TRANSIT FUND.

Massachusetts, F—R—, Mary B Wilbur.....	3 70
Ohio, N—, A friend.....	1 00
N—,.....	1 50
Illinois, P—B—, a friend.....	3 00
C—,.....	1 00
—, A lover of God's Work.....	26
Canada, W—, (N. S.) A friend.....	1 00
Michigan, M—, Fanny Holt.....	5 00
California, D—, R A Bukey.....	2 00
G—V—, Elam Biggs.....	2 50

*NOTE.—This Fund is simply to pay the passage of workers to their mission fields, and they are expected to obtain a support on their arrival from the people whom they serve. Also, it is designed to aid in procuring suitable buildings for mission purposes.

PHOEBE PALMER FUND.

NOTE.—This Fund is for the free circulation of holy literature among Missionaries, Young Men's Christian Associations, Asylums, etc. Persons desiring Mite Boxes may have them free on application.

Wisconsin, O—C—, A friend.....	box 20
California, G—V—, Elam Biggs.....	1 00

Women's For. Missionary Soc.—New Jersey, N—,
Mrs. E T Annin (to support orphan at Madras) \$25 00

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

A PRAYER FOR GRACE AND PEACE.—“*Grace to you and peace, from God our Father and the Lord Jesus Christ.*”—(Philemon 3d v.) This was the prayer of Paul, when a prisoner of Jesus Christ in behalf of Philemon, his “dearly beloved and fellow laborer, and Apphia, and Archippus, his fellow-soldier, and the Church in the house of Philemon.” It was a prayer for a twofold blessing: “*Grace*” and “*Peace*.” What they had received was of grace—rich, abounding, Divine grace, and he desired its increase in their experience. Then he desired *peace*. They were in troublous times, subject to persecution. How important that they should be kept in peace, the peace of God. What were gifts within reach of those primitive saints, are ours. Let us claim them.

—“Heavenly-mindedness results from three things: assurance of present acceptance with God, habitual intercourse with Him, and the extinction of the worldly spirit.”

I.—CLOSET STUDIES.

CLOSET MOTTO.—“*Abstain from fleshly lusts, which war against the soul.*”—1 Pet. 2:1.

“See my utter helplessness,
And leave me not alone;
O preserve in perfect peace,
And seal me for Thine own.”

DAILY BIBLE CALENDAR—OCTOBER.

1. Psa. 4; 4. Jer. 31; 34. Psa. 26; 11.
2. Psa. 31; 23. 1 John 4; 9. Psa. 9; 10.
3. Phil. 2; 12. Phil. 2; 13. Psa. 6; 2.
4. Rom. 13; 11. Rom. 10; 8, 9. Prov. 85; 6.
5. Mark 14; 38. Matt. 14; 27. Psa. 25; 15.
6. Matt. 6; 20. Phil. 4; 19. Psa. 116; 8.
7. Jer. 13; 16. Heb. 9; 26. Job 23; 3, 4.
8. 1 Thess. 5; 19. John 16; 14. Psa. 51; 11.
9. Phil. 4; 4. Deut. 12; 7. Psa. 33; 21.
10. Psa. 105; 1. Psa. 30; 5. Psa. 57; 11.
11. Luke 21; 19. Rom. 8; 28. Psa. 40; 5.
12. 1 Thess. 5; 6. Rom. 16; 20. Psa. 6; 4.
13. Eccl. 5; 2. Psa. 145; 18. Psa. 130; 4.
14. Deut. 5; 32. Deut. 7; 9. Psa. 25; 6.
15. Col. 3; 9. Eph. 5; 9. Psa. 119; 124.
16. Matt. 5; 44. Matt. 11; 29. Psa. 119; 135.
17. Psa. 32; 11. Psa. 125; 2. Psa. 90; 1.
18. Rev. 2; 16. Psa. 111; 4. Job 42; 5, 6.
19. Psa. 99; 5. Psa. 102; 17, 18. Psa. 139; 14.
20. Prov. 6; 6. Prov. 13; 4. Psa. 25; 3.
21. Psa. 2; 11. Psa. 34; 7. Psa. 51; 17.
22. John 13; 34, 35. 1 John 4; 12. Psa. 119; 77.
23. Rev. 3; 2. Jer. 30; 17. Psa. 119; 176.
24. 1 Cor. 10; 12. Psa. 40; 4. Psa. 33; 22.
25. Prov. 23; 26. 1 Cor. 1; 30. 2 Thess. 2; 16, 17.
26. Psa. 96; 8. Psa. 48; 3. Psa. 118; 19.
27. John 4; 24. Psa. 1; 6. Psa. 35; 24.
28. Jer. 9; 23. Isa. 57; 15. Psa. 62; 7.
29. Psa. 149; 2. Psa. 94; 14. Deut. 9; 26.
30. Joel 2; 12, 13. Psa. 126; 5. Psa. 42; 9.
31. Heb. 10; 24, 25. Joel 2; 27. Habak. 3; 2.

DAILY READINGS FOR THE MONTH.—Read in Deuteronomy this month, a chapter each day, beginning with the 1st chapter on the first day of the month. Make notes as you read, if possible, in a scrap-book.

BIBLE TOPIC FOR EXAMINATION. — “*God as a JEALOUS God.*” Trace out the passages thus declaring His character, and prayerfully meditate thereupon.

II.—CLOSET PRAYER.

PROMISE.—“Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom there is no variableness, neither shadow of turning.”—Jas. 1:17

THE CLOSET HYMN.

WE know, by faith we know,
If this vile house of clay,
This tabernacle, sink below,
In ruinous decay,—

We have a house above,
Not made with mortal hands;
And firm as our Redeemer's love
That heavenly fabric stands.

It stands securely high,
Indissolubly sure:
Our glorious mansion in the sky
Shall evermore endure.

Full of immortal hope,
We urge the restless strife,
And hasten to be swallowed up
Of everlasting life.

Lord, let us put on Thee,
In perfect holiness,
And rise, prepared Thy face to see,
The bright, unclouded face.

I. GENERAL SUBJECTS FOR PRAYER.

1. That the PROHIBITION CAUSE may have widespread favor, and that its triumph may be hastened.
2. That the Church may have wisdom and strength to care for the thousands of converts which have been gathered this summer in the tented groves.
3. That the work of revival may be early opened in the Churches this Fall.

II BY LETTER, AS FOLLOWS:

Canada, D—, for conversion of a widow's only son; a husband and child to be saved. S—, for a sister to be sanctified. B—, for a brother to be sanctified. Georgia, O—, for a brother to be healed. Indiana, N A—, for the conversion of a father. Iowa, E—, for a sister to be filled with the Spirit. Maine, S—, for a sister to be sanctified, and family saved. Massachusetts, E- B—, for one in sore trial to be helped. Michigan, P—, for an infidel husband to be converted, that the wife may be supported, and daughter converted. New Jersey, T— R—, for a brother in perplexity. New York, L- U—, for a sister to be sanctified and healed. Pennsylvania, S—, for the salvation of a son, given to drinking. W—, for a sister to be brought into the clear light of sanctification. Ohio, C—, for a father to be converted. Vermont, A—, for a husband to be converted.

III.—OUT-DOOR SERVICE.

1. Help some one in need.
2. Visit the sick in your vicinity.
3. Look well after non-Church goers.
4. Distribute some tracts specially for *profane swearers*.
5. Do some missionary work in a prison, hospital, or almshouse.
6. Testify of your sanctification to your fellow Church members in their homes—it will strengthen *you* and help *them*.

RESPONDING TO THE BILLS!

We sent out **BILLS** in the September number, to those who are in arrears, and we have been receiving favorable responses thereto. Those who have not yet remitted will greatly oblige us by doing so, promptly. At this season of the year we need to have our accounts kept in good shape so that *The Guide* may maintain its fair name, in fulfilling its obligations to all with whom we do business. In order to do this, all our friends who are behind as to their subscriptions will please let us hear from them without delay.

THE EDITORS' BRIEFS.

BEGIN THE CANVASS AT ONCE!—We ask the friends of *The Guide* to begin the canvass for the year 1889 at once. Remember, it will be **OUR SEMI-CENTENNIAL YEAR**, and we hope every one of our subscribers will consider himself or herself an agent to work for the increase of our circulation. Our aim should be to signalize the anniversary of *fifty years' work for Jesus*, by

DOUBLING OUR SUBSCRIPTION LIST!

A personal and united effort will do this, and start us out on the second half of the century with renewed life and vigor.

A LIBERAL OFFER!—New Subscriptions will now date from January 1st, 1889, and the remaining numbers of this year will be added.

FOR THE HALF-YEAR.—To those who desire it, we will send the Magazine, from January 1st, for six months, for **FIFTY CENTS**, in order to give those who wish to become acquainted with it a fair opportunity to do so. No back numbers sent to half-year subscribers.

Carefully study our Programme for 1889.

THE SEMI-CENTENNIAL ALMANAC.—We have concluded to issue our Christian Holiness Almanac and Year-Book for 1889 in one form only. It will be enlarged and illustrated, and will be a fine pocket companion for the coming year, having excellent features. It will be known as

THE SEMI-CENTENNIAL HOLINESS ALMANAC.

It will be handsomely printed, on good paper. We shall make special effort to have it ready by Nov. 1st or 10th. Send on your orders at once, and make sure of having them early. Let us have orders for 10,000 by Nov. 1st. Price, 10 cts. per copy, \$1.00 per dozen—no five cent edition.

—Rev. C. H. Yatman, evangelist, has issued a neat tract, "Where shall I find it? or, How to locate portions of Scripture." Price, 5 cents each, \$4.00 per hundred.

THE YOUNG PEOPLE'S METHODIST ALLIANCE announced a Convention in the First M.E. Church, Chicago, Ill., Sept. 26-28, with arrangements for a variety of papers to be presented. Eminent speakers were also announced. We hope in our next to give some account of it.

THE BOOK TRADE.—We are looking for large book orders to come in during the holidays. We therefore counsel our friends to forward their orders early, before the great holiday rush comes on. Send at once for our new and enlarged **AUTUMN CATALOGUE**, just published, enclosing a stamp for postage if you can. Then make up your minds what you want for yourself and for presents to friends, and forward the order to us without delay, and so insure the coming of the books in time for proper distribution. If you leave it until a week or two before Christmas, you may fail to receive them on time. Make a note of this and act promptly. *We will procure, and furnish as low as possible, any book not on our Catalogue that may be desired.*

NOTE THIS!—From now until January 1st, 1889, on all orders for books, we will allow a special discount of **ten per cent.** This is to encourage you to circulate good books, and so counteract Satan's evil work, which is destroying thousands in all parts of the country.

FRAGRANT MEMORIES ENLARGED.—We purpose enlarging our beautiful volume, "*Fragrant Memories*," so that it shall embrace the half-century of the Tuesday Meeting, and of *The Guide* and other publications, running from 1839 to 1889, embellishing it with portraits of the editors, and, in order to give it a wide circulation, we shall offer it with this increase of matter at **SEVENTY-FIVE CENTS.** Every subscriber to *The Guide* ought to have a copy. Will be ready by Dec. 1st. Order at once.

—Bishop Taylor received voluntary contributions at Ocean Grove, for his mission work, of *five thousand dollars*, and we think at Loveland, Ohio, three thousand. But more, more, MORE is needed—O, so much more!

THREE QUESTIONS FOR OCTOBER—FOR YOU!

First—Are you fully saved, now?

Second—Are you working for Jesus on the line of full consecration?

Third—Are you giving every dollar you can, possibly, to scatter the Literature of Holiness?

—A Convention for Holiness will be held in the Primitive Methodist Church, GIRARDVILLE, PA., Rev. W. McNally, pastor, commencing Oct. 1 and continuing over the Sabbath. Rev. Bros. E. I. D. Pepper, G. A. McLaughlin, H. C. McBride, Gardner G. Hughes, and others, will participate.

BOOKS AND AUTHORS.

THE PIONEER PREACHER (Illustrated).—By Rev. S. Bristol. Life in Oberlin College, subsequent Ministerial experiences in New York State, California, and other parts of the West. An entertaining volume. F. H. Revell, Publisher, Chicago. Price, \$1.50.

FORTY WITNESSES, covering the whole range of Christian Experience. By Rev. S. Olin Garrison. Introduction by Bishop Foss. These forty witnesses are representatives of various branches of the evangelical Church. A delightful unity is manifested in diversity of expression. This book should be widely circulated. Published by Phillips & Hunt, and on sale by us. Price, \$1.00.

A DOZEN BE'S FOR BOYS. By Jennie Fowler Willing. In this dozen Be's we have "Be right," "Be faithful," "Be true" etc. Written in Mrs. Willing's attractive style. It has also a portrait of the authoress. A good book for boys. Published by McDonald, Gill & Co., and on sale by us. Price, 40 cents.

HYMNS NEW AND OLD.—By Prof. D. B. Towner. A new and excellent collection. Price, 35 cents.

HARVEST GLEANINGS.

AT HOME.—

THE CAMP-MEETINGS.

LAKE BLUFF, ILL.—Rev. John Parker writes of this meeting, and the Plane City Meeting: At both these meetings the hunger of the people for the doctrine and experience of full redemption in Christ, was beyond anything I have ever seen. Hundreds were fully saved. Several times I have seen the entire camp moved as by the breath of the Almighty, and nearly every person on their feet to express a determination to seek heart-purity.

CAVOUR, DAK.—Lillie Waldrip writes: I want to tell you what the Lord is doing for us on these broad prairies of Dakota. At a little Camp-meeting near the Sod Chapel, on Pearl Creek, thirty were sanctified. Twelve of our little class at the Creek School-house came home with new songs on their lips, and holiness in their hearts, praise His name! Now we have precious seasons of prayer and praise, for where there is peace there is liberty. At Lake Byron, last week, there were 25 conversions, and 15 arose as seekers after holiness.

FAIR HAVEN, VT.—Reported to have been a successful meeting. Gospel truth was pointedly presented, and many souls were converted, reclaimed, and sanctified.

MICHIGAN HOLINESS ASSOCIATION.—The annual Camp-meeting commenced at Grand Rapids, Aug. 2d. It was followed by a five days' meeting of the Salvation Army, and subsequently a tent meeting for a week was held by Bro. S. B. Shaw. Many were converted and sanctified during this series of meetings.

OLD ORCHARD, ME.—This meeting, held on the line of Holiness, Rev. A. McLean in charge, is reported to have been a successful one, in the conversion of sinners and the sanctification of believers. Bishop Taylor, Dr. Lowrey and wife, Rev. W. B. Osborn and wife, and others, aided.

DECATUR, ILL.—Bro. W. R. Jones reports this meeting of the Illinois State Association the best ever held in the West.

ORVILLE, OHIO. This meeting closed August 8th. It was considered by many to have been the best ever held. Many were converted, reclaimed, and sanctified. At one time sixty seekers were at the altar.

PITMAN GROVE, N. J.—This meeting was in charge of Bros. D. B. Updegraff and Dr. Dougan Clark. It was held steadily to the line of Holiness, and the work of sanctifying believers and converting sinners went steadily forward. It was a blessed meeting.

ABROAD.

INDIA—Since the beginning of the year, nearly a score of persons have been converted, and some are earnestly seeking perfect love in the Vepery, Madras Mission, in charge of Rev. Geo. Isham.

Rev. Dr. A. W. Rudisill, presiding elder of the Madras District, writing to the *Indian Witness* of the work in Madras, says:

"Miss Mary A. Hughes is in charge of the Zenana work, the Orphanage and the Girls' Schools. She is brimful of indomitable energy, and it is easy to see that she has a deep call from God for missionary work. Every department of her work receives close attention: nothing seems to escape her notice.

"She has provided neat and comfortable quarters in her own compound for female orphans, and has now under her care six bright little Hindu girls. The discipline in her home is mild but firm. I strongly believe that her executive gifts and piety will, under God, enable her to build up an institution for orphans which will be a blessing to Madras and a credit to Methodism.

"To attend family worship in her home, and hear the dear little girls singing their Tamil hymns; to see their bright, clean faces, their silken raven hair, their dress, cheap, plain, purely native, but very neat; and then to remember that a few months ago these tidy, modestly-attired girls were nearly nude, and altogether dirty, unkempt street-players; that Miss Hughes with her own hands introduced them into the mysteries of the world of soap, clothed them, and taught them that thus Jesus would cleanse their hearts and clothe them with righteousness—who, that reads these lines, will fail to pray that God may long spare Miss Hughes to work in India, and who will deny the blessedness of the fruits of the 'good tidings' told to the good people of Madras?

CHINA.—The work on the *Hok Chiang* District is very encouraging. The great interest at *Tung Tau*, mentioned last year, still increases. The weekly prayer-meetings are largely attended by the heathen, and the chapel is filled to overflowing on Sundays.

—The Methodist Episcopal Mission in Japan, reported last January 1970 full members, and 524 probationers, with 39 theological students, 600 scholars in high schools, 602 in day schools, and 3,325 in Sunday schools. There are 20 churches and chapels, 45 halls for worship, 19 parsonages and homes.

—There is at Halifax, England, a training school for female evangelists. It is under the auspices of Mr. Clegg, a Wesleyan Methodist, but has no connection with the Conference. Some of the ladies are visitors, and others are evangelists. They go where they are invited to hold services in churches.

—There are three Protestant Churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

—A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the Churches of Tokio cannot be less than a thousand. Yokohama has also reaped a rich harvest.

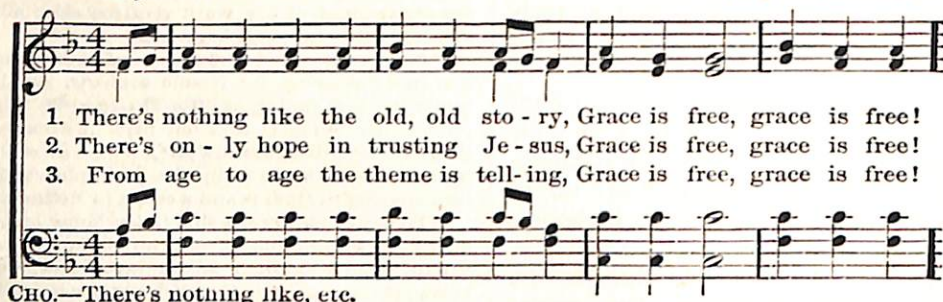
GUIDE HYMNAL

28

Grace is Free.

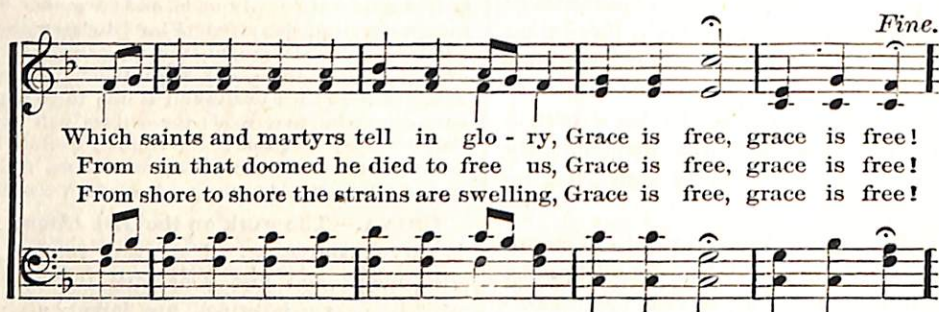
EMMA M. JOHNSTON.

WM. J. KIRKPATRICK.




1. There's nothing like the old, old sto - ry, Grace is free, grace is free!
 2. There's on - ly hope in trusting Je - sus, Grace is free, grace is free!
 3. From age to age the theme is tell - ing, Grace is free, grace is free!

CHO.—There's nothing like, etc.



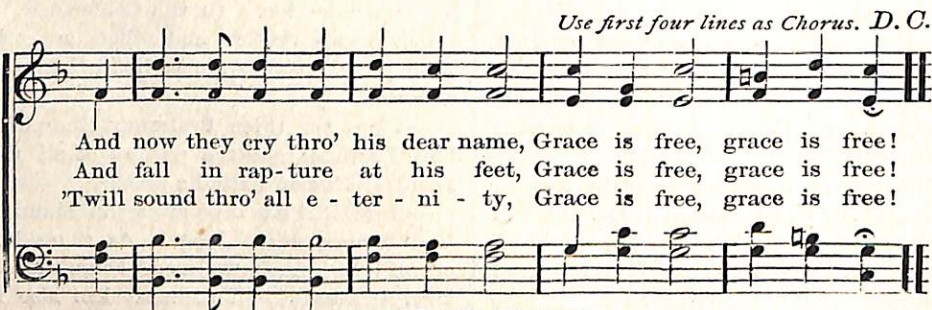
Which saints and martyrs tell in glo - ry, Grace is free, grace is free!
 From sin that doomed he died to free us, Grace is free, grace is free!
 From shore to shore the strains are swelling, Grace is free, grace is free!

Fine.



It brought them thro' the flood and flame, By it they fought and overcame,
 Who would not tell the sto - ry sweet Of love so wondrous, so complete,
 And when that time shall cease to be, And faith is crowned with victo - ry,

Use first four lines as Chorus. D. C.



And now they cry thro' his dear name, Grace is free, grace is free!
 And fall in rap - ture at his feet, Grace is free, grace is free!
 'Twill sound thro' all e - ter - ni - ty, Grace is free, grace is free!

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Sample page of "SHOWERS OF BLESSING," Profs. Sweney and Kirkpatrick's new singing book. Over 100 new hymns similar to above, 192 pp., 35 cents per copy, by mail; \$3.60 per doz., not prepaid. Address JOHN J. HOOD, 1018 Arch St., Phila., Pa.



NOVEMBER, 1888.

WORD FOR THE MONTH.—“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask in my name, he may give it you.”—Psa. 119 : 41.

“LABORERS of Christ, arise,
And gird you for the toil !
The dew of promise from the skies
Already cheers the soil !

“So shall you share the wealth
That earth may ne’er despoil,
And the blest gospel’s saving health
Repay your arduous toil.”

GOSPEL POSSIBILITIES.

[EDITORIAL.]

JESUS has left this injunction on record : “But I say unto you, Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them that despitefully use you and persecute you.” (Matt. 5 : 44.)

Our Master, Christ, is here in striking contrast with all worldly teachers. They counsel revenge—He counsels love. But some say that love for enemies is impossible. So it is from a human point of view. Jesus, however, is here stating gracious possibilities. The Divine nature must be substituted for the human. “God is love; and he that dwelleth in love dwelleth in God and God in him.” Christ entering into us by the power of the Spirit, we possess the Christly mind,

and the Christly mind prompts to Christly acts. “He has the bright example set,” showing us how to behave ourselves toward our enemies and persecutors. In the hour of His great agony, when the infuriate multitudes were around His cross, wagging their heads and uttering their maledictions, He prayed for them.

Now, if we are to substantiate our claim to the name of “Christian,” we must have the Christ-spirit. No matter about the rugged aspects of our nature, we may be melted down into the mould of love, and reflect the image of the Heavenly.

“All things are possible to him that believeth.” Certainly, therefore, with an inexhaustible treasury of grace to draw upon, we need not stagger at the possibility of measuring up to the requirements before us. And when the precepts are in actual fulfilment, it is positively sublime.

THE WORD OF GOD

"Every word of God is pure."—Prov. 30 : 5.

"Hail, sacred truth! whose piercing rays
Dispel the shades of night."

The Sermon.

SANCTIFIED WHOLLY.

BY REV. I. SIMMONS.

TEXT—"The very God of peace sanctify you wholly, and may your spirit, soul and body be preserved entire, without blame in the presence of the Lord Jesus Christ. Faithful is He that calleth you, who also will do it."—1 Thess. 5 : 23, 24 (N. V.)

BENDING over this passage with Trench's Synonyms and Webster's Dictionary, what meaning would a literalist find in these words? Coming to them with an anatomist's skilful power of dissection, what would be the impression received? On a plea for the support of the propositions here announced, what would Rufus Choate or Daniel Webster have proved from them? Scanning them without a creed to maintain or a prejudice to defend, what would a simple hearted Christian get out of them? Would any one of these persons, if candid, examining this language from his own standpoint, derive from it anything less than that a man "should be brought to an entire resignation of his own will to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt offering to Christ?"

Like a Corinthian column, here stands a central truth, entwined around by many dependent truths, which have their only support in its stability. The word *sanctify* is the symbol of that truth which the Holy Spirit variously uses to mean to *cleanse*, to *consecrate*, to *hallow* and to *purify*. Does this truth, though claiming so much, do violence to any other known

truth? Does it shake the Old Testament records which read of perfect love and a perfect obedience? Does it overstrain the Sermon on the Mount, which urges perfect love and purity of heart as though these were the only expressions of a nature true to the conceptions of its creation? On the contrary, God, by command, by terrible providences, by the symbols of water and blood and fire, has ever kept before the race one ideal. He pities, but nowhere apologises for sin. He winked at their ignorance, but thundered His judgments against the smallest violations of righteousness. His axe was laid at the root of the tree. He thoroughly purged His floor. He refined with fire and washed with blood. His radical measures were the dreadful necessities involved in the damages of sin. It had destroyed His image. The complete restoration of that image is the declared purpose. In harmony with this, every step in His training of the human family has been taken. He demanded a perfect offering. He scrutinized with severe exactness the raiment of the priesthood. The first spot of leprosy broke the social tie, and received radical treatment. Small sins defeated armies. Seemingly trivial offences were punished with death.

In harmony also with God's purpose to completely restore the broken image, is the universal instinct that the committal of good or evil is optional with each person. Penalty measures guilt. Guilt measures responsibility. Responsibility measures ability. At the earliest dawn of the conscience stands the tree of life. The soul's first small sin is one of choice. From thence to the hideous crime and the defiance of God, the momentum down the deepening rut is habitual choice. As in walking the will works the muscles without the person's distinct recognition of each step, so in sinning the unrecognized decisions are made to do or not to do in each departure from righteousness. Thus God places the wrong of acts and neglects

upon each soul. "The soul that sinneth it shall die."

But, alas, we are hurled into this world morally with a fearful downward velocity! "Behold I was shapen in iniquity, and in sin did my mother conceive me." How can I help the tendency to commit some well circumstanced sins? I am born a broken image. I have to choose between good and evil with a will so naturally weak, a conscience so bewildered, and instincts and tastes so perverted by such a moral conception and birth that the choice readily swings to the forbidden fruit. It is comparatively easy to grapple with the problem of *sins*, but what to do with the *sin* that makes sins, causes me to cry: "O, wretched man that I am! who shall deliver me?" I can see how God can forgive me when penitently I cry to Him. He cannot help it, for He is God. But forgiving my sins does not restore the image fully, unless I go deeper than my deeds, and choose to contest, unto complete triumph, the poisonous forces that influence so easily, my choice to evil. Here God's purpose is gloriously manifest. His royal pioneer points to Him, and the world turns to "Behold the Lamb of God that taketh away the *sin* of the world!" The *sin*! The virus, the sin that makes sins. And one apostle announces: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all *sin*." Sins are forgiven, sin is cleansed away. And again he declares: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Simultaneously uttered sentences, but rarely simultaneous operations of the Spirit.

Is it not apparent that sinful nature becomes a choice to the enlightened and justified soul? When peace is broken by old obstinate evils, when temptation finds response, and is often yielded to instead of resisted, when the religious ex-

perience is more a struggle with law than a steady development into Christlikeness, is such a condition not a matter of choice? When a civil culprit upon sincere confession and repentance is forgiven, is he not accounted culpable if he does not choose to be wholly governed by the principles of honest citizenship? Is the facility of pardon an excuse for the retaining of those biases that make frequent pardon of the same sins necessary? Is there no holy nature in God's plan? Is there any thing short of this in God's plan? Yea, this is the will of God that spirit, soul and body may be wholly sanctified.

It is a cardinal truth that the purpose of the Lord Jesus Christ's exemplary life and sacrificial death were to make saints out of sinners. His life was on our earth side, His death was on our heaven side.

"Be ye holy," "Be ye therefore perfect," have no other inspired comparison than "for I am holy" and "even as your Father which is in heaven is perfect." If the time wasted in hunting for apologetic definitions of holiness were spent in prayerful seeking to become holy, how quickly would the mighty work be wrought!

Mark the striking significance of the qualifying terms employed in this passage:

1st. The completeness of a commenced spiritual work. "Sanctify you wholly." Would not our linguist, our anatomist, our lawyer and our simple hearted Christian, to whom we have referred these words, be bound to make a distinction between *sanctify* and *sanctify wholly*? What is the condition of those to whom this exhortation might apply? They are either sanctified or they are not. If they are sanctified, and to be sanctified at all is to be sanctified *wholly*, then the exhortation is as useless as to exhort a man who is breathing to breathe wholly. If the exhortation is to those who are not sanctified at all, then it is as unnecessary as if Christ had bade Lazarus to come

wholly to life when He raised him from the dead. Either the word sanctify is used by the writer as an incomplete word, or the word *wholly* is not needed to strengthen the exhortation.

2d. Another qualifying term shapes the meaning of this passage: "May your spirit, soul and body be preserved (guarded) entire." It is evident that for a purpose the Holy Spirit makes this triple division of man in this connection. The Spirit (*pneuma*), is the breath of God. It ought to be sweet and clean and in correspondence with the holiness of God. The soul (*psyche*) is the man in his mental and passional relations. Surely the blood of cleansing would here be fully applied. The body (*soma*) is the sensuous man. At what place or point is God's preserving hand a necessary failure? The entire man is immersed in the atonement: "My hands, my head, my heart" guarded by the blood. For this the great apostle pleads. The wide range of the prayer takes in the whole being. Your nature is completely ensphered in God. If there is a single slant toward forbidden worship of the dearest idol; if there is a thought that has not been brought into glad captivity to the Holy; if there is a nerve of the body that rebelliously is counted out of His immediate care; at this point of severance, the disharmony and disturbance will arise. All the man, with all the powers preserved, washed, wholly sanctified, this is the will of God.

3d. A remarkable qualifying term is this: "Without blame." Observe it does not read: *Without fault*. There is a great difference. Faults, otherwise termed imperfections, are the products of our limitations. There are faults of judgment and of memory. The conclusions of incorrect logic may lead to a faulty act. But, blessed be God, even the faults of a life wholly sanctified in spirit, soul and body, are greatly minimized by His preserving grace. The limited knowledge of things is enlarged by His illuminating light. The mind is

clear and sees afar. The conscience is keenly alive and instinctively notes the nice distinctions of right and wrong. The body is full of light! The steps of the feet are ordered of the Lord.

How careful is this language of the Holy Spirit: "Without blame in the presence of Jesus Christ." You will never be without blame in the estimation of every man. Our Lord was blamed. Savage charges were made against Him. His holy motives were maliciously impugned. The servant cannot be above his Lord. Prejudice, the prolific source of adverse criticism, will blame you for many things. Your acts will be misinterpreted, and you will be blamed for not doing enough, or for doing too much, or for your manner of doing. All this may be while you are walking in holy fellowship with God. But here is your possibility and your comfort. You may be "without blame in the presence of Jesus Christ." It is well to wisely examine the censure of men. There is some profit in the side lights along the way to heaven. We may correct mistakes and cultivate patience by meekly receiving the blame of men. But before the atoning Lamb you may be "without blame." In the presence of His cleansing blood, each moment applied by a faith which has passed from an effort to an attitude of the moral nature, who can lay anything to your charge? Be of good cheer; only give God an opportunity, and He will cleanse you from all unrighteousness, strengthening you so mightily "by His Spirit in the inner man," that every motive, purpose and forming thought shall be purified, and you "without blame."

Think of His resources for such a loving miracle. His character insures the result. "The very God of peace." His nature so harmonious in itself is the model. He seeks that His image shall be inter-harmonious. It was the legacy of the dying Testator, "My peace I leave with you," "My peace I give unto you."

Not as the world giveth, a peace that

springs out of a compromise, a quiet that comes when hostile armies sleep, but a nature with faculties poised in place, without abuse or friction, each serving its purpose with rhythm and harmony. For this the Saviour came and died. We read it in the Book, we sing it in our hymns, we repeat it in our prayers, we sigh for it with deep longings; why not possess it? O, send a cry from the foot of the cross, fulfil now in me the promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

God's faithfulness is pledged that you be sanctified wholly. "Faithful is He that calleth you." Not a break in His plan. Not a failure of means any where. O, how faithful! How He has hung around your path! What a steadiness of patient love! Night and day, through sickness and sinfulness, He has sought to capture your will, and enter your life. Faithful in calling you! Ah, yes, there was joy in His presence when you came to His altar and found pardon and the peace of reconciliation. Ever since He has faithfully called you to be wholly sanctified.

Say amen to Him and you will find Him to be not only faithful in the promise, but He "also will do it." He will do it suddenly. Just as the lighting of the gas jet quickly dispels the darkness and fills the room with light, so He will flood you with His ineffable glory. He will. Do not try it merely, for faith is not at its best when experimenting, but do it! Then you shall know the bliss and strength of

1st. A holy communion with God. Duty will no longer be defined by "Thou shalt," or "Shalt not," but sweetly pass into love service. You will run His errands with wings on your feet.

2d. And How faithful His holiness will appear to you. His heaven will not be a retreat only from life's ills, but His home. Heaven will be God's presence. To see His face in Jesus your Lord, will be your delightful anticipation.

3d. And you shall see Him here. Life is full of Him, and the cleansed nature has the most precious realizations of it. "Blessed are the pure in heart, for they shall see God." The burning bush is on every slope. He speaks through a thousand voices. O, there is a sacred treasure in being spiritually minded. Christ is so near to it and talks so familiarly with it.

4th. Thus "sanctified wholly," your spiritual power is multiplied many fold. You do not cry, "My drowsy powers why sleep ye so," but you are fired with a holy enthusiasm. The humble place or the wider field it matters not, you are ready, because there are no unwilling faculties to contest the way. Are we who read wholly sanctified now? Does God reign supreme? Is there no idol in the spirit? Is there no reserve where self asserts its claims? O, Christ, Thy blood can prevail! We come to the fountain anew. We have heard Thy beseeching call, and in simple faith we cry, "Spirit, soul and body from this day shall be thine!"

"Higher than the highest heaven, deeper than the deepest sea,
Lord, Thy love at last has conquered, 'none of self, and all of Thee.'"

DR. PRESTON, in his last hours, said, "Blessed be God! though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with Him."

LOVE OF GOD.—History's noblest deed and record of love is in the self-devotion of one generous heathen, Pylades, who forfeited his life to save *his friend*; but "God commendeth His love to us, in that, while we were yet sinners, Christ died for us!" "You have not yet seen," says a great writer and profound thinker, "the greatest gift of all—the HEART of God, the love of His heart, the heart of His love. And will he in very deed show us that? Yes; unveil that cross, and see. It was His only mode of showing us His heart. It is infinite love laboring to reveal itself—agonizing to utter the fulness of infinite love. Apart from that act, a boundless ocean of love would have remained forever shut up and concealed in the heart of God, but now it has found an ocean-channel. Beyond this, he *cannot* go. Once and forever the proof has been given—'God is love.'"
—Macduff.

BEAUTIES OF DODDRIDGE.

WHICH are the joys that cannot die,
With God laid up in store;
Treasures beyond the changing sky,
Brighter than golden ore.

All that my willing hands can give
At Jesus' feet I lay;
Grace shall the humble gift receive,
Abounding grace repay.

THE HOLY SPIRIT.

*"His Vital Relations to the New Testament
Dispensation."*

BY REV. JAMES HARRIS.

[FIRST PAPER.]

IF we enter a beautiful temple fully prepared for its dedication at a very early hour of the Sabbath morning we see the beams of the rising sun shining through windows of stained glass, lighting up the whole area with a flood of glory and bringing out in all its perfection the design of the master builder. Wisdom and skill are there displayed in stone and wood and metal. Wealth is there, consecrated to its highest purposes, but there is no life. All within is silent and cold and dead. No music peals from the organ. No song of praise ascends from the pew. No preacher voices truth from the pulpit. No sound of prayer is heard at the altar. All is perfect and beautiful, and full of promise, but all is useless and vain until the whole throbs with human life. So do we gaze upon the dispensation of the Spirit upon the morning of the day of Pentecost. St. Paul calls it "the dispensation of the fulness of times," (Eph. 1: 10). Inspired saints had prepared it from patterns shown them in the mount. The messenger whose office it was to prepare the way before the Lord of the

temple came. Then the Lord Himself came suddenly to His temple and completed it by His own three years ministry, and by offering upon its altar the Lamb of God which taketh away the sin of the world. He sanctified it by His own blood. Clothed with the spirit life, He entered the precincts of death and robbed the enemy of its sting and Hades of its victory. He ascended to Heaven and appeared at the right hand of God, for us, as a priest forever able to save them to the uttermost that come unto God by Him," (Heb. 7: 25). All power was given to Him, both in heaven and in earth. The Spirit in all His fulness was given to Him. He received gifts for men. The Spirit received His. He was henceforth to be known as the Spirit of Christ, and was to be given by Him to His Church. He had raised Him from the dead. And now the hour has arrived for the gift of the Spirit. The Temple is to be dedicated. The day of Pentecost has fully come. Fit day for so grand a service. Upon that day had the glory come down upon Mount Sinai. And upon that day shall the brighter glory come into the true spiritual temple of God, not built with hands. Not Moses, but Christ shall be the Dedicator. Not the oil and the blood of beasts, but the Holy Ghost shall be the purifier. Not the burning incense on the golden altar, but the incense of a pure offering of praise and thanksgiving shall fill the temple area. Not Aaron and his retinue of mitred priests, but apostles and disciples, male and female, shall be the offerers. Men and women chosen and called and faithful. And when the day of Pentecost was now come, they were all together in one place, and suddenly there came from heaven a sound as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire, and sat upon each of them; and they were all filled with the Holy Ghost, and began to

speak with other tongues as the Spirit gave them utterance, (Acts 2 : 1-4, R.V.)

What would the dispensation of Christ have been without the day of Pentecost? A temple all prepared and beautiful with everything in its place, but everything useless. A sacrifice offered and presented to God for the sins of all men and whose blood cleanseth from all sin; and yet without power of application. A priest, even Christ, at the right hand of God, able to save to the uttermost all that come to God by Him, and yet no comers. A company of men and women wholly devoted to God and His service, yet without either gifts or graces for the work to which they were called. It would have lacked the beauty of the former dispensation, the ritualism and the visible glory, and have had no glory of its own. It would have done away with the attractive power of a gorgeous temple, built with hands on Mount Zion, and had a cross that would have repelled instead of drawn in its stead. Without a temple, without an endowed priesthood, without a ritual, without wealth, without prestige, it would have had pretension but no demonstration—a gospel, but no power. A ministry duly appointed and ordained and educated, but no gift of preaching. No unction of spiritual power, and therefore attended with no spiritual results. It might have found a school and taught a philosophy as Plato did, but it could never have converted the world or saved men from their sins. And such is every Christian to-day who is devoid of the Spirit; and hence comes the necessity in such Churches. What would the day of Pentecost have been without the Holy Spirit? We have upon it an exalted High Priest, able to save to the uttermost all that come unto God by Him. We have a sacrifice that is perfect, and the blood of which cleanses from all sin. We have the word of God, the Gospel of our Lord Jesus Christ. We have men and women wholly devoted to God

and to His service, who have forsaken all to follow Him. But we have neither motion nor power. They tarry at Jerusalem, and would have tarried till death came. They could neither preach nor testify, nor exhort, nor teach. A temple all prepared for its dedication, with everything in its place, but everything useless and valueless, unless the Spirit were poured from on high. And what the day of Pentecost would have been, so would the Christian dispensation have been without the Holy Spirit. It would have lacked the beauty of the former age, the ritualism and the visible glory, and have gained no glory for itself. It would have done away with the attractive power which Judaism had from the glory of its temple, and the splendor of its services, and yet had no attractive power of its own.

It is an invariable sign of declension when there comes the demand for material things to make the service God more attractive. The Spirit of giveth life. The Holy Ghost is always an attraction. It will convert a rude barn-like building into a temple more glorious than that in Jerusalem.

The Holy Ghost makes the entire dispensation of the Gospel so attractive that it can draw all men by its own native power. The humblest Church or camp meeting board-tent will be crowded when the cathedral will be empty. The log barn which he takes possession of will be turned into a temple more glorious than Solomon's in all its glory. And the cross of Christ will draw greater multitudes than Niagara or all the wonderful objects of Nature. It will make the word of even those whom the world esteems as ignorant and unlearned more powerful than the studied oratory of the most cultivated declaimer. Reader, obtain *The Spirit*. "Your body is the temple for the Holy Ghost to dwell in." Does He dwell there? Are you filled with the Spirit? Or are you a temple prepared but not "dedicated?"

BEAUTIES OF DODDRIDGE.

SOVEREIGN of all the worlds on high,
 Allow my humble claim ;
 Nor while, unworthy, I draw nigh,
 Disdain a Father's name.

Cheered by the witness from above,
 Unwavering I believe ;
 And, "Abba, Father, humbly cry ;
 Nor can the sign deceive.

EXPLANATION OF TERMS.

BY REV. W. G. BROWNING.

[The following is an extract from one of our latest works—"GRACE MAGNIFIED"—by our valued friend and brother Browning. It is an excellent work, and the reader cannot fail to be edified. Price, \$1 00. It is a large book of 450 pages and embellished with a portrait of the author.]



WHEN I use the Scriptural words "perfection," "perfect love," and "entire sanctification," there is no danger of misunderstanding by those who are read in this theology. But lest any others should be misled, I will be excused for repeating here what so often has been written and spoken by those who feel called to urge this experience upon the Churches.

The perfection spoken of in the Word of God as the privilege of fallen men in this world is not the *absolute* perfection of God ; nor even that belonging to the angels who have kept their first estate ; nor of our first parents when they came from the hand of their Maker and were pronounced "very good ;" nor a perfection such as the saints know who escape from the infirmities and weaknesses attending their dwelling in this tenement doomed to decay ; nor such as shall be enjoyed when "this mortal shall put on immortality" and "death be swallowed up in victory." Nor is it a perfection of judgment that insures against mistakes, that may be most innocently made in the want of knowledge and perception that will ever attend us during our earthly

sojourn. It is a perfection of love, and of the graces of the Spirit, by which doubt and fear and unbelief are put away, and the soul is filled with supreme love to God, and universal love to all men. By this it goes out in constant and earnest desire and delight to do the will of God, as made known in His Word, and in joyous submission to that will, in whatever way that duty of submission appears, in the dispensations of Divine providence.

One of the great hindrances to the seeking of this *specific* blessing by many is the defective arguments, drawn from analogies between natural and spiritual things, in the presentation of the Scriptural and important doctrine of "growth in grace ;" in which no place is left for the *immediate* purification of the heart by the power of the Holy Ghost.

PERSONAL EXPERIENCE.

It was not until my restoration to the Divine favor from my wretched backslidings, that I was fully awakened to the importance of seeking and obtaining this great blessing. There was just one sister in the Duane Street Methodist Episcopal Church, where I had become a member, who was *pronounced* in her testimonies in the social means of grace upon this experience. And while some objected and criticised, I was impressed, as from time to time she would speak, and in *definite* terms give vent to the flow of her soul in exhortation, as well as statement. About one year after my membership in this old time-honored Church, I was connected with the official board by being appointed leader of a class, consisting mostly of elderly ladies, when I was only about nineteen years of age. The pastor who thus appointed me was Rev. John Poisal, and how well I remember the time when he called me to him and opened this subject by saying, "Wist ye not that I must be about my Father's business?" This was to me a great responsibility, and I

accepted the position with fear and trembling. The monthly meetings of the leaders and stewards were, in those days, made spiritually profitable by being utilized for prayer as well as business. The brethren would, when they had attended to routine matters, extemporize a season of earnest supplication for the baptism of the Holy Ghost. In one of these meetings, while the voice of prayer was going forth, my soul was greatly blessed, and filled with light and love as never before.

This blessing remained with me, and was something beyond and greater than I had yet experienced. In speaking of it to a brother, he told me he thought it was "the blessing of holiness." This rather startled me, and I hesitated to believe that this great boon had come to me in my comparative youth, when I did not know of one of the older officers of the Church claiming such a possession. I did not open my mouth to declare in public the wonderful work that it seemed the Holy Ghost had wrought in me, thinking it could not be sanctification. Thus, while I hesitated and doubted, the light within me became dim.

Soon after this, I removed my membership (because of change of residence) from the Duane Street Church to the Forty-first Street Church, and was appointed a leader there. My interest on the subject of Christian holiness increased and I began to attend the Tuesday meeting held at the house of the late Dr. Palmer, in Rivington Street, and to give myself to reading in connection with the instruction that came to me from the testimonies and exhortations that fell upon my ears and entered into my open understanding. The clearer light that thus shone into my mind led me to claim and profess this great blessing that was the theme of this special meeting. My experience was very full this doctrine, and its acceptance by others, was great. Through my instru-

of comfort, and my zeal for the spread of mentality we had some meetings for holiness in one of the class-rooms of the Church where I was a member, and I took occasion to attend such meetings elsewhere as I could find them. There was one held in the Madison Street Church under the leadership of a Brother Flagler, when the Rev. J. L. Gilder was pastor; it was well attended, and had a considerable influence for good. I was present in this last-named meeting on one occasion when the testimonies ran along the line of expressions as to the wishes of different speakers, in their efforts to serve the Lord, and concerning their life experiences, when it came to me, with great force, "I want just what the Lord desires concerning me." I felt moved to rise and say this, but having spoken once, it was suggested to my mind that it would be rather forward and out of place for me to speak the second time, and so I suppressed the inclination and remained silent. The impression has never left me that I grieved the Spirit in not giving utterance then and there to the sentiment thus begotten within me. I have, on several occasions since, referred to this both for my own benefit and the encouragement of others, to always be witnesses for God *when a special testimony is given them.*

FOUNTAIN OF GOOD WORKS.—Verily, good works constitute a refreshing stream in this world, wherever they are found flowing. It is a pity that they are too often like Oriental torrents, "waters that fail" in the time of greatest need. When we meet the stream actually flowing, and refreshing the land, we trace it upward in order to discover the fountain whence it springs. Threading our way upward, guided by the river, we have found at length the placid lake from which the river runs. Behind all genuine good works, and above them, love will, sooner or later, certainly be found. It is never good works alone; uniformly, in fact, and necessarily in the nature of things, we find the two constituents existing as a complex whole—"love and good works," the fountain and the flowing stream—*Arnot*

BEAUTIES OF DODDRIDGE.

WY gracious Lord, I own Thy right
To every service I can pay,
And call it my supreme delight
To hear Thy dictates, and obey.

What is my being but for Thee,
Its sure support, its noblest end?
'Tis my delight Thy face to see,
And serve the cause of such a Friend.

EXPERIENCE OF FRANCES E. WILLARD.

(From the new book just issued, "FORTY WITNESSES," by Rev. S. Olin Garrison, being the experiences of members of various Churches. A capital book. Price, \$1.00.)

I WAS lying on my bed in my home at Evanston, Illinois, in the crisis of typhoid fever. It was one night in June, 1859. The doctor had said that the crisis would soon arrive, and I had overheard his words. Mother was watching in the next room. My whole soul was intent, as two voices seemed to speak within me, one of them saying, "My child, give me thy heart. I called thee long my joy, I call thee now by chastisement; but I have called thee always and only because I love thee with an everlasting love."

The other said, "Surely you who are so resolute and strong will not break down now because of physical feebleness. You are a reasoner, and never yet were you convinced of the reasonableness of Christianity. Hold out now and you will feel when you get well just as formerly."

One presence was to me warm, sunny, safe, with an impression as of snowy wings; the other cold, dismal, dark, with the flutter of a bat. The controversy did not seem brief; in my weakness such a strain would doubtless appear longer than it really was. Solemnly, definitely, and with my whole heart I said, not in spoken words, but in the deeper language of consciousness:

"If God lets me get well I'll try to be a Christian girl." I was then nineteen

years old. But this resolve did not bring peace.

"You must at once declare this resolution," said the inward voice.

Strange as it seems, and complete as had always been my frankness toward my dear mother, far beyond what is usual between mother and child, it cost me a greater humbling of my pride to tell her than the resolution had cost of self-surrender, or than any other utterance of my whole life has involved. After a hard battle, in which I lifted up my soul to God for strength, I faintly called her from the next room, and said:

"Mother, I wish to tell you that if God lets me get well I'll try to be a Christian girl."

She took my hand, knelt beside my bed, and wept and prayed. I then turned my face to the wall and sweetly slept. . . . That winter we had revival services in the old Methodist Church at Evanston. Dr. (now Bishop) Foster was president of the University, and his sermons, with those of Drs. Dempster, Bannister, and others, deeply stirred my heart. I had convalesced slowly and been out of town, so these meetings seemed my public opportunity of declaring my new allegiance. The very first invitation to go forward, kneel at the altar and be prayed for, was heeded. Waiting for no one, counseling with no one, I went alone along the aisle with my heart beating so loudly I thought that I could see as well as hear it beat as I moved forward. One of the most timid, shrinking, sensitive natures, what it meant to me to go forward thus, with my student friends gazing upon me, can never be told. I had been known as "skeptical," and prayers (of which I then spoke lightly) had been asked for me in the Church the year before. For fourteen nights in succession I thus knelt at the altar, expecting some utter transformation—some slice of heaven to be placed in my inmost heart, as I have seen the box of valuables placed in the corner-

stone of a building and firmly set, plastered over, and fixed in its place forever. This is what I had determined must be done, and was loath to give it up. I prayed and agonized, but this did not occur.

One night when I returned to my room baffled, weary and discouraged, and knelt beside my bed, it came to me quietly that this was not the way; that my "conversion," my "turning about," my religious experience (*re-li-gio*, to bind again), had reached its crisis on that summer night when I said "yes" to God. A quiet certitude of this pervaded my consciousness, and the next night I told the public congregation so, gave my name to the Church as a probationer, and after holding this relation for a year—waiting for my sister Mary, who joined later, to pass her six months' probation—I was baptized and joined the Church "in full connection." Meanwhile I had regularly led, since that memorable June, a prayerful life—which I had not done for some months previous to that time; studied my Bible, and, as I believe, evinced by my daily life that I was taking counsel of the heavenly powers. Prayer-meeting, class-meeting (in which Rev. Dr. Hemenway was my beloved leader), and Church services were most pleasant to me, and I became an active Christian worker, seeking to lead others to Christ. For I had learned to think of and believe in God in terms of Jesus Christ. This had always been my difficulty, as I believe it is that of so many. By nature all spiritually-disposed people (and with the exception of about six months of my life I was always strongly that) are Unitarians, and my chief mental difficulty has always been, and is to-day, after all these years, to adjust myself to the idea of three in one and one in three. But, while I will not judge others, there is for me no final rest, except as I translate the concept of God into the nomenclature and personality of the New Testament. What Paul says of Christ is what I say;

the love John felt it is my dearest wish to cherish.

Six years passed by, during which I grew to love more and more the house of God and the fellowship of the blessed Christian people who were my brothers and sisters in the Church. The first bereavement of my life came to me three years after I became a Christian, in the loss of my only sister, Mary, whose lifelong companionship had been a living epistle to me, of conscientiousness and spirituality. In her death she talked of Christ as "one who held her by the hand," and she left us with a smile fresh from the upper glory. A great spiritual uplift came to me then, and her last message, "Sister, I want you to tell every body to be good," was like a perfume and a prophecy within my soul. This was in 1862. In 1866 Mrs. Bishop Hamline came to our village and we were closely associated in the work of the "American Methodist Ladies' Centennial Association" that built Heck Hall. This saintly woman placed in my hands the *Life of Hester Ann Rogers*; *Life of Carvosso*; *Life of Mrs. Fletcher*; *Wesley's Sermons on Christian Perfection*, and *Mrs. Palmer's Guide to Holiness*. I had never seen any of these books before, but had read Peck's *Central Idea of Christianity*, and been greatly interested in it. I had also heard saintly testimonies in prayer-meeting, and, in a general way, believed in the doctrine of holiness. But my reading of these books, my talks and prayers with Mrs. Hamline, that modern Mrs. Fletcher, deeply impressed me. I began to desire and pray for holiness of heart. Soon after this, Dr. and Mrs. Phoebe Palmer came to Evanston as guests of Mrs. Hamline, and for weeks they held meetings in our church. This was in the winter of 1866; the precise date I cannot give. One evening, early in their meetings, when Mrs. Palmer had spoken with marvelous clearness and power, and at the close those desirous of entering into

the higher Christian life had been asked to kneel at the altar, another crisis came to me. It was not so tremendous as the first, but it was one that deeply left its impress on my spirit. My dear father and a friend, whom we all loved and honored, sat between me and the aisle—both Christian men and greatly revered by me. My mother sat beyond me. None of them moved. At last I turned to my mother (who was converted and joined the Church when she was only twelve years old) and whispered, "Will you go with me to the altar?" She did not hesitate a minute, and the two gentlemen moved out of the pew to let us pass, but did not go themselves. Kneeling in utter self-abandonment I consecrated myself anew to God.

My chief besetments were, as I thought, a speculative mind, a hasty temper, a too ready tongue, and a purpose to be a celebrated person. But in that hour of sincere self-examination I felt humiliated to find that the simple bits of jewelry I wore, gold buttons, rings and pin, all of them plain and "quiet" in their style, came up to me as the separating causes between my spirit and my Saviour. All this seemed so unworthy of that sacred hour that I thought at first it was a mere temptation. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels, and great peace came to my soul. I cannot describe the deep welling up of joy that gradually possessed me. I was utterly free from care. I was blithe as a bird that is good for nothing except to sing. I did not ask myself "Is this my duty?" but just intuitively *knew* what I was called upon to do. The conscious, emotional presence of Christ through the Holy Spirit held me. I ran about upon His errands "just for love." Life was a halcyon day. All my friends knew and noticed the change, and I would not like to write down the lovely things some of them said to me; but they did me no harm, for I was shut in with the Lord.

BEAUTIES OF DODDRIDGE.

THE SAVIOUR, when to heaven He rose,
In splendid triumph o'er His foes,
Scattered His gifts on men below,
And still His royal bounties flow.

Jesus, now teach our hearts to know
The spring whence all these blessings flow;
Pastors and people shout Thy praise,
Through the long round of endless days.

SAVING FAITH.

BY REV. JOHN SCARLETT.



ONLY God can save the soul. Saving faith has no merit. The use of faith, that saves, is a human exercise of Divine grace. Saving faith is the sole condition upon which the salvation of the soul is suspended. If the Holy Spirit were not given to every man, there could not be believing unto salvation. "A manifestation of the Spirit is given to every man to profit withal."

All there is in the salvation of Christ is obtained by faith, without works; yet good works are an evidence of the exercise of such faith. The "full assurance of faith" must bring cleansing to the heart. And yet, such faith has no merit; it cries earnestly to God for mercy, and comes to atoning grace, empty handed. It looks to the *power* and *merit* of another to save, and gives glory to the proper Author of salvation, taking no honor to itself.

Were all good acts in the sight of God, performed by men on earth, bound in a bundle, together, and labeled *Faith in Christ*, to the glory of God the Father, it would not be misleading. Think of faith personified, it is likely it would testify thus—"I started the good side of every "good word and work," and carried out every godly undertaking, to its accomplishment so far, and will to the end of time. All the doings of Christ in human

souls have been mine—the peopling of heaven, with saints, is through me.

Were all the sins from the fall of Adam until the present—sins in *being* and sins in *transgression*—put in another package, and should have inscribed thereon, “*Unbelief*,” the superscription would be just. Personified, it would speak thus: “I set all sinning actions in motion among the millions of mankind. All guilt and corruption, and the consequences of sin are due to me.”

Faith is contained in the gift of salvation, and is the purchase of the Redeemer’s blood. It is the fruit of the Spirit—the grace of life, that has “come upon all men;” “the word of faith which we preach.” When we give ourselves up unreservedly to Christ, we cannot avoid the experience of entire sanctification. Exercising the believing power, which the Spirit furnishes, we will have a good conscience and a purified heart. Perfect consecration is our part—entire sanctification is God’s part. When they both come together, by faith, the work is complete.

Unbelief has no element in it that is not of depravity and Satanic agency. There is no honest doubting of spiritual truth. The snares of the devil are set for the unwary.

Two errors, especially, should be sedulously avoided. One, that salvation was finished on the cross, and our agency is not required to secure it for us—this is rank antinomianism and soul damaging. The other, that faith is a faculty that we can use at will—believing to-day, and dropping faith to-morrow; and then taking it again the next day—that we may believe, at any time, without the aid of the Holy Spirit.

The exercise of faith is of the greatest importance to us. “This is the work of God, that ye believe on Him whom He hath sent.” Genuine faith is the leader in all the graces of the Spirit. It is like the chief officer leading his army in the field of battle. Faith is armed with

sword and shield, and says triumphantly, “He knoweth the way that I take. When he hath tried me, I shall come forth as gold.” The work of faith, when God makes up his jewels, will begem the crowns of the saints forever. The achievements of faith will be unrivaled. They will be the achievements of Christ, because they will honor Him.

The Gospel dispensation of salvation by faith is a stream from the fountain of Infinite Love. It has the impress of true divinity upon its every feature. A person, in the spirit of its teaching, can exercise saving faith while far away from home and friends, in the wilderness, in a snow-drift, on a fearful stormy night, dying with hunger, happy in Christ till the latest breath. And on the first realization of eternal bliss, there will be a final adieu to earthly scenes. This doctrine is a grand necessity to mankind. It should be preached, in the demonstration of the Spirit, from every evangelical pulpit throughout the land.

IN HIS NAME.—The first requisite to successful Christian labor is the absolute putting away of self. We must think, speak, pray, and work, in the name of Him from whom we receive our commission. Self must be ignored, forgotten. A brave young ensign, in the Peninsular war, was observed in the thickest of the battle always at the front, rescuing the colors, cheering his comrades, and standing his ground, where others faltered or fled. After the battle he was asked, “Carnegie, how did you manage to stand fire as you did? You were always at the front. You should let some of us into the secret.” “I remembered who I was fighting for—my king—and that gave me strength and courage. I never once thought of myself.”

“I will strengthen them in the Lord, and they shall walk up and down in His name,” is the promise (Zech. 10 : 12). In His name were the Gentiles to trust; in His name were the disciples bidden to preach remission of sins; in His name was the lame man at the beautiful gate made whole. His name, who is called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. His precious name of whom it is written, “Thou shalt call his name Jesus, for He shall save His people from their sins.—Mrs. A. C. Morrow.



"Thy testimonies also are my delight, and my counselors."—*Psalms 119 : 24.*

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS AND DIVINE GUIDANCE.

CENTRAL THOUGHT.—"*Thou shalt guide me with Thy counsel, and afterward receive me to glory.*"—*Psa. 73 : 24.*

STATEMENT.—One of the blessed fruits of heart-purity is special Divine illumination and guidance. This might be readily inferred from the soul's closer fellowship with God (*Amos 3 : 3*), its greater spirit of docility (*Matt. 11 : 25*), and its clearer perception of Divine realities (*Matt. 5 : 8 ; 6 : 22*).

I. THE BIBLE ASSURANCE OF DIVINE GUIDANCE.

1. *Implied in the prayers which invoke it.* For true prayer not only springs from some felt need of the soul, but is also based upon an understood possibility and pledge of its supply. The Psalmist's prayer, "Show me Thy ways, O Lord; teach me Thy paths; lead me in Thy truth and teach me" (*25 : 4, 5*), expresses at once the desire and the confidence of every devout soul.

2. *Positively given in many direct promises.* "The meek will He guide in judgment" (*Psa. 25 : 9*). "He will be our guide even unto death" (*48 : 14*). "In all thy ways acknowledge Him, and He shall direct thy paths" (*Prov. 3 : 6*). "He that followeth Me shall not walk in darkness, but shall have the light of life" (*John 8 : 12*). "I am the way, and the truth, and the life" (*14 : 6*).

3. *Illustrated and confirmed by numerous examples.* The Israelites, "The Lord went before them in a pillar," etc. (*Ex. 13 : 21*). Moses, "My presence shall go with thee" (*33 : 14*). Wise men, "The star went before them" (*Matt. 2 : 9*). Peter, "The Spirit said, go with them" (*Acts 10 : 20*). Paul and Timothy, "The Lord had called them . . . to go into Macedonia" (*16 : 10*).

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*Take the sword of the Spirit which is the word of God.*"—*Eph. 6 : 17.* "*Led by the Spirit of God.*"—*Rom. 8 : 14.*

II. THE APPOINTED MEDIUMS OF DIVINE GUIDANCE. Once these abounded in far greater variety than now. Dreams and visions, audible voices, angelic messengers, fire and cloud, with manifold other signs of nature, providence, and grace, were employed to make known the will of God. All this variety of modes seemed to be necessary during the earlier stages of Divine revelation; but that revelation having become complete under the fulness of the Spirit's dispensation, all those numerous forms of Divine teaching and guidance are now crystalized in the one written revelation of God, illuminated, interpreted, and applied by the same Holy Spirit who age after age inspired it. Not that dreams, special impressions, etc., are never now employed to indicate the mind of God in particular cases, but these are exceptional and always in harmony with the written Word. Here, then, we have these two important factors:

1. *The Holy Scriptures our authoritative and infallible guide in faith and practice.* "The law of the Lord is perfect," etc. (*Psa. 19 : 7-11*). "Thy word is a lamp unto my feet," etc. (*119 : 105*). "To the law and to the testimony," etc. (*Isai. 8 : 20*). "Thy word is truth" (*John 17 : 17*). "All Scripture is given by inspiration of God," etc. (*2 Tim. 3 : 15, 16*).

2. *The Holy Spirit the inspirer and interpreter of these Scriptures.* "Holy men of God spake as they were moved by the Holy Ghost" (*2 Pet. 1 : 21*). "The Holy Ghost . . . shall teach you all things," etc. (*John 14 : 26*). "When the Spirit of truth is come, He will guide you into all truth" (*16 : 13*). "God hath revealed them unto us by the Spirit," etc. (*1 Cor. 2 : 10, 13*).

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—"*But the manifestation of the Spirit is given to every man.*"—*1 Cor. 12 : 7.*

III. LIMITATIONS OF THE DIVINE GUIDANCE. Here two opposite extreme views need to be noticed.

1. *The theory that the Pentecostal gift of the Spirit was limited to the New Testament writers.* Dr. Howard Crosby having quoted the five promises of Jesus in *John 14 : 16, 26 ;*

15 : 26 ; 7 : 13, says : "The phrase has been invented, 'the dispensation of the Spirit,' as if the old dispensation was not a dispensation of the Spirit. I believe this distinction is radically wrong. . . The promise of the Spirit . . . was the Pentecostal donation to the apostles of infallible witnessing to the truth, which culminated in the New Testament Scriptures. . . Hence the special gift of the Holy Spirit to the Christian Church is the New Testament. This is the *only* distinguishing feature in the new dispensation. . . The Comforter, therefore, promised to the Church, came on Pentecost to the apostles, and this whole work there inaugurated is crystalized in the New Testament." (*Homiletic Rev.* '87)

More than a century ago this question was put forth by Warburton, and afterward by Heber. But it refutes itself by proving too much. One hundred and twenty were in the upper room, and "they were *all* filled with the Holy Ghost;" so that, according to this view, they ought all to have become New Testament writers, whereas only six of the whole number present—four of them apostles—were afterward employed as such. Moreover, the permanent stay of the Comforter was distinctly pledged—"that He may abide with you (the Church) forever."

2. *The other extreme view is that of infallible guidance by the Spirit in all matters temporal and spiritual.* It is but natural for the advocates of this notion, to appeal for its support to such passages as the following—some already quoted : John 14 : 26 ; 16 : 13 ; 1 John 2 : 20, 27. What is, and what is not, the real meaning of these texts ? Let us see in the next lesson.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—"*But to the rest speak I, not the Lord.*"—1 Cor. 7 : 12. Cf. vs. 6, 25, 40.

IV. LIMITATIONS OF DIVINE GUIDANCE (continued).

It is always a safe rule of interpretation to understand the terms of a text in the whole extent of their possible meaning, when there is something in the nature or necessity of the case to qualify those terms, or to limit their application. Take for illustration John 3 : 16 and Luke 2 : 1. "God so loved the *world*," etc., must be understood of the whole human world, because there is nothing in the nature of the case to limit the terms employed ; but the statement, "That all the *world* should be taxed," must be limited to the Roman

Empire as being required by the very nature and necessity of the case. The same rule applies to 2 Cor. 5 : 14, "died for *all*," compared with Matt. 2 : 3 ; 3 : 5, "*all* Jerusalem," "*all* Judea," etc., as also to many other passages.

So the various phrases, "shall teach you *all* things," "guide you into *all* the truth" (R. V.), "ye know *all* things," and "need not that *any* man teach you"—these must be understood with important qualifications. Otherwise every holy man might assume to be equal in knowledge with the omniscient, all-knowing God.

The evident and necessary meaning is, that the office of the Holy Spirit is to teach those whom He sanctifies, the deep spiritual truth of God as revealed in the inspired Word, unfolding its hidden meaning, and guiding them in "all things that pertain to life and godliness" (2 Pet. 1 : 3) within the limits of Bible doctrine and precept, but without over-riding or superseding their mental or physical powers.

It follows that the province of the Holy Spirit is, not to teach men, however holy, the knowledge of scientific, mathematical, and historical truths, etc., *because* the God of nature has endowed them with faculties for acquiring such knowledge without special Divine illumination ; whereas, in the realm of spiritual truth such illumination is imperatively required. (1 Cor. 2 : 6-16.)

It follows again, that reliance on mere "impressions" in matters which concern one's human understanding and judgment is at once unreasonable, unsafe, and dishonoring to God, who is not less the author of our human powers than of spiritual influences. Still further, "these influences all lie in the plane of our own proper mental faculties, appearing to the consciousness as of subjective origin. They, in fact, use these faculties as their channel or vehicle, just as the electric current runs along the telegraphic wire precisely the same whether the thunderbolt or the magnetic machine give the impulse, and whether the telegraph be from friend or foe, a truth or a lie. It is a great and dangerous error, alike unscriptural and unphilosophical, to assume for any one that he is directly *conscious* of Divine influence as such. Whether it is God himself or Satan that is operating the wires in the soul, he can only tell for a certainty by a comparison of the character and bearing of the message with some external rule or standard."—*McClintock & Strong.*

PULPIT TOPICS FOR NOVEMBER.

BY REV. JOHN PARKER.

HAVE FAITH IN GOD.

Sabbath, Nov. 4—Mark, 11: 22.

1st. By "faith in God" is meant confidence that we are the objects of His saving grace. He is our loving Father, and He hears our prayer. Till then we have no right in God, our faith is presumption. "If our heart condemn us not, then have we confidence." (John 1: 3-21.)

2d. "Faith in God," then is not the result of any fortunate, constitutional endowment, but is the fruit of obedience, and doubt is the fruit of disobedience. Hence, faith in God depends upon things within your own control. Do you seek the honor of men? Are you disloyal to the Word? (John 5: 44-47.) Do you neglect prayer and fasting? (Mark 9: 29.) Do you demand signs? (John 20: 25.) How can ye believe? Unbelief filled the wilderness with graves. We are not yet out of it (Heb. 3: 18-19).

3d. It depends on your own will to walk with God. Obey God; be separated unto Him, and you will have faith in God. Have confidence in your own integrity, sincerity, purity, and you will have faith in God,—not till then.

THE CHURCH IN THEIR HOUSE.

Sabbath, Nov. 11—1 Cor. 16: 19.

I. A Church is not therefore a building, but a company of persons united to worship God and receive His word and sacraments.

II. No Bible sanction of the idea that God can only be properly worshiped in places especially consecrated. This Church, too poor to own a building, worshiped in the house of Priscilla, &c. Happy and honored Church in such a shelter, for they were Paul's helpers (Rom. 16: 3-4). Also the teachers of Apollos (Acts 18: 2-26).

III. *A holiness Church.* Their teaching related to the baptism of the Holy Spirit. No other Churches were approved.

IV. The visible Church is now mixed; the invisible Church, or Bride of the Lamb, is glorious—no spot of defilement, or wrinkle of decay, etc. (Ephes. 5: 25-27.)

V. "My Church," built by Him on this rock of truth, just spoken by Peter. (Matt. 16: 16-18.) This Church salutes you. She is going to the bridal banquet. Will you go?

NEGLECTERS WARNED.

Sabbath, Nov. 18—Heb. 2: 1-3.

"So great salvation." God's method of deliverance for our sin-corrupted race. God's protest, and provision for our entire emancipation.

I. *How great!* His best thought. The only expedient possible even to His mind, involving the necessity of His incarnation, atoning death, resurrection, and reign. *So great*, as to make necessary the continued energy and grace of the Holy Spirit in applying to individual men the doctrine and grace of redemption; making necessary, also, His revealed Book, so unique, spiritual, imperishable, efficient. Its aim our full recovery to the image of Christ, and restored fellowship with God. Pardon, recovered spiritual life; adoption and entire cleansing are its wealth of grace offered to us.

II. You are shut up to this system of recovery; your hope for both worlds is narrowed down to this great salvation.

III. What then? "Give earnest heed to these things," lest they slip or leak away, then your opportunity is finally lost.

—Escape is possible now. Will you?

HELP THEM.

Sabbath, Nov. 25—Phil. 4: 3.

"Of one spirit, with one mind, striving together for the faith of the gospel." The labor of these godly women was in the gospel. A partnership with Paul in toil, and suffering for Christ. He welcomed their labors—"fellow laborers"—so does God.

—They were living in the time of fulfilled prophecy (Acts 2: 16-18), under the baptism of the Holy Spirit. "Your sons and daughters," alike, shall teach and testify. Who shall forbid them? God does not when His word is properly interpreted. Their wonderful record then (Rom. 16), now one of the mightiest factors of the Church.

I. "Help them." They often labor for Christ under depressing limitations, etc. "Help them," and thus help His Church in her conflicts.

II. "Their names are in the book of life," called: "Thy book," (Exod. 32: 32.) The book of the living and record of the righteous. (Ps. 69: 28.) The record of the overcomers. (Rev. 3: 5.) The book of destiny. (Rev. 20: 15.) Fellow laborers with Paul, and in God's book, etc., are worthy to be thy helpers.

PRAYER MEETING HELPS

FOR NOVEMBER.

FIRST WEEK.

HOW MUCH? (Matt. 19 : 27-29.)

"We have made great sacrifices for thee. How much shall we get? This young man hesitated—we did not—what shall we get?"

1. This motive enters largely into the beginning of the Christian life. Some embrace Christ to escape the wrath of God, others for social elevation, for power over vicious appetites, or to obtain rest for a weary heart, and assurance of safety.

2. A higher plane is reached when we ask : "How can I best love and honor God?" "How obtain deliverance from inward defilement and be filled with all His fulness? Having conformity to Christ and fellowship with Him."

3. All on these different planes who have been regenerated and adopted are near to God, the latter only realize the Divine ideal. They ask, not what shall I get—but what can I give? Not how much recompense shall I receive, but how much loving service can I render, etc. This is the true forsaking for Christ, and the measure of your reward in both worlds.

SECOND WEEK.

GRIEVE NOT THE SPIRIT. (Ephes. 4 : 30.)

1st. The Holy Spirit is the source and builder of your spiritual life. The witness of your adoption, your guide, your comforter and sanctifier. You bear His seal of your Divine ownership. He it is who inspires and wings your prayers; no prayers win the ear of God that are not prompted by the Holy Spirit (Rom. 8 : 26). He is the unchallenged King in your heart when it has become clean by the Divine sprinkling (Ezek. 36 : 27). He has come to stay (John 14 : 16).

2d. *Do not then grieve Him.* You can do it by resisting His purpose to make you like Himself—**HOLY**. He is the revealer of Christ. He would put in you His mind; refuse it and you grieve Him. He would suggest God and His loving purpose in your life. Do not grieve Him—by resistance, by indifference, or by unbelief.

3d. The day of your final redemption is near. Do not break the seal. He is coming for his sealed ones soon.

THIRD WEEK.

THE CARNAL MIND. (Rom. 8 : 6-7.)

1. The carnal and spiritual mind include all men. They divide the race with relation to obedience unto and love for God. The spiritual mind is sensitive to the Holy Spirit's influence. He cares about, thinks, loves, seeks the mind of the Spirit. The carnal mind cares about, loves, plans for the flesh or natural state.

It cannot be subject to God and be carnal. Subjection to God involves the approval of the will, and approving subjection to God. Then the spiritual life has begun.

2. Only three things are possible to the carnal mind: It will rule, as in the unregenerate; it will rebel, as in the converted, but not entirely sanctified; or it must die, as in a heart fully cleansed. It died in Paul when he was crucified with Christ (Gal. 2 : 20). It rebelled in Paul as in Rom. 7 ch. It reigned in him before his conversion (Acts 9 : 1).

3. Remember "to be carnally minded is death." Not *will* be—it *is* death now—decay and corruption follow upon death. Has decay begun?

FOURTH WEEK.

THE PROCESS OF SALVATION. (Ephes. 1 : 12-14.)

1st. "After ye heard the word of truth," ye trusted in Christ, then this word became to you the gospel of your salvation. Then was your life filled with praise to His glory. "Your salvation," your personal deliverance, as when the Psalmist, etc. (40 : 1-3; 32 : 1-7)—then "blessed," or happy.

2d. "*You first trusted in Christ.*" That is, this was the first great noticeable and remembered fact. You could not buy salvation, it is not marketable. You could not deserve it, it is not by works of righteousness that we can do. You could, and did, rely on Him who is mighty to save, and you knew you were saved.

3d. "In whom *also*, after ye believed," another fact occurred—ye were sealed, separated, sanctified wholly, became the sacred and sealed property of God, by the seal of the Holy Spirit. He in you is now the earnest or foretaste of your coming inheritance.

4th. Which shall then be forever to the praise of His glory—not your own. You are *now waiting* for the redemption day. "Wherefore gird up the loins"—tighten the belt, and hope to the end.

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10 : 2.*

“Here, in earth's home, preparing
For the bright home above.”

HOME MOTTO FOR OCTOBER.—“*I will praise thee with my whole heart.*”—*Psa. 138 : 1.*

PROMISE FOR THE MONTH.—“*For his mercy endureth forever.*”—*Psa. 118 : 29.*

HATRED OF GODLINESS.—As the owl is hooted and wondered at among other birds; even so the godly are often made a gazing-stock and wonderment to the ungodly, because the course of godliness is most strange and foolish in their eyes.—*Sel.*

PLEASANT HOMES.

BY REV. E. T. HISCOX, D. D.

IF parents are wise they will try to make their homes pleasant and attractive to the children—especially to the boys. Not that the girls should not be equally cared for, and an equal effort made for their comfort. But the temptations which entice boys from home, are more frequent, and perhaps more powerful than those which influence the girls. Many mothers, annoyed by the boisterous mirth of their boys, are glad to be rid of them at almost any cost; send them out of the house to secure quiet, and compel them to find company and amusement wherever they can. Often scolded for their noise, called hard names for being rude, they are fairly driven from the gentle influences under which their growing characters so much need to be moulded. They soon learn to do without mother, sister and home, and finally are happier out of the house than in it. This is a bad sign, and bodes only evil. At length when the boy becomes attached to evil and vicious companions, and comes home only to eat and sleep, his parents do not see that they have helped to bring about this painful result.

Tell a boy you cannot bear to have him near you—that you dread to see him enter the house—that he is a constant plague, and you make him feel that you have no love for him, and would repel any affectionate ap-

proaches he might make towards you. You break the ties of tenderness which should bind a child to home, and chill the warm impulses of his heart, with apparent cold dislike. In his trouble he will not be likely to seek your counsel or your sympathy. In his moments of depression he will not be likely to come to you to love, or to be loved. You have repelled him. You have made him to believe that his presence is not welcome; that you do not care for, at any rate, that you do not love him. You have destroyed thereby one of the chiefest holds you have upon him, one of the chiefest hopes of his future manliness and virtue. When a boy comes to believe there is no sympathy in his home, especially in his mother's heart, for him, and that his presence is unwelcome, he becomes exposed to a thousand snares, and the ready prey of wickedness.

If you wish to retain influence over a child enable him to feel that you care for him, and are pleased with his company. Boys have too much pride to wish to be with those to whom they feel their presence is disagreeable. Sometimes it may be needful to send them from you, that you may have uninterrupted opportunity for rest, or duties. Then make them assured it is for other reasons than dislike of them. Meet them with a smile and a pleasant bow, make them happier when with you than when away, and they will hasten from other attractions to your presence. A father who was called to bury his first-born child, a noble boy of ten years, said his son often wished to go out with him, and would rather have taken a walk with him than to have spent the time with his playmates. But the father was pressed with duties, and could not be bothered with his boy—at least not often, though he loved him fondly. After his death, the father greatly lamented that he had not made him a companion more frequently. Fathers err in this day more frequently than do mothers.

As far as possible, parents should make companions of their children. Talk over affairs with them. Let them know that you regard their opinions. It will increase their self-respect. They will leave you soon enough. Keep them near you while you can. Scatter along the pathway of childhood the fragrant flowers of parental love, and bind the hearts of your boys to yourself and their early home. It shall bear its fruits when you have passed away.—*Pulpit Treasury.*

LETTER TO CHILDREN.

BY PHEBE M. ANNIN.

"THOU, GOD, SEEST ME."

DEAR children: Very familiar, it may be, are these words of our subject. Do any of you remember who first uttered them, and under what circumstances? Long ago (over nineteen hundred years before Christ), Abram's wife (Sarai) had a hand-maid named Hagar. Sarai did not treat Hagar kindly, so she fled from her mistress into the wilderness, and while there the Lord spoke to her, and she called the name of the Lord that spoke to her, "Thou God seest me," for she said, "Have I also here looked after Him that seeth me." Truly did God see and care for Hagar in her affliction. And how comforting are the words to us, "Thou God seest me." How glad we are that our hearts are open "to Him" with whom we have to do, even Jesus our elder Brother. Dear little ones do you love this dear Saviour? He loves you and always feels so grieved when he hears the naughty words and reads the thoughts that arise in your hearts, that lead you astray. Are you not sorry to grieve Him? He knows all about it. O, do go to Him, and tell Him how sorry you are, and ask Him not only to forgive, but to take it all away; ask Him earnestly. "Create in me a clean heart, and renew a right spirit within me." What can make you clean and pure in heart? Nothing but the blood of Jesus; believe that He is true, and does do for you just what you ask, because He is true. "Precious Jesus, we cannot see Thee, but Thou seest us, and knowest the desires which we have to be ever, only, all for Thee!"

THE TRY COMPANY.

PEARL TEXT.—"*Buy the truth, and sell it not; also wisdom, and instruction, and understanding.*"

—Prov. 23 : 23.

"Happy the man who wisdom gains;
Thrice happy, who his guest retains:
He owns, and shall forever own,
Wisdom, and Christ, and heaven are one."

The long evenings are now here. We hope they will be profitably employed by the Try Company, in useful studies. We were wondering whether some of the girls and boys belonging to our little band, could not exercise themselves in procuring subscribers to the Guide to Holiness. In so doing you can get some premiums. If any would like to do this, we would be glad to hear from them at once, and we will set them to work.

EXERCISES FOR NOVEMBER.—Commit to memory the 116th Psalm, and Hymn 889 in the Methodist Hymnal.

LOVED ONES GONE BEFORE.

MRS. MARTHA J. TATE, of Clearfield, Pa., passed to her heavenly home, in great peace, Feb. 22d, 1888. She was a great sufferer for years. In the midst of her suffering, which at times was intense, she exercised the grace of patience, never complaining, but expressing her conviction that it was all right. Just before her departure she said, "His yoke is easy." Thus she closed her earthly pilgrimage well, and is forever with the Lord. Earthly friends feel their loss, but they anticipate a blessed re-union in heaven.

MRS. LUCRETIA S. VOAK closed her earthly life in Benton, N. Y., May 8th, 1888, aged 78. She was born in Potter, N. Y. Her conversion occurred nearly sixty years ago, and she united with the Voak M. E. Church. She was a spiritual and earnest Christian. Though she had her full share of sickness through life, her zeal never declined. She loved the house of God, and was always there when able. She had taken The Guide for forty years; it was next to her Bible, and she labored diligently to promote its circulation. She was a full believer in all its teachings, and a consistent professor of the grace of holiness. She came into the experience under the ministry of Rev. S. C. Adams. Her experience of full salvation lifted her mightily above the sorrows of life. She passed away peacefully, and rests from her labors. Her husband, four children, the Church and the community mourn their loss—but to her it is eternal gain.—*I. B. Hyde.*

MRS. MARY L. EVELETH was born in Starksboro', Vt., Aug. 11th, 1818, and closed her earthly career in St. Ansgar, Iowa. She was the daughter of Rev. Gilbert Lyon, a pioneer Methodist minister. At eight years of age she was converted and joined the M. E. Church, and for nearly sixty years she kept her lamp trimmed and burning. In Feb., 1837 she was married to Ervin B. McCollough, at Essex, N. Y., and in Jan., 1848, they removed to Wisconsin. In May, 1850, her husband died and she was left a widow. In 1853 she was united in marriage to Rev. Philip Eveleth, and to them were born two children. She has now entered her heavenly rest in the triumph of Christian faith.

JOHN OZANNE finished his pilgrimage in North Royalton, Ohio, and reached his long-sought rest Aug. 30th, 1888. He was ready for the call, and passed away in great peace, in the 87th year of his age. He had been confined to his bed for nearly two years, but throughout his affliction he was resigned to the will of God. He realizes now the bliss of those who are under the shadow of the throne, praising God day and night.



"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13 : 15.

"I will praise Thee—

Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 1,066th hymn, commencing—
"Who are these arrayed in white?"

Following which the Rev. Geo. Hughes read numerous requests for prayer.

Mrs. Palmer.—Beloved, let us this afternoon all pray that we may be strengthened by the blessed Holy Ghost—to labor and be strong—to stand up for Jesus everywhere.

Prayer was offered by Dr. I. M. Ward.

Mrs. Palmer.—Now we will listen to what God the Holy Ghost will say. He speaks to us to-day very solemnly, and yet very blessedly.

The second chapter of 2d Thessalonians has two lessons—one of warning and one of very blessed encouragement. In the 8th verse God says : Then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. And here is to me the important lesson : "Because they received not the love of the truth, that they might be saved." That is the terrible cause. It is to me a fearful warning not in the least to question or doubt. "For this cause (v. 11) God shall send them strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Let us stand as far as possible from being believers of a lie and unbelievers of the blessed truth. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." How that brings our minds up to the blessed Jesus, who said, "Thy word is truth." Believing the truth is believing the Lord. Let us stand fast and hold this blessed truth. Brethren, stand fast and hold the traditions which ye have been taught. "Now our Lord Jesus Christ and God, our Father, which hath loved

us and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work."

Just what we need and may have, and will have, if we believe the truth. It is promised, and if we accept the promise it is ours. Praise the Lord. O, what precious truths ! We have just been asking to have our hearts filled with love divine—the laws of the dear Lord himself. Is that too strong ?

One of the most common promises is the one God made to Abraham, that "He would deliver us out of the hands of our enemies, that we might serve Him without fear, in holiness and in righteousness, all the days of our life." There is One who has promised to deliver ; He is able, and will do it. He will comfort our hearts and stablish us in every good word and work. This is just what I am trusting the Lord to do. How many here are thus trusting Him ? I hope all.

Singing, "*More love to Thee.*"

INSPIRED BY THE HOLY GHOST.

Rev. G. Hughes.—Our dear sister Palmer, on rising to read the Scripture lesson, gave us a very peculiar invitation. It was somewhat different from the usual invitation, when she gives us the written Word. She said to-day : "Now let us hear what *God the Holy Ghost* will speak to us." The language struck me peculiarly, because I never hear that language coming out of human lips but what it deeply impresses my inmost soul. Let us now ponder these wonderful words coming to us from Paul, words that were given to him by the Holy Ghost. And he declares to us in this lesson this afternoon that "God hath chosen us in Christ, through sanctification of the Spirit and belief of the truth." This is a great declaration made upon the part of the apostle to the Gentiles. And now the great truth is before us in that sacred word, and the seal of the Holy Ghost is upon it, because he spake as he was moved by the Holy Ghost. "Holy men of old spake as they were moved by the Holy Ghost." Every word read to us from this grand epistle was inspired by the Holy Ghost.

Now, we are here this afternoon as a gathering of Christian people, and the simple question is whether we will believe the truth. It is God's part to give us the truth, and He can do no more than give us the truth in simplicity, and now our part is to believe it ; to bid it welcome to every part of our inmost being, so that our natures shall be purified by the Spirit, through belief of the truth. I do believe the truth, and the truth makes me free. I am in Christ, through sanctification of the Spirit and belief of the truth.

Glory be to the Father and to the Son and to the Holy Ghost! O, blessed Spirit, unseal the sacred Book and make it plain to me in my personal consciousness. I feel that these rooms this afternoon are full of the Holy Ghost. We are sitting here under the power of the Holy Ghost, and we ask that it may be made wondrously saving to every one of us.

Singing, "*Come, Holy Ghost.*"

BELIEF OF THE TRUTH.

Mrs. Dennler.—I praise God that it is by belief of the truth that we enter into these rich things of life—life here and life eternal. God saves through belief of the truth. I rise to say that I believe the truth, and enjoy what I never imagined I should enjoy, even in heaven. I have learned this summer of the blessed presence of the Holy Ghost. I have kept very close to Jesus and committed myself to Him, seeking the power that is necessary to be His ambassador, and He has given me the Holy Ghost. What a wonderful gift! And He will give it to every one of us if we ask Him. Dear friends, how very strongly I have been in sympathy with the afflicted people of Jacksonville, for it was during my recovery from that dreadful disease that I was converted. I now delight to do the things my Father wishes me to do. And all this because I followed the teachings of Dear Sister Palmer. She put my feet in the path of truth, and it is a beautiful way to walk. I have said to God, and I say it now, I want to be in His hands, a willing instrument. I rejoice in Him to-day, and know that He will bring us out more than conquerors. If you will accept the Word, you are safe in leaving the rest to God. He will lead you on. Glory to God, I am just as happy as I can be. If we are in harmony with the divine will the Lord is going to use us. We will surely find more work than we can do.

THE INDWELLING SPIRIT.

Dr. Ward.—And just as certainly will we do this as that the Holy Ghost indwells in us. There is no effort in doing God's will. It was no effort for Christ to heal and to bless, and it is no more effort for us. The Holy Ghost does this by sanctifying us through the truth. He is the sanctifier, and he fashions us to be Christ-like. Through the truth we are brought where His love inflows into our hearts. It is not in us. O, blessed be the Lord, I feel the power of the Holy Ghost this afternoon! I seem to have no more question that God is in me than to doubt the light around me. If we but let the Holy Ghost bring us into proper relations with Christ, we shall have His love and His favor. Paul said he lived by faith in the Son

of God. He is making this a wonderful meeting, and when we go out from here we shall see Jesus and walk with Him.

THE TRINITY.

Sister Clark.—My whole being responds to the utterance of these glorious truths. The Holy Ghost never comes alone. He always brings the Lord Jesus O, how wonderful! We ought to honor the Holy Ghost more than we do. Let us seek to please Him in all things. How blessed has this place been to me, year after year, for more than forty years. O, what have I realized in these blessed meetings!

Singing, "*In God I have found a retreat.*"

DIVINE LEADINGS.

Brother Crittenton (founder of Florence Mission).—Sister Dennler was speaking of that dreadful scourge—the yellow fever—and the thought came to me that no one else, who has not had her experience, can sympathize as she does. And so, no one can sympathize with the sinner as he who has been bowed down by the adversary of the soul. I was so bound for many years, and since my deliverance I can deeply sympathize with those who are yet in darkness. Six years ago the Lord took my dear child—my darling little Florence—from me, and I well remember how, one day, as I was passing along in the elevated railroad, I put my hands to my face, the tears streaming down my cheeks, and I said—Little Florence up there, Father and mother up there, and yet I without hope! But the dear Lord had not forsaken me. When I went to my house I stole up to the topmost garret, and there I fell upon my knees, and plead with Him, and in half an hour God whispered, "Believe that ye receive and ye shall have all." After a year and a half of ups and downs, I went up in the State to a camp meeting, and while they were praying, I said, "God, thou hast invited me to come to Thee for continuous rest and a clean heart, and I will come." And O how He did give me rest, and a clean heart, and put His spirit within me! For five years, now, He has done the cleansing and the keeping. He has promised to keep me, and present me to the Father.

A Bro. Baptist Minister (from Boston).—The dear Lord said, "Henceforth I call ye not servants but friends. The truth shall make you free, and ye shall be free indeed." I am one of those poor, unfortunate Baptist ministers. The spirit of servitude prompted me to preach. I never got much satisfaction out of the service. Yet I am astonished when I look back and see how the

Lord used me. Some time ago the Lord permitted me to wander from Him. Then He took my dear child, also my dear wife. He visited me with many trials, and at last He said, "I want you to yield yourself absolutely to Me." Then I *did* yield myself absolutely to Him in every way, as I had never done before. I did indeed yield myself, and I have had such a hallelujah time, and, O, I have the hallelujah in me now! We have a mission in Boston, which we call the "All for Jesus." We feed the hungry, and satisfy their bodily wants, and then they listen while we tell them of Jesus. We do not feed them on tracts and refuse them help. Over three hundred, since the first of June, have said, "Pray for me." I have taken the Lord for good and all, and I do praise Him for the conscious indwelling of the Holy Ghost. Not at a distance; but "know ye not that ye are the temple of the Holy Ghost?" We honor God most in believing His word.

THE TENDERNESS OF THE SPIRIT.

Rev. W. G. Browning.—I have a thought I want to express. The word I desire to use is the *sensitiveness* of the Holy Ghost. There are some who do not reach up to a knowledge of this, and they fail to realize all the good things that are possible. Yet all the wonderful blessing may be ours, if we accept what God offers, and believe in Him. There is not a soul in this meeting who cannot resolve to walk in the exact path of obedience and know the power and goodness of God. It is simply to do the things he requires. Then experience will come, rich and full, flowing through your soul. O, just give yourselves into the Lord's hands! You can say, "When I am weak, then am I strong—and God gets the glory."

HEART LONGINGS.

Sister Smith. I love the Old Testament and the New, but for a week past I seem to have a deeper love for the Gospel than for any other part. For weeks the Lord has put into my heart a deep, unutterable longing. I cannot describe it, and do not fully understand it myself. I seem to see a lack of power, even in our Churches. O, to see people with their hearts all broken up! How I have longed and prayed that the Church might get just where God wants it to be. God is able, God is willing, and God will do it, if we will it. If we ourselves lack wisdom He has promised to give it. The Lord Jesus is very precious to me, and, O, how I rejoice in leading others to Him! I love His truth, and I will serve Him all my days. I have been gloriously blessed here this afternoon, and I do love God with my whole heart.

GOD'S WORD IS TRUE.

A Sister.—I praise the Lord that I know His

word is true. I prayed for rest, and such rest came to me as I never dreamed of. God has kept His word to me, and He is my life and joy, my help and comfort. I cannot find words to express what He is to me. I praise the Lord for such a full and free salvation. He walks with me, and I see Him as plainly as I see myself.

SAVED GLORIOUSLY.

Bro. Smith.—A man came to me and asked me some questions, and I could not understand him. He talked a foreign language. Eleven years ago, if I had come here and heard you talk, it would have been a foreign language to me. I should not have known what you meant by God speaking to you, at night or in the morning. Yet to-day I understand what you are talking about. It is not a foreign language. And if there is a man or woman here who does not understand this language, ask God to make you understand it.

A Brother.—I thank the Lord that I can say that I am saved. This past week I feel that I have come nearer to God than ever before.

Rev. Halsey Moore.—The great truth that came to me this afternoon is that we are redeemed. But we may refuse to enter into the blessings of this redemption—into the liberty that comes to those who are ransomed. We have but to receive. For many years I thought there was some complex process, before I could know that I was saved. Our faith has invisible hands, with which we need only to take hold. Sin is atoned for—no question of that. Nothing more can be done by those who are in darkness and trouble than just to take hold—to be willing to receive. God is able, and will do all.

Mrs. Palmer.—I have a great desire that every one here shall come to Jesus and be saved. This is the accepted time and the day of salvation. I believe that every one that will come may come. If they will surrender, it will be all joy with them. Some of these dear friends act with such rare intelligence on every other subject except this.

Singing, "*Saviour from sin, I Thee receive.*"

After fervent prayer by Mrs. Palmer, the benediction was pronounced by Dr. Ward.

—
INVINCIBILITY OF GRACE.—Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it.—*Sel.*

OUR SOCIAL MEETING.

THE WORD.—"Thou art my God, and I will praise Thee; Thou art my God, I will exalt Thee."—Psa. 118: 28.

THE SONG—

"Stand up, and bless the Lord,
Ye people of His choice:
Stand up, and bless the Lord your God,
With heart, and soul, and voice."

Filled with Love.—Harriet Breechlove, Langdonia, Tenn.: On the seventh of last March I received the gift of perfect love. My soul is filled with love. I feel like praising God with all my heart.

Panting for the Fulness.—Mrs. Emma Lucas: I have been a servant of the Lord over twenty years. I praise His holy name that my prospects for heaven are brighter than ever before. I believe in purity of heart. I do not enjoy it, but it is my desire to reach that state. I know it is for me, and for all that will come to the Lord in the right way. I am trusting Jesus to show me the highway of holiness, that I may walk therein. My peace is as a river this morning. I love God and I love everybody, both saint and sinner. (Let our Prayer Union remember this sister.)

In the Furnace.—Mrs. Calista Dean, Rushville, N. Y.: I am still lying upon my bed of suffering. The waters are deep through which I am passing, and the billows often roll high, but my Father is at the helm, and sweet are the assurances of His love and care over His suffering, but unworthy child. The Guide still comes to me fraught with most precious blessing; in it I find sweet manna for my soul. Joyful are my anticipations of the time when I shall meet all those dear ones around the throne, where all tears shall be wiped away from all faces.

Conquered by love.—Mrs. Mary E. Jackson, Eureka Springs, Ark.: I used to take the GUIDE and pay for it until I became poor, and you kindly gave it to me. I knew a lady who enjoyed holiness. I did not believe her, and was free to contradict her. I thought I was the better Christian of the two. She loved the more, prayed for me, and brought me into the holiest. I felt the glory. She told me to confess it, but I feared that I might sin, or be mistaken. I talked in class, read the Bible and the GUIDE and prayed. I abide in Christ, I bear fruit unto Christ, I live to His glory. Christ is my portion—there is glory in my soul,

Jesus is Precious.—C. B. Bromley, Norwich, Conn.: Jesus is precious to me, because He is

a friend in all weathers. He is always near. Whether in trial, affliction, or quiet, He is ever present. I have come to a place where there is comfort and rest in trusting in Jesus.

Full Salvation Received.—Mrs. J. L. Dedman, Weiser, Ida.: God has given me the blessing of full salvation, glory to His blessed name! The blood of Christ cleanses me from all sin. Truly, I feel like a little child.

Sweetly Saved.—Minerva A. Jones, Fresno, Cal.: I am sweetly saved to-night, and in my Saviour's will. I dare not say I will do this or that, but seem to be closely united to my Leader, into whose hands I have committed all, and from whom I receive all things that are in accordance with His will. He has quickened my mortal body so that the blessed Spirit directs me.

A Blessed Experience.—Rev. L. M. Gates, Lenna, Ill.: A blessed experience of entire surrender and the fulness of love has been mine since the beginning of the year. I have had similar experiences in years past, but not so uninterrupted nor so inexpressibly sweet. I am inclined to think it might have been so years ago if I had acknowledged the fact, and just what it was, to myself, to God, and to His people. Now the Bible, which has always seemed so rich, is inexpressibly richer than ever before. O, this blessed overcoming, appropriating faith, the gift of God by the Holy Spirit, and to which the submissive will says "yes." As the rightful owner ought to be allowed to own and occupy and control his own premises, so sweetly subdued by love, I yield, fling open the door, give up the key, and let the Lord have hearty possession. There was always a charm even in the future tense, *I will*, and *He will*. But there is a sweeter charm in the present tense, "*I do* and *He does*. Bless the Lord, O, my soul!"

Happy in Jesus.—I am happy in Jesus' love. I have arrived at that point where I can say, I will follow Jesus wherever He leads me. I remember when I was willing to say that, what a grand shower of blessings came from heaven! I am at East Greenwich Academy preparing to work for God, to help convert the world.

Free in Christ Jesus.—D. T. Coe, Sheridan, Ill.: I bless God that I am a free man in Christ Jesus. I do not attach so much importance to the fact that I was converted in my nineteenth year, as to the consciousness that I have day by day peace with God, and love and joy in my heart. I rejoice in Christ Jesus. I love God and His people, and I know that God loves me, and best of all He keeps me and guides me.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

—TRUE BEAUTY.—A famous lady who once reigned in Paris society was so homely that her mother said to her one day, "My poor child, you are too ugly for anyone to ever fall in love with you!" From that time Madame de Circourt began to be very kind to pauper children of the village, the household, and even the birds that hopped about the garden walks. She was always distressed if she happened to be unable to render a service. This good-will toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unfailing interest in others made her, it is said, perfectly irresistible.—*Sel.*

"ATTACHED TO POWER."

A SISTER said, in the Tuesday Meeting, recently, "*I must be attached to power!*" The utterance was striking—it made a deep impression upon our mind, opening up a train of very profitable reflections. It was made by the sister, we doubt not, under a deep consciousness of personal weakness, and clear apprehension of Christian privilege.

What is power—power in its highest significance—in the New Testament sense? The answer is given by THE MASTER himself: "Ye shall receive power after that the Holy Ghost is come upon you." The answer to the question is, THE HOLY GHOST *is* power—infinite, all-comprehensive power.

How are we to become attached to this power? The answer here is simple, and unmistakable. It is by self-surrender—the yielding up of ourselves to His indwelling and sovereignty. If we open our window shutters, the light will stream in, on the instant, through our dwelling—every part will be full of light. If we throw open the doors and windows the air will be diffused through-

out, and every room will become filled with the vitality of the atmosphere. If we but touch the electric battery with the end of our finger, the mighty current will sweep through our system, and every faculty will confess the marvelous power. So, if the will, in glad surrender, welcomes the Spirit of the living God, the soul-temple will be filled, and every faculty of body, mind, and spirit, will glow with the marvelous influence of the Divine Presence. Speak but the word and He will suddenly come to His temple, and the New Testament endowment will be in us, and upon us, according to the Pentecostal model. "Know ye not that your body is the temple of the Holy Ghost which is in you?" *And see the far-reaching results of this attachment!* The soul is thus attached to POWER.

1. It is a *witnessing* power. "Ye shall be witnesses unto me" said Jesus, "after that the Holy Ghost is come upon you." Before that they were dumb—indeed, they fled away when there was a stern demand for testimony. Poor cowards they were! But, after the power-attachment they were bold in testimony—the records are sublime.

2. It is *heroic* power. The primitive disciples counted not their lives dear unto themselves. They were ready to become occupants of dungeons, or to tread undauntedly to the scaffold, smiling at the glittering steel of the executioner's axe. They were emulous to be partakers of Christ's sufferings, and if need be, to lay down their lives for His sake.

3. It is *long-suffering* power. It requires more grace, oftentimes, to be *long-suffering* under life's provocations and afflictions, than to be bold in service. This is a *quiet* power, and yet it shines with exceeding luster, and gives the sufferer wonderful pre-eminence.

Reader, what was uttered by the sister in the meeting, may well be adopted by you. "*I must be attached to power.*" Put emphasis on each member of the sentence—I, yes I—and the imperative is in the case, "*must*"—"be attached." If the vital connection be not made it is useless. "*Attached to power,*" the centre and the source of power, THE HOLY GHOST. Has the attachment been made? If not, hasten to have it made.

WHEN we are willing to be comforted, Divine comfort is not far away.

BIBLE ALARM-SIGNALS.—V.

—“*Therefore let us not sleep, as do others, but let us watch and be sober.*”—(1 Thess. 5 : 6.) Reference is here made by the apostle to the moral condition of the outlying masses of humanity—they are *asleep*. In temporal matters they are wide awake, full of activity, and making haste to be rich. But, spiritually, they are asleep—“dead to God while yet they live.” Christians, however, have been delivered from this state of moral stupor. “Ye are all the children of light, and the children of the day ; we are not of the night, nor of darkness.” But while thus made subjects of a wonderful deliverance there is danger of being infected by the delusions of the times, and of falling back into the old slumbers. Hence the lifting up of this *Alarm-Signal* : “*Let us not sleep as do others.*”

In the context the apostle assigns a weighty reason for the counsel given, viz., that “the day of the Lord so cometh as a thief in the night.” And he says, “But ye, brethren, are not in darkness that that day should overtake you as a thief.” The fact of the second coming of our Lord Jesus Christ to this earth is indisputable—the Bible explicitly declares it. But the time of His coming is unknown. “The times and the seasons the Father hath put in His own power.” And, even with our own limited knowledge we can see substantial reasons for this. Thousands of very good Christian people have a conviction that “*the day of the Lord is near.*” And their convictions are not to be lightly treated.

Whether their views are well based, or otherwise, we know that Jesus will come, and that it will be suddenly, as a thief in the night. It is, therefore, ours to “*watch and be sober.*” “Blessed are those servants whom the Lord when He cometh shall find so doing.” This hope of our Lord’s coming, to those who are rightly exercised, is a great incentive to Christian purity and watchfulness. “Every man,” says John, “that hath this hope in him purifieth himself, even as he is pure.” Let us then take heed to the injunction, “*watch and be sober,*” and be ready for Christ’s appearing.

WHEN we come to die our eyes will so really see Jesus that we shall not see death.

GOSPEL COMFORTS.—IV.

—“*And rejoice in hope of the glory of God.*”—(Rom. 5 : 2.) In the context the apostle reveals the excellencies of a state of justification. He says, “Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.” Reconciliation with God brings peace. Then he goes on to state that there are fuller revelations of Gospel power and blessedness for the believer to enjoy, even “access into that grace wherein we stand.” There is establishing grace, so that we may be “rooted and built up in Him,” Christ. The foundations are strong and immovable. Being established thereon, we may rejoice in hope of the glory of God.”

“The glory of God !” That indeed is a comprehensive and inspiring expression. Who can understand it? Jesus prayed on behalf of His disciples: “Father, I will, that they also whom thou hast given me be with me, where I am ; that they may behold my glory.” It is the glory that Jesus had with the Father before the foundation of the world. And to this the added glory of His mediatorial triumphs. Of this His followers are to be sharers, while eternal ages are rolling. This is the hope set before us in the Gospel, called a lively, or, living hope, by the resurrection of Jesus Christ from the dead.

Now, our author calls upon those who are spiritually united to Christ to *rejoice* in hope of the glory of God. There is abounding *comfort* in this hope, filling the soul, and remaining with its possessor amid all the mutations of time. “*Rejoice !*” that is the word ; “rejoice in hope of the glory of God.” “Now is our salvation nearer than when we first believed. Each setting sun brings us nearer the grand consummation—eternal life in its fruition before the throne. Ye that dwell in dust, therefore, “rejoice.” “Let the inhabitants of the rock sing,—let the name of the Lord be magnified.” Christians do not praise enough. Morning, noon, and night our mouths should be full of praise. Each day brings new gifts, and hence new occasions for praise.

—"Did you ever feel the joy of winning a soul for Christ?"

A BLESSED CONVENTION.

A CONVENTION for Holiness was held in the Primitive Methodist Church, Girardville, Pa., October 1st to 7th—Rev. Wm. McNally, pastor. Revs. F. E. White of New Hampshire, N. H. McBride of Brooklyn, and the associate editor of THE GUIDE participated. Rev. brother White, pastor of the M. E. Church, and several ministers of the Primitive Methodist Church, having contiguous charges, also aided. The Lord was present in great power throughout the week in the conversion of sinners and the sanctification of believers.

We had the privilege of spending two days at the Convention—Saturday and Sabbath. We preached in the Primitive Church on Saturday evening and Sabbath morning, and in the Methodist Episcopal Church in the evening. On Sabbath morning we had a delightful lovefeast at 9 o'clock. A remarkable spirit of freedom prevailed. Spirited singing, prompt and definite testimonies, and shouts of praise, were delightfully intermingled for an hour or more. In the M. E. Church in the evening, quite a number arose when the invitation was given, in token of their desire to be filled with the Spirit. At the close of the service we went to the Primitive Church, where Bro. White, of New Hampshire, had preached. A spirited altar service followed, which was kept up until quite a late hour, and there was a gracious work of salvation. Among others, there was an interesting group of twelve Sabbath School scholars, ranging from ten to fourteen years of age, who gave their hearts to Jesus, making in all thirty-three conversions during the week. When the invitation was given by the pastor, about fifty arose testifying that they had been wholly sanctified during the Convention.

Truly, a grand week's work! We shall not forget our visit to Girardville, and we hope to hear that the work is sweeping on. The people, many of them at least, had so heartily sustained the pastor that we shall expect to hear of glorious things, the building up of the Church.

—"THOUGHTS OF HEAVEN should cheer earth's most tearful hours, and make us patient in life's trials."

OUR SEMI-CENTENNIAL.

IN our last number we laid before the readers of The Guide a plan for the celebration of our SEMI-CENTENNIAL year in 1889. We hope it has received careful consideration by every subscriber. The offer, as a special premium; of our

MEMORIAL VOLUME,

containing two parts: "Part I.," Sketch of fifty years work in the "Tuesday Meeting," and "Part II.," Sketch of the History of our publishing work for fifty years, with *five handsome portraits*, is received with favor. Orders are coming forward. Remember, this beautiful volume, the price of which is *seventy-five cents*, and really ought to be *one dollar*, as compared with other books of similar size, is offered to every old subscriber who renews before January 1st, and to each new subscriber sending *twenty-five cents*, in addition to one dollar for the subscription to The Guide.

SEMI-CENTENNIAL OFFERINGS.

We have appealed for offerings on the part of our friends, to enable us to do a large amount of benevolent work, in the circulation of the magazine, tracts, etc., where greatly needed. One of the principal objects which we have in view is the supplying of the magazine free to the *colored preachers in the South*. Read the article of Bro. Lowrey in this number, and see how eager these hard working men are for good reading. All that is related in that letter was purchased by a very few dollars, contributed at the National Camp Meeting. We want to send The Guide next year to every one of our colored preachers in the South. Then, also, to missionaries, at home and abroad, asylums, hospitals, Young Men's Christian Associations. A contribution in any amount will be acceptable. All contributing one dollar will receive a neat "Semi-Centennial Certificate."

OUR YEAR BOOK.

We are getting up a beautiful Annual, enlarged, printed on fine paper, handsome illustrations. Every one should have a copy. It will be a nice daily companion, and withal, it is a "Holiness Directory" for all parts of the country. Price, only *ten cents*; *twenty-five* per cent off for twenty or more. We hope many will send us orders for 20, 50, or 100 copies. Scatter them everywhere as a Holiness tract.

HOLINESS LITERATURE FOR THE SOUTH.

Dear Bro. Hughes :

The batch of books and tracts forwarded to me at Spartanburg was received. And I desire to thank you, and the kind friends, through the columns of *The Guide*, for this noble gift. I found in the bundle a number of valuable books in addition to the tracts. There was a copy of "The Beloved Physician," or "Life of Dr. Palmer," several copies of "Faith and Its Effects," "The Way of Holiness," and "Entire Devotion," etc.

Our District Meeting was in session there when this literature was received, and it was distributed among the ministers as far as it would go. And I must say that there was not half enough to go round. The demand was very much greater than the supply. I tried to distribute them as economically as possible, so that each preacher might get a little, but the supply was so quickly exhausted that a large number received none. I felt quite sad when a number of the brethren came and begged for books and tracts, and I had to tell them that all were gone. But I tried to encourage them by telling them that I hoped to get some more soon.

Many of our preachers are on hard circuits, and what they get in the way of salary is not near enough to support them and their families decently; consequently they have nothing with which to buy books—not even the books laid down in their Conference course of study. Many of their libraries (complete) are the Bible, Methodist Hymn Book, and Discipline. And when they get hold of a new and pretty book, such as I gave them out of this bundle, they are perfectly delighted. One of our pastors is now reading "The Beloved Physician," and he told me that he is carried away with it. It is an inspiration to him. Another brother (and one who fills one of our best appointments) is reading "God's Method With Man," by Brother Gorham. And he told me that it was the best he ever read on the higher life. He says that it is a revelation to him. Thus the good work goes on. Dear readers, pray for God's blessing on these books and tracts, that they may be to these ministers and people as leaves from the tree of life which are for the healing of the nations. Should the Lord put it into the hearts of any one who may read these lines to help in this glorious cause, please send the money to Palmer & Hughes, at New York, and they will forward the books and tracts to me, and I will put them where I think they will do the most good.

Yours for Holiness,

IRVING E. LOWERY.

—MORALITY, apart from religion, is but another name for decency in sin."

THE YOUNG PEOPLE'S METHODIST ALLIANCE.

[Circulars and Constitutions can be had on application to Willis Cooper, Corresponding Secretary, St. Joseph Mich.]

THE Alliance held a mass meeting in Chicago, September 26-28. The sessions were largely attended. More than a score of papers on vital topics were presented, some by members of the Alliance, and by several distinguished visitors. Among others, Rev. John Parker read a paper on the personality and offices of the Holy Ghost. Rev. Hugh Johnston of Canada preached an excellent sermon on the text, "Be filled with the Spirit." Bishop Walden made an address, warmly commending the purpose and work of The Alliance. Mrs. Lucy Rider Meyer gave the convention two excellent addresses. The one on "Amusements" was specially helpful. Mrs. Jennie F. Willing and Mrs. L. O. Robinson made stirring addresses. Miss Laura A. Pierce read an interesting paper on "House to House Visitation." Chaplain McCabe, Dr. J. O. Peck, Missionary Secretary, Dr. J. L. Hurlbut, Secretary of the Sunday School Union, uttered inspiring words, and Bishop Taylor gave the closing address to a packed house. The occasion was spirited, and the fruit will no doubt appear on every hand. Rev. M. D. Carrel, recently appointed Superintendent of the Alliance, set forth the plan to organize local auxiliaries, which will be acted upon, multiplying these organizations in different parts of the country.

—The work of organizing local Alliances will, no doubt, be prosecuted with renewed vigor. Over one hundred local auxiliaries have been organized, three CONFERENCE ALLIANCES, for which provision was made at the last annual meeting, and quite a number of District Alliances. This Young People's Alliance is so loyal to the pastorate, and to the authorities of the Church, that it may well challenge universal approval and co-operation, and we hope our *Western* friends will extend it *Eastward*, so that our Churches here will become enlisted in the good work. This is what is needed to counteract the evil influence, as we believe, of Church Lyceums, which are designed to *entertain* our young people, on a merely *intellectual* line without *spiritual* profit. The Alliance fosters the intellectual in combination with the spiritual. If the young people of the Church can by this means be organized for the development of spiritual life, and for service for Christ, it will be grand, and great results will follow.

--"RELIGION stands upon two pillars, namely, What Christ did *for* us in His flesh and what He performs *in* us by His Spirit."—John Swinton.

OUR INQUIRY ROOM.

AN INSPIRING TRUTH.—*The Lord of hosts is with us; the God of Jacob is our refuge.*"

—Psa. 46 : 11.

"This God is the God we adore,
Our faithful unchangeable friend,
Whose love is as great as His power,
And neither knows measure nor end."

POINTED BIBLE INQUIRIES.

1. "*And why call ye me Lord, Lord, and do not the things which I say?*" (Luke 6 : 46.) Jesus strikes here at those who are mere professors, without making proof of their profession. There are many such, who loudly cry "Lord, Lord," and yet are not doers of the word. Christ demands *deeds* as well as words. Doers are likened to those who build upon the rock—hearers only to those who build upon the sand. Reader, where do you stand?

2. "*Can the blind lead the blind?*" (Matt. 6 : 39.) Well, it is certainly an uncertain leadership, at best. And yet there are the blind who attempt such leadership, and there are blind who consent to be so led. What frightful disasters follow in the train! What shipwrecks of faith! What drowning of men in perdition! Let us beware from what sources we derive our instruction, and to whose leadership we commit ourselves. It is our wisdom to keep close to The Word and to The Spirit—these are full of light, and are ever harmonious.

3. "*Why cumbereth it the ground?*" (Luke 13 : 7.) So inquired the Lord of the vineyard of the dresser of the vineyard concerning a barren tree. It was favorably situated as to soil and other conditions of fruitfulness, and yet it was barren, and occupying ground which might be used for a good purpose. How many are like that tree! Their advantages are great, and yet the required fruit is not found. Reader, is that your case? We trust not. Measure up to your responsibility lest the Lord of the vineyard displace you, and your opportunity be forever lost.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Massachusetts asks : Is it right for a minister to attend Ball-games?

Ans.—Not unless he is sure that he would like to ask his Master to go with him if He were unexpectedly to call at the parsonage, in bodily presence, just as he was going to the game. And not unless he is positive that he goes for the glory of God and the good of souls.

Women's Christian Temperance Union.

This noble organization of our land has, the past month, had its annual convocation in the Metropolitan Opera House in this city. It continued five days. We have watched its proceedings with intense interest. The executive ability manifested, the order of its proceedings, even in its elections, and the promptness and dispatch with which the business was transacted, excited our admiration. Under the leadership of Miss Frances E. Willard, the excellent President, the days were rendered memorable. She was re-elected to her position for another year with marvelous unanimity, and on returning to the chair received a perfect ovation. The vast audience crowding the spacious building rose to their feet, waving handkerchiefs, and cheering to the echo. She is worthy of the honors bestowed.

The other officers are women of marked ability, and many of the delegates evinced a high order of intellect. And as to the religious tone, it was very deep and wide-pervading. The opening devotional exercises, continuing one hour, were well attended, and were seasons of precious interest.

The annual sermon on Sabbath morning, by Elizabeth Greenwood, of Brooklyn, was a grand discourse, as to matter and manner. It would do honor to any pulpit. It is said that "Satan trembles when he sees the weakest saint upon his knees." If so, what must be the deep consternation in the dark realm when 200,000 of the women of the W. C. T. U. are at prayer! The Lord of Hosts be with them! The downfall of LIQUORDOM is surely coming! AMEN!

It is in contemplation to build a grand TEMPERANCE TEMPLE in Chicago that will furnish ample accommodations for the several Departments, and be a noble monument of the skill and enterprise of this great organization, and be a beacon-light in the eyes of the whole nation. The voice of the Union is deep, strong, and uncompromising for the prohibition of the traffic in strong drink.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

—A PRAYER THAT LOVE MAY ABOUND.—“*And this I pray, that your love may abound yet more and more in knowledge and in all judgment.*”—(Phil. 1:9.) So prayed the apostle on behalf of the Church at Philippi. They were young Christians, and he longed for their spiritual advancement, especially in love, which is the essence of true religion. Love had been imparted to them in conversion, but it was to be expanded. It truly abounds when it is made perfect. The prayer is for us.

A JEWELLED CROWNED.—A retiring young disciple, who shrank from labor for Jesus, had a dream which she thus relates: “I thought I was in heaven; and I saw two crowns—one plain, and the other jeweled. I thought, ‘O, if I may but wear the plainest crown, I shall be satisfied, and ask or wish for nothing more!’ But, as I spoke my thoughts to myself, one of the bright-winged company came to me and said, ‘It is your duty to wear a jeweled crown;’” and when I thought of my advantages, my Christian friends, my means of religious improvement and usefulness, I saw it was not right that I should be content with a bare entrance into heaven, but mine must indeed be a jeweled crown.”

I.—CLOSET STUDIES.

CLOSET MOTTO.—“*Mind not high things.*”—Rom. 12:16.

“Save me from pride—the plague expel;
Jesus, thine humble self import;
O, let Thy mind within me dwell,
O, give me lowliness of heart.”

DAILY BIBLE CALENDAR—NOVEMBER.

1. 2 Kings 6; 16. Psa. 27; 5, 6. Psa. 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psa. 80; 7.
3. Psa. 149; 5. Matt. 25; 34. Psa. 13; 5.
4. Luke 6; 27, 28. Luke 11; 28. Psa. 119; 68.
5. Deut. 11; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Hab. 3; 19. Psa. 31; 1.
8. Psa. 96; 9. Psa. 147; 2. Psa. 145; 10.
9. Psa. 62; 10. Prov. 10; 22. Prov. 30; 8, 9.
10. Deut. 5; 33. Rom. 6; 23. Psa. 63; 3.
11. 2 Pet. 3; 2. Acts 10; 43. Psa. 3; 2.
12. Prov. 3; 7. Psa. 91; 1. Psa. 30; 7.
13. Psa. 130; 7. Psa. 130; 7, 8. Psa. 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psa. 26; 2.
15. Deut. 10; 12. Psa. 147; 11. Psa. 144; 8.
16. 2 Tim. 2; 24, 25. Dan. 12; 3. Psa. 132; 8, 9.
17. 1 Cor. 1; 31. Psa. 64; 10. Psa. 36; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 8; 7. Psa. 110; 3. Psa. 3; 8.
20. 1 Thess. 5; 15. Rom. 2; 4. Psa. 118; 29.
21. Psa. 62; 8. Matt. 11; 28. Lam. 3; 55-57.
22. Exod. 20; 8. Isa. 56; 2. Psa. 84; 2.
23. Rom. 13; 14. Acts 13; 38, 39. Psa. 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psa. 35; 3.
25. Col. 3; 23. Col. 3; 24. Psa. 143; 1, 2.
26. 2 Pet. 3; 17. Psa. 121; 8. Psa. 118; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psa. 119; 41.
29. Psa. 107; 1. Isa. 42; 2. Psa. 119; 94.
30. Isa. 42; 18. Isa. 29; 18. Psa. 17; 7.

DAILY READINGS FOR THE MONTH.—Take the books of Joshua and Judges, commencing with the first chapter of Joshua on the first day of the month.

BIBLE TOPIC FOR EXAMINATION. — “*God’s patience.*” Look up the declarations concerning it and its striking examples as given in the Bible.

II.—CLOSET PRAYER.

PROMISE.—“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.”

—2 Cor. 8:8.

THE CLOSET HYMN.

UNCHANGEABLE, almighty Lord,
Our souls upon thy truth we stay;
Accomplish now thy faithful word,
And give, O give us all one way.

O let us all join hand in hand,
Who seek redemption in thy blood;
Fast in one mind and spirit stand,
And build the temple of our God.

Thou only canst our wills control,
Our wild, unruly passions bind,
Tame the old Adam in our soul,
And make us of one heart and mind.

Speak but the reconciling word,—
The winds shall cease, the waves subside;
We all shall praise our common Lord,
Our Jesus, and Him crucified.

I. GENERAL SUBJECTS FOR PRAYER.

1. That those who are devoted to the work of an Evangelist, men and women, may receive greater power from on high.
2. That God will give us wise and righteous rulers.
3. That those engaged in publishing and disseminating holy literature may have special Divine sanction.

II BY LETTER, AS FOLLOWS:

Delaware, W—, for a family to be saved. Illinois, L—, for a sister to be filled with the Spirit. C—, for a Church being torn by dissensions; for the salvation of a young man in California. Iowa, —, for one passing through a great trial. Kansas, A—, for God’s blessing on a Tuesday meeting. Maine, E— B—, for a sister to be blessed in her work. G—, for a sister to be filled with the Spirit; for another to be converted, and an infidel husband. Michigan, L—, for salvation of a wife and children. New York, F— P—, for an aged sister, an invalid. N— C—, for a son forty years of age, indifferent to religious things. For the conversion of a son-in-law and his wife. S—, for a Young People’s Society. For a physician on the verge of destruction. Oregon, C— M—, for the conversion of a husband. Pennsylvania, S—, for a sister to be fully saved, and healed in body. Vermont, W—, that pastor and people may receive the baptism of the Spirit. Virginia, that a minister may be sanctified.

III.—OUT-DOOR SERVICE.

1. Win a soul for Christ this month.
2. Help your pastor in visiting the sick.
3. Get some one to buy a book on holiness.
4. Try to add to the list of scholars in your Sabbath-school.
5. Procure clothing for the winter for some needing it.
6. Take some one, unaccustomed to attend, to the weekly prayer-meeting.

Two Anniversary Premiums.

As 1889 is the semi-centennial year of The Guide, we have determined to make a generous offer, both to old and new subscribers :

Premium I.—Our beautiful Memorial volume, "FRAGRANT MEMORIES"—Part I., Fifty Years in the Tuesday Meeting. Part II., Sketch of the Guide history for fifty years. With five portraits. Selling price, 75 cents—well worth \$1.00.

Premium II.—Two renowned Pictures, "CHRIST BEFORE PILATE," or, "CHRIST ON CALVARY," a handsome engraving 21x28—when framed it is an attractive adornment for the home. It has sold for \$1.00.

Old subscribers renewing before January 1st, 1889, remitting one dollar, and adding twenty-five cents, may have *Premium I* ; or if preferred, one of the pictures named above as *Premium II*. For forty cents added to the subscription price, both the pictures. This is an extraordinary offer !

THE EDITORS' BRIEFS.

AN ACTIVE CANVASS FOR 1889.—We trust that every subscriber will endeavor to canvass for new subscribers. Let great activity prevail all along the line throughout the present month. Look at the *generous and unexcelled* offers made at the head of this page—*Premiums I and II*. Remember this is a *SEMI-CENTENNIAL CANVASS*, and it should be a grand one, pushing us off into the second half-century with increased promise of life and usefulness. If our friends in all the States and in Canada will do their full duty, we shall **DOUBLE OUR SUBSCRIPTION LIST!** Let each and all work with a will and a determination to make this anniversary of the old and well-tried Magazine truly memorable.

New subscriptions now date from January 1st, and will receive the *remaining numbers of this year free*, so long as our stock lasts ; so, send on the names as soon as possible.

SOMETHING TRULY BEAUTIFUL !—Our *HOLINESS YEAR BOOK* for 1889 is a choice publication. It is a nice thing for the Home, for Holiness Associations and Bands to distribute, and for Sunday-School teachers to give to their scholars. Let it go everywhere—it is full of good reading, and has handsome illustrations, among them two portraits, viz. : of DR. PALMER and JOHN B. GOUGH. Only 10 cents each—for orders of twenty or more, 25 per cent. discount. Order at once—now ready.

The work at Girardville, Pa., has been progressing grandly since the Convention. At this writing, altogether, 60 have professed entire sanctification, and 48 conversion. A young man was at the altar seeking sanctification on the Sabbath evening we were there. He said he meant to be ready in case he was called suddenly from his work in the mines. He has since been killed—sudden death was sudden glory for him.

--Do not fail to have a copy of our beautiful "YEAR BOOK." Price, 10 cents.

—Rev. R. C. Oliver writes : "The Fall Meeting of the South Carolina Holiness Association was held in Mullins, S. C., Oct. 9-21. Victory for Holiness through faith—82 entered into and testified to the experience, and 46 were converted. Opposition vanished before the Lamb of God. Old feuds were settled and peace prevails.

—We shall issue a new book for the Holidays, "METHODIST STANDARD HOLINESS GEMS," by Rev J. Hobbs.

—Sister E. J. March, of Corry, Pa., writes :

"I have cottage meetings every week and, among those who attend is a dear sister, into whose life no brightness of home comfort ever comes—only toil and weariness, as her husband has been crippled by an accident. One evening, after the service was closed, she lingered with tearful eyes. I spoke to her, and asked if she had enjoyed the meeting. She said, 'O, yes—but I do want to get nearer my Saviour!' I asked her if she would not like some good reading. I gave her some of the Guides. The next week she came to the meeting, and her face was radiant. As soon as an opportunity was given for testimony, she arose and said, 'I am very happy to-night. Last week Sister March gave me some little books to read. While reading this afternoon I saw my privilege in Christ as never before. And O, what a blessing I received! I could not keep from weeping'—and she praised the Lord with a loud voice, and we all received a blessing from her testimony."

—Get a copy of the new book, "FORTY WITNESSES." Price, \$1.00.

—We COUNSEL all our friends to send for a copy of our new and enlarged CATALOGUE. Acquaint yourselves with the excellent works that we have on sale. We look for large orders this month.

—The CENTENNIAL CELEBRATION of the First Methodist Episcopal Church, Burlington, N. J., occurred the past month. Having been Presiding Elder on the Burlington Dist., about twenty-five years ago, we spent Sabbath Oct. 14th there. An interesting young people's service was conducted on Saturday evening by the Secretary of the Y. M. C. A. of Camden, N. J. On Sabbath, at 9 A. M., a precious lovefeast. Bishop Andrews preached an inspiring sermon at 10.30, and it fell to our lot to give a Gospel message at 3 o'clock. In the evening a grand Sunday-school service—a day truly to be remembered.

—To our list of Evangelists in the YEAR BOOK, should be added ; Rev. W. A. Dodge, Atlanta, Ga. ; Rev. J. W. Blosser, Greensboro, N. C. ; Rev. F. W. Henck, Chatata, Tenn. ; Rev. S. J. Cowan, Starrsville, Ga. ; Rev. James L. Ivey, Jewells, Ga. ; Rev. R. M. Cook, Jewells Ga.

BOOKS AND AUTHORS.

FAITH MADE EASY; or, What to Believe, and Why. A popular statement of the Doctrines and Evidences of Christianity in the light of modern research and sound Biblical interpretation. By James H. Potts, D.D. A volume of 540 pages by an able writer, on a series of topics of vital character in the realm of Biblical and Theological belief. The reader will be profited by its perusal. We heartily commend it to the attention of our friends. Published by Cranston & Stowe, Cincinnati, and on sale by us. Price, \$2.50.

A TREATISE ON CHRISTIAN PERFECTION. By Rev. Richard Treffry. The author was an eminent Wesleyan minister. This is a very clear, strong, and practical treatise on this central truth of Christianity. It is worthy of a place in the libraries of the friends of Holiness. Published by McDonald, Gill & Co., Boston, and on sale by us. Price, 75 cents.

GOSPEL SERMONS. By James McCosh, D.D., LL.D. This work is by the former President of Princeton College. He is a scholarly and gifted writer. His works have heretofore been chiefly philosophical. This is on the Gospel line, and will be read with interest and profit. Published by Robt Carter & Bros. \$1.50.

HARVEST GLEANINGS.

AT HOME.—

—Dr. Watson has been spending the past month in Jane street, New York. He has been endeavoring to set before the hundreds of young converts their higher privilege in Christ Jesus. It is to be hoped that the fruit of these labors will be abundant. Rev. Joseph H. Smith is to be there during the present month.

—Rev. W. B. Godbey, Evangelist, reports 33 converted and 15 sanctified, at McDaniels, Ky.

—The Vermont Holiness Association held its annual Camp Meeting, in September, at Underhill, Vt. It is said the power of God fell upon the people and many were converted and sanctified.

—In Trinity M. E. Church, Newark, N. J., Wm. Day, pastor, 50 persons have recently professed conversion.

—Simpson Church, Brooklyn, J. Benson Hamilton, pastor, on a late Sabbath received over 100 to membership.

—The increase in the membership in the Cincinnati Conference of the M. E. Church the past year is 1,499.

—The Pacific Garden Mission in Chicago, located in one of the worst parts of the city, in eleven years has had 600,000 people in attendance upon its services, which are held nightly. Thirty thousand in that time have professed conversion.

—There were 50 accessions to the French Mission Churches in the Central Illinois Conference last year.

—At a Camp Meeting on Willard Circuit, S. W. Missouri Conf. M. E. Church, South, there was a glorious revival of Holy Ghost religion, which, it is said, made the air vocal with the praise of God.

—At Lawrenceburg, Tenn., M. E. Church, South, 30 conversions, one an infidel.

—Rev. S. B. Shaw, evangelist, is working at Durand, Mich., in the M. E. Church—the whole surrounding country is moved—many are being saved.

—Holiness is spreading in Texas and Louisiana.

—A writer in the *Witness* reports a Camp Meeting held at Winlock, Wash. Ter., on the Holiness line, distinctively, where God's power was graciously manifested.

—Since the commencement of the present term at Drew Theological Seminary there has been a wonderful visitation of the Holy Ghost. Meetings have been held by the students and six have testified to the sanctifying power of the Holy Ghost. Bro. A. A. Graves, writing to the *Witness*, says: "We are waiting for the fire to descend upon many another one."

ABROAD.—

—A revival has been going on simultaneously in different parts of Japan. It is estimated as a result that the churches of Tokio have an increase of not less than 1,000.

AFRICA.—Bro. Bradley Burr, writing from Kimpoko to Bro. Grant, says:

"The Lord supplies our every need, keeps us in health, and is wonderfully blessing our work. The people like us very much, and we hope soon to be able to preach the Gospel of Jesus Christ to them in their own language. We have five bright boys on our station from the adjacent village. One lad is called Kasai, from the river of his country. He is the brightest native boy I have ever seen, and I have every reason to believe him a Christian. He takes an active part in prayer and class meetings, but the strongest evidence of his new birth is his daily life. Another bright lad promises to emulate him, so you see God is with us and the sheaves are being gathered in away up here in dark Africa."

Your brother in Christ,

BRADLEY BURR.

—Sister Amanda Smith, writing to the *Witness*, says:

"I have two little native children. I believe the Lord has given them in my charge for a purpose. The little Bassa girl, Frances, I have had for four years; the little boy, a Kroo boy, was given to me last March at Cape Palmas. The little boy is a fine little fellow, over three years old, as near as I can judge. They have no correct time, but guess the age of their children. I knew and felt the great responsibility, and in my weak state I thought I could not take the child, he being so small. I prayed earnestly that the Lord would help me to see clearly what I ought to do. And when the father and mother both came to me and begged me so hard, the father said, 'Manda, I be fool. I no want my pickinnee to be fool all same myself. I want you take him so he learn Solid Book proper. So he learn solid God.' Beloved, as they talked I lifted up my heart in prayer to God. The father speaks pretty good English, but the mother none. And as I thought it over, this was whispered in my heart: 'Is not Ethiopia stretching out her hands to God, and can't you help a little?' And I said: 'But, Lord, I am so weak.' Then this thought came, 'Do what you can, and where you leave off God will raise up some one to finish what you have left.' And I said, with full confidence in Him who knows my heart, 'Lord, give me the strength and I will do just what I can, and all I can, and leave the rest.'"

—Mr. Spurgeon has a poor opinion of the Christianity of Great Britain. In a recent sermon he exclaimed: "Ah, me; this is a miserable age! Go with a lancet throughout these isles and you could not get enough martyr blood to fill a thimble. Backbones are scarce and grit is a rare article."

—At the suggestion of some friends of the late Bishop Parker, at Cambridge, an "African Prayer Union" has been formed. Each member is (1) to pray definitely, on one day in the week, for the spread of the Gospel in Africa; (2) to read regularly about one or more of the African mission fields; (3) To correspond with some African missionary. The subscription is one shilling a year, and a quarterly paper will be sent to each member.

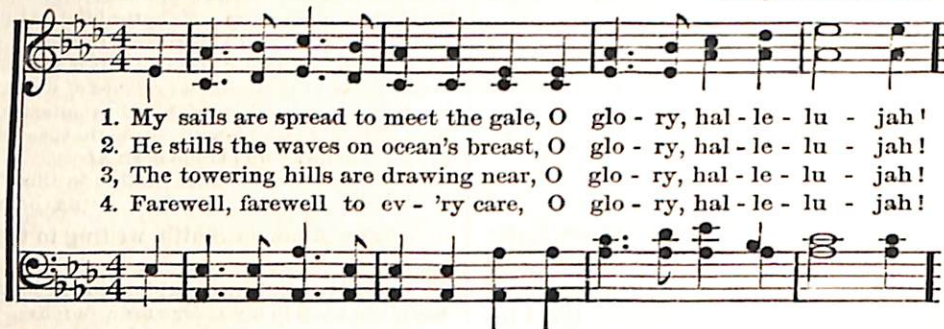
GUIDE HYMNAL

My Sails are Spread.

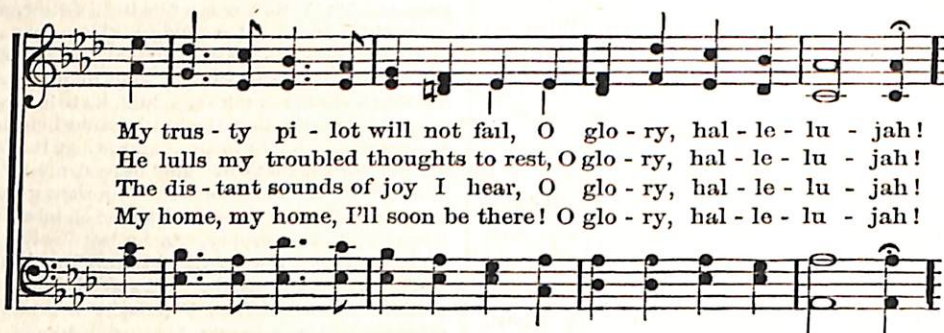
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HENRIETTA. E. BLAIR.

WM. J. KIRKPATRICK.



1. My sails are spread to meet the gale, O glo - ry, hal - le - lu - jah!
 2. He stills the waves on ocean's breast, O glo - ry, hal - le - lu - jah!
 3. The towering hills are drawing near, O glo - ry, hal - le - lu - jah!
 4. Farewell, farewell to ev - 'ry care, O glo - ry, hal - le - lu - jah!



My trus - ty pi - lot will not fail, O glo - ry, hal - le - lu - jah!
 He lulls my troubled thoughts to rest, O glo - ry, hal - le - lu - jah!
 The dis - tant sounds of joy I hear, O glo - ry, hal - le - lu - jah!
 My home, my home, I'll soon be there! O glo - ry, hal - le - lu - jah!

CHORUS.



I hear his voice in sweet command, While at the helm I see him stand;



I soon shall reach my fatherland, O glo - ry, hal - le - lu - jah!

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Sample page of "SHOWERS OF BLESSING," Profs. Sweney and Kirkpatrick's new singing book. Over 100 new hymns similar to above, 192 pp., 35 cents per copy, by mail; \$3.60 per doz., not prepaid. Address JOHN J. HOOD, 1018 Arch St., Phila., Pa.



DECEMBER, 1888.

THE WORD FOR THE MONTH.—“Be not afraid of sudden fear, nor of the desolation of the wicked when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.”—Prov. 3 : 25, 26.

“PEACE, doubting heart ! my God's I am ;
Who formed me man forbids my fear ;
The Lord hath called me by my name ;
The Lord protects, forever near.
His blood for me did once atone,
And still He loves and guards His own.

Still nigh me, O my Saviour, stand,
And guard in fierce temptation's hour ;
Hide in the hollow of Thy hand ;
Show forth in me Thy saving power ;
Still be Thy arms my sure defense,
Nor earth, nor hell, shall pluck me thence,

GOSPEL POSSIBILITIES.

[EDITORIAL.]

ISAIAH, who is sublime in his unfoldings of Gospel possibilities, says : “Israel shall be saved in the Lord with an everlasting salvation ; ye shall not be ashamed nor confounded, world without end.” (Isa. 45 : 17.)

This is a message for the closing of the year full of living inspiration. Ponder these words deeply, ye saints of the Most High ! The theme of the prophet is SALVATION—the salvation of Israel, God's elect people. Observe, this salvation is “in the Lord”—His arm hath brought salvation—He is mighty to save. And this salvation is positive, perfect, and perpetual—it is an “everlasting salvation.” Its sweep is into eternity, compassing the measureless

ages of the unseen and the eternal—glory be to God !

Those who possess it occupy in this world high vantage ground : “Ye shall not be ashamed nor confounded, world without end.” They are hidden within the rock cleft to take them in. Foes may encompass them, but they shall dwell secure—“world without end.” No matter about the devices of wicked men, or the diabolic plottings of evil spirits—they dwell on high, and laugh to scorn their cruel power.

This is a present salvation, the purchase of the blood of Jesus, and wrought in us by the power of the Holy Ghost. Has it been wrought in us ? If so, we may rejoice in that we are permitted to close the year under such blessed auspices. If not, let us have it wrought.

Time is short. What we do must be done quickly. May the Lord help us !

THE WORD OF GOD

"Every word of God is pure."—Prov. 30 : 5.

"Hail, sacred truth ! whose piercing rays
Dispel the shades of night."

The Sermon.

SANCTIFIED THROUGH THE TRUTH.

BY REV. L. R. DUNN, D.D.

TEXT.—"Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17 : 17-19.

THIS prayer stands at the close of the conversation of our Lord with His disciples, which is recorded in the last three chapters. It has been generally regarded as the model of our Lord's intercessory prayer for His people and the world, as He now offers it before the throne. Hence it is called the "*oratio sacerdotalis*," or the sacerdotal prayer. It is inimitable in its sweetness and tenderness. It is the out-breathing of the heart of Infinite love. Just as the Jewish high-priest was required to make intercessions for himself, for his household, the priests and Levites, and for the whole nation, so our all-sufficient High-priest; on this His great day of atonement, solemnly interceded with God, His Father, for Himself, that He might be received into glory—His original glory in heaven ; for His household, the apostles and disciples, that God would preserve them in His name.

With this understanding of the import of the prayer as a whole, we come now to consider the specific petition contained in the text :

I. THE OBJECT for which our Lord

Jesus Christ, as our great High-priest, here prays—"sanctify them"; "that they may be sanctified truly."

1. The word "sanctify" has two meanings : first, to separate, consecrate, or devote to any purpose or person ; secondly, to hallow, or make holy. In the first definition it refers to the work which man, aided by the Divine Spirit, is required to perform, whether in consecrating his person or his property to God. In its second definition it refers only to the work of God by his Spirit in the soul. God requires that every one shall thus devote himself to His service. This is to be done cheerfully, without any limitation or mental reservation. There are many who often go as far as this. With the utmost punctiliousness, and sometimes with a legalistic spirit, they go over the inventory of their little all. Sometimes, even, it is written out fully, and signed ; and yet this brings no relief, no peace or joy to the soul. All this is for two reasons : first, they do this not as a *means*, but as an *end* ; and, secondly, they do not believe that God will now accept the offering which they make, and sanctify them wholly. So we see that however important consecration may be, and is, it is not sanctification—it is only a *condition of sanctification*.

To be sanctified, according to Mr. Wesley, is to be fully saved from pride, self-will, anger and unbelief. It is loving the Lord God with all the heart. It is to be saved from the root of sin, and to be restored to the image of God. Mr. Watson says : "It is that work of God's grace whereby we are renewed after the image of God, set apart for His service, and enabled to die unto sin and to live unto righteousness." Our catechism says : "Sanctification is that act of Divine grace whereby we are made holy." Dr. Hodge says : "It is the removing more and more of the principles of evil, still infesting our nature, and destroying their power ; and the growth of the

principle of spiritual life until it controls the thoughts, feelings and actions, and brings the soul into conformity to the image of God." These definitions cover the whole ground, both from the Wesleyan and the Calvinistic standpoint.

We see, then, that this is something more than the act of the person by which he devotes himself to God; and that, in its deeper, fuller significance, it includes the mighty operation of Divine grace in making the self-devoted person holy. When one consecrates himself to God, he is to do it that he may be in a condition to believe, and receive the cleansing blood and the sanctifying Spirit. This act of faith is essential. If it is not exercised, all up to this point may be in vain; and the person, however honest he may have been in his consecration, will likely return to his former life and his crooked paths. There is, usually, some final *test* to which the soul is brought before this act of faith is exercised. It may be something about our apparel, or our habits, or our business, or our social or domestic life. It may be our selfishness, our covetousness, our pride, our reputation, or our companionships. Or it may be some *cross* which we have hesitated to take up, to testify of Christ, to preach his Gospel, or to go as a missionary to foreign lands. Or it may be that we shall be called upon to make reparation for some injury done to another, or restitution for some wrong in business life. Whatever God in his Word, or by His Spirit, makes clear to us that we must give up, must bear, or do, we are to yield to the Divine requirement cheerfully and readily: or sometimes it will be done after a long-continued struggle.

But when this point is yielded faith will spring up in the soul; and the hallowing presence and power of the blood of the Lamb and of the Eternal Spirit will be consciously realized and enjoyed. It is of interest for us to notice here—

2. *For whom does Christ pray?* It was, first of all, for His disciples. What were

their character and condition at that time? Were they regenerate? Some think they were not. But if we will regard what is said of them in this prayer we shall see that this is not a correct view. In verse 6 Christ says: "They were given Him out of the world, and that they had kept His word." Verse 8: "They had believed that the Father had sent Him." Verse 9: "They are thine." Verse 10: "I am glorified in them." Verse 12: "I have kept them in thy name." Verse 14: "They are not of the world." Verse 22: "The glory which thou gavest me, I have given them." And in a previous chapter he had said: "Now ye are clean through the word which I have spoken unto you." On this Schaff says: "I have washed your feet. More than this, I have preached to you my cleansing truth, and ye are comparatively pure men. Ye are clean objectively, as being justified in Christ; in need of cleansing subjectively, as to your sanctification." This, doubtless, is the correct view of their religious and spiritual condition at this time. It is for them, then, in a justified and regenerated state, that Christ thus prays.

But while they were in this condition and relation, they were evidently very weak and ignorant men. They were contentious, ambitious, doubting and unbelieving—"foolish and slow of heart to believe." So now, there are many persons who are good and true, but who are very peculiar, eccentric, full of frailties and weaknesses—ignorant, uncouth, erratic, unpolished, rough diamonds; but diamonds after all. They realize there are remaining corruptions in their heart, and they sigh and long for deliverance. Our criticisms of their Christian character and life are often very harsh and unjust; but Jesus loves them, and prays that they may be truly and wholly sanctified. They are not to be discouraged because the work is not complete; nor to give up their hope in

Christ because they are not all they long to be.

II. THE ORDAINED INSTRUMENT by which this work is to be wrought—"thy truth."

The Word of God is the instrument of our sanctification. This is "*the truth*," the sum of all truth; and by this God intends to accomplish this work in human souls. We can not place too high an estimate upon the truth of God's Word. "The Bible everywhere assumes that without truth there can be no holiness; that all conscious exercises of spiritual life are in view of truth objectively revealed in the Scriptures. The feelings come from spiritual apprehension of the truth, and not the knowledge of the truth from the feelings. Knowledge is necessary to all conscious, holy exercises. Hence the Bible makes truth of the greatest importance."*

1. This truth *teaches us God's will concerning us*. This will is our law. And how clearly it declares to us, "This is the will of God, even your sanctification!" No command of God is more frequently uttered than this, "Be ye holy, for I am holy." There is no ambiguity about this, no mystery. All is clear as to what God would have us be. God is a holy God. Heaven is a holy place. His law is a holy law. And He has said that nothing unholy, "nothing that defileth, neither that worketh abomination, or maketh a lie, shall in any wise enter" into His holy dwelling-place. Thus His will is most clearly expressed.

2. This Divine Word presents before us *the infinite provisions made for the accomplishment of this work*. Hence it is said, "Christ loved the Church, and gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing." And in that grandest evangel ever proclaimed in our world it is said, "The

blood of Jesus Christ, his Son, cleanseth us from all sin." Here is the grand provision, presented clearly before our eyes—a provision that is ample, infinite and free; a provision that is now made; a fountain of blood now opened; the Holy Ghost now given. And while rites and rituals and baptisms of water or costly offerings can not take away sin, Christ's blood can take it away, and it can take it away now. So the truth says. So speaks the Divine Word.

3. It also presents to us *the promises* which assure us that God will do this work for us. How wonderfully Peter speaks of these promises when he says: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." What a beautiful climax the apostle reaches here! There are promises, great promises, exceeding great promises, and, finally, "exceeding great and precious promises." And well does Paul respond: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Ezekiel, in looking forward to the gospel days and the restoration of Israel, says, as the mouth-piece of God: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give unto you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." These promises and assurances are the ground of our faith, immutable and eternal. We are not to believe that we are holy in order to be holy; but that God, for the sake of His Son, and in the fulfilment of His promises, will make us holy. Thus it is that we are sanctified by the truth; and thus we see that we could not be sanctified without it.

BEAUTIES OF FABER.

HERE'S a wideness in God's mercy
Like the wideness of the sea ;
There's a kindness in His justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good ;
There is mercy with the Saviour ;
There is healing in His blood.

BIBLE READING ON FAITH.

BY REV. W. JONES, D. D.

UNBELIEF was the cause of the first sin, and is the active cause of all the sin now in the world. Faith is the opposite of unbelief. In the exercise of faith, man first apprehends the fact or proposition which is to be believed. (2). He then perceives the evidence that supports the proposition. (3) Then by an act of his will he believes the fact on the evidence presented. (4) The believing soul then obeys God, and receives Christ as his Saviour, and God, for Christ's sake, saves him from his sins. There are also some common errors to be avoided:

1. We must abandon the notion that faith is some mysterious, incomprehensible gift.

2. We must discriminate between faith as the condition of salvation, and that which God does for us, when we believe.

3. We must not confound faith with the Holy Ghost, who is the agent of salvation.

4. We must discriminate between the witness of the Spirit to salvation, by which God assures the believer that the work is accomplished—and the evidence God has given the world that He will save those who trust in Him.

A careful observance of these points will enable any one who will, to believe the word of God and obtain salvation.

The primary proposition of the Gospel is—that faith is obligatory upon all men.

(John 6 : 28, 29.) "Then said they unto him, What shall we do that we may do the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom he hath sent."

Faith being the act of the will by which any proposition is received as true, there is but one way by which to believe any fact, that is, upon the evidence given to support and establish it. Jesus recognized this fact, and when He was risen from the grave, he sought His disciples and demonstrated to them His resurrection.

(John 20 : 19, 20.) "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews—came Jesus and stood in the midst and saith unto them, Peace be unto you. And when he had so said, he showed unto them His hands and His side. Then were the disciples glad when they saw the Lord."

Why did He show them His hands and His side? He could have had but one purpose—to satisfy them that He was the same Jesus that had been crucified on Calvary, but was now risen from the dead to take up the work of redemption and enable them to carry it on to its ultimate victory.

After this, the disciples saw Thomas and assured him that Jesus was risen—they had seen Him—had examined His wounds. Thomas said, "I must see for myself; I will not take any second-hand testimony. I must see the nail-print and the spear-mark, or I will not believe." Then Jesus sought Thomas and satisfied him that He was risen.

(John 20 : 27.) "Then saith he unto Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God."

No one can fail to see the relation of evidence to the apostle's faith. The evidence of His miracles and the fact of His resurrection are collated and arranged as the basis of faith for the Church to the end of time.

(John 20 : 30, 31.) "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of the living God; and that believing ye might have life through His name."

Faith is not the agent of salvation, but the condition both of salvation and of power for successful work.

(Rom. 5 : 1.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The important word is *by*. It is from *ek*. It signifies the reason of anything—because of. By the instrumental means of faith we have justification and peace with God.

(Rom. 5 : 2.) "By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."

Pardon brings peace—the new life is imparted, and the candidate is prepared for an advance step—the converted man stands and walks by faith. If faith is the condition on which God bestows salvation, it is man's act. The original word is *pistuo*, a Greek verb, and signifies "to believe."

Keep in mind two things—1. God is a person. He is neither the expression of a law nor a given amount of force; "He is God, and beside him there is none else." "A just God and a Saviour."

2. Man is a person. He is not a thing. He is the created volitional child of a personal Deity, and faith is the volitional act of this child, by which he surrenders all to God and accepts Christ Jesus as all in all.

(Rom. 4 : 3.) "For Abraham believed God, and it was counted unto him for righteousness."

Salvation is a gracious work accomplished for man by the Holy Ghost. It is a covenant transaction between responsible parties. Faith is the condition. The Holy Ghost is the agent, salvation is the result.

(Heb. 6 : 13-18.) "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them the end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Faith is the condition of salvation.

(Eph. 2 : 8) For by grace are ye saved through faith—and that not of yourselves, it is the gift of God."

The two important words are *grace* and *faith*. It is from a superficial reading of this text that some men of scholastic attainments have assumed that faith was the gift of God; but the text does not say so. The key to the text is the neuter pronoun *it*. The word is here used as a noun. If we can ascertain what the antecedent of *it* is, we will at once perceive what it is that the apostle says is the gift of God. This antecedent is not in the text; it is implied. The rule of grammar that governs in this case says, "Personal pronouns must agree with the nouns for which they stand, in gender, number and person."

The antecedent of this pronoun—the noun for which it stands—is salvation: "Ye are saved by grace, through faith,"—because of faith—and your salvation is a gift freely bestowed through the infinite mercy of God. If faith is a gift bestowed for any reason whatever, and is the only condition of salvation, no person is now responsible for being unsaved, whether he yet remains on the earth or is eternally shut up in hell.

Salvation is by faith first, and by power as an experimental fact.

(Heb. 11 : 1.) "Now faith is the substance of things hoped for, the evidence of things not seen."

Substance (*hypotasis*), "being," "essence," "that which stands back of." The correct rendering of the apostle is, "If you have faith you have the substance of things you hope for—you have the evidence of the invisible—you have that which is inseparable from faith—"the end of your faith, the salvation of your soul." If you receive in payment for property sold a certificate of deposit in the bank, you have no money, but you have an equivalent in value—you have the substance of the thing you hope to get. That certificate is the evidence that the currency is in the bank—it is "the evidence of things not seen." It is to you

the substance of that which stands back of the promise, and on which the promise rests—that which makes the promise good.

Faith always produces obedience.

A popular error of the present time is the assumption that man is not on believing ground—that obedience is the condition on which God will give faith to the seeker. It is true that no one can believe for full salvation until he has accepted Christ in the primary stages of reconciliation and adoption. He must have the primary stages of religious experience before he can rise to the climax of faith. If a man is a moral agent he is on believing ground. The enabling act is the atonement of Jesus Christ. If man cannot now accept the gracious aids of the Holy Ghost and come to Christ for salvation, the atonement has no significance whatever.

We affirm the fulness of the atonement. For many hundred years it has been emblazoned upon our banner, and if man is a moral agent, a salvation as full and complete as the provisions of the atonement awaits his acceptance without additional legislation.

Full atonement swept every legal barrier down, sent the Holy Ghost into the world to abide, and made belief not only possible but obligatory upon all men.

(*John 3 : 36.*) "He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

(*Rom. 1 : 16.*) "It is the power of God unto salvation to every one that believeth."

(*Ephes. 1 : 13.*) "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with the Holy Spirit of promise" (which was promised).

On the authority of God's Word as thus collated, we affirm that every adult human soul may this day believe the Gospel on the evidence that God has given that it is true, and because he believes it he can receive Jesus Christ as his Saviour, and obtain salvation as a present conscious experience.

BEAUTIES OF FABER.

HARK, hark, my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore ;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more !
Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night !

THE TRUE STANDARD OF HOLINESS.

BY JAMES H. POTTS, D. D.

(Dr. Potts has written an able and quite elaborate work on FAITH MADE EASY ; or, *What to Believe, and Why,* from which we make the following extract.)

IT IS a false idea of Christian purity which rejects or ignores the binding force of moral law, and holds that the Christian, by virtue of his union with Christ, is lifted above law, and therefore can not sin. This is Antinomianism pure and simple. It is the doctrine which makes void the law through faith. It takes such a one-sided view of faith that works lose their legitimate position in the system of salvation, and assume the aspect of something intrinsically evil. This is the error against which St. James directed his epistle, declaring that faith without works is dead. Pity he did not succeed in killing the error, for then it would not have cropped out so powerfully in the sixteenth and eighteenth centuries, to wither and destroy the consciousness of human responsibility, and blast, like a frail flower, the heartiest endeavors of men to be true. The moral law is binding upon every Christian. He who imagines that Christ's righteousness is so imputed to him that he need not seek a righteousness of his own, that by perfect faith in Christ as his Saviour he is

exempted from the necessity of a perfect life, deceives his own soul, and is treasuring up wrath against that great day when we shall be judged by our works.

Equally pernicious with this is the opposite extreme, as developed by the Roman Church, which ascribes a saving value to works, and fairly casts out faith, the very life-principle of the gospel.

There is another false theory of holiness which may be mentioned. It consists in lowering the demands of the law to the standard of easy living. Get the standard low enough, and conformity with it is a very simple matter. In this way criminals themselves may be perfect. Such perfection is the perfection of Scriptural abuse, the very essence of Satanic deception.

The true standard of holiness maintains the strictness and spirituality of the moral law as the standard of duty for both saints and sinners, despairs of obedience thereunto by any natural ability, yet believes that provision is made in the gospel by which every soul may attain unto the standard. Grace is sufficient. "The Spirit helpeth our infirmities." "The blood of Jesus cleanseth us from all sin." By the help of God the soul gets the victory over the world and over every sin. The believer loves God and his neighbor, as required by law. He relies upon Christ's assisting grace to maintain purity as well as for pardon and peace. This is the holiness demanded by the law and the gospel. It is attainable through Jesus Christ. He is able to save His people from their sins. It is a philosophical as well as a Scriptural truth, that if Christ can save from sin at all, He can save from *all* sin. He can sanctify His people wholly, in body, soul, and spirit. He redeems such as trust in Him from all iniquity, fills them with all the fulness of God, keeps them from falling, and presents them faultless before His presence in glory, with exceeding joy.

Having such a perfect Redeemer, every

Christian should seek perfect redemption; he should receive Christ as a whole Saviour; like Paul, he should "count all things but loss for the excellency of the knowledge of Christ; and forgetting the things which are behind, and reaching forth unto those things which are before," he should "press toward the mark for the prize of the high calling of God in Christ Jesus." If we come short of entire sanctification, we despise a blood-bought privilege, which is of inestimable value, and are guilty of very aggravated unbelief.

Only the love of sin, the waywardness of unbelief, will prevent the attainment by Christians, in the early part of their religious experience, of that holiness which is as surely provided for them as pardon is for the sinner. It is painful to contemplate professed believers living in practical doubt, their experience at a low ebb, daring not to trust God when He tells them, "I will cleanse you from all your filthiness, and from all your idols," and when He swears to them that He will "grant unto them, that they being delivered out of the hand of their enemies, may serve him without fear, in holiness and righteousness before him all the days of their life." Why such unbelief? Why so loath to accept a higher and better life? Christ was manifested to take away our sins. It is our privilege so to abide in Him that we sin not. This is righteousness and true holiness. The work of such righteousness is peace; its effect is quietness and assurance forever.

CLAIM IN PRAYER.—All the promises in the Bible are so many bills of exchange drawn by God the Father in heaven upon His Son, Jesus Christ, and payable to every pious bearer—to every one that comes to the mercy-seat, and offers the promise or bill for acceptance, and pleads in the way of obedient faith and prayer. Jesus, the High Treasurer of heaven, knows every letter of His Father's handwriting, and can never be imposed upon by any forged note. It is for His Father's honor that His bills never fail of acceptance and payment.—*Sel.*

BEAUTIES OF FABER.

FAITH of our fathers! living still,
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word
Faith of our fathers! holy faith!
We will be true to thee till death!

BY THE WAY.

BY MRS. M. N. VAN BENSCHOTEN.

TWO women, strangers to each other, were sitting in the private waiting-room of a large railway station. Slowly the hours dragged along. At last one of them, turning to the other, whose face and lips had grown white with weariness, said, "It is very tiresome waiting so long!"

"Yes," was the reply; "And I am not at all well. I left home this morning to go with my husband to B—to consult a physician for him, but I felt so ill when I arrived here, I told him I would remain until his return. I have three hours more to wait."

"Is your husband sick?"

"He has the heart-disease, and has been very poorly of late, being scarcely able to lie down at all."

"Indeed!" and her face and voice grew sweet and tender with sympathy.

There was a pause for a little while, and then very gently she inquired, "Please may I ask, is your husband a Christian?" The sad eyes dropped while she slowly shook her head.

"And do you not love Jesus, either?"

"I have never professed religion, but we attend Church regularly."

"And now you wish you knew Him, do you not? How glad you would be if your husband was a Christian! Can you tell me why you never sought the Lord? I will tell you. It is because you have never decidedly made up your mind and said, 'From this hour I will serve the Lord.'"

Then she plead earnestly with her to come at once to Jesus and be saved. "*He is here* to have compassion. He will not upbraid you because you have not come before. He waits to receive and save you; won't you come?"

As with much emotion the lady assented, she stepped quickly to her and, laying her hand upon her shoulder said, "My train is coming, I must go. You say you will come to Jesus; then give me your hand most solemnly, in pledge thereof, that you will not rest until you know Jesus is yours." They clasped hands, and the lady whispered, "Jesus said, 'Him that cometh to me I will in no wise cast out.'"

As she left the room she said to herself, "She may forget *my* words, but she will not forget those living words"; and then, thinking of a little worn Testament in her hand-satchel, she stepped quickly back. Will you please me to keep my little Bible? It is full of marked verses. I am sure you will find them very precious," and with a hasty "good-by" she entered the train.

A living Christ, present to have compassion! Not far away on Judea's plains, or by the sea, where Jesus walked in Galilee; not twenty centuries ago, only a sweet and blessed memory,—but *to-day*, and right *here*! The Christ who comforted the sad heart of the woman who washed His feet with her tears, is just as tenderly compassionate and really near to help the sorrowing woman "by the way." Human faces and sympathies and voices should reveal this same Jesus.

Will you be a "voice" for the Master, saying over again the blessed words, "Come, all ye who are weary and heavy laden"? Will you present the living Christ as He looked, when upon the multitude He had compassion? Has the power of the Holy Ghost rested upon *you*, as a mighty Divine compassion? Does it burn and glow, and flow out to every needy soul? Let us be glad evangelists of the blessed truth!

BEAUTIES OF FABER.

MY GOD, how wonderful Thou art,
Thy majesty how bright,
How beautiful Thy mercy-seat
In depths of burning light !

Yet I may love Thee too, O Lord,
Almighty though Thou art ;
For Thou hast stooped to ask of me
The love of my poor heart !

HOLINESS IS UNSELFISH.

BY REV. D. NASH.



ONE of the most striking features of human selfishness is a habit of allowing our own interests to be all-engrossing—scarce one thought in a hundred being given to those of others. In instances innumerable we have seen the feelings of men and women lacerated, their rights invaded, their interests compromised, not so much from any deliberate design to injure them, as from mere thoughtlessness and want of consideration. Each man is seen pressing forward in eager pursuit of his own particular ends, wholly overlooking those of his neighbor.

Of course, this habit of inconsideration springs in the first instance from selfishness—it is the fruit and token of a very deep selfishness, appearing as the result of inbred sin. But it powerfully confirms and strengthens the evil out of which it springs. It is equally the cause and effect of selfishness. A man who will not look on the things of his neighbor, is cut off from the only possible means of doing him good or of fulfilling his duty concerning him. On the other hand, he will avoid a thousand acts of unkindness, injustice, and positive cruelty, who will but cultivate the habit of looking not upon his own things only, but also upon the things of others. There is, no doubt, a kind of looking, a prying

into others' secrets, searching out their faults, watching them with an eye of jealousy and envy, which is mean and despicable. What the apostle speaks of in Phil. 2 : 4 is a habit of kindly attention to the circumstances, feelings, difficulties, rights and interests of others, that we may not overlook the duty we owe to them, but discover the ways in which it may be in our power to serve them. Men of the world, and most men of business, are so taken up with themselves that they have no time to think of any body else, or of anything beside that which pertains to self.

Christian holiness breaks up this miserable selfishness. It leads a man to place himself often in the circumstances of others ; to ask himself what he owes to them ; to consider whether he can render them any service ; to sympathise with their sorrows, and rejoice with them in their joys ; to "please them" in many ways "for their edification." It is Christian love and humility that in the first instance prompts him to look not upon his own things only, but also upon those of others. And this habit, in its turn, very powerfully confirms and strengthens the principles out of which it springs, as well as discovers innumerable ways for their wholesome exercise and manifestation, as well as usefulness to others.

But our Lord and Saviour is the true pattern for every Christian. He is a counterfeit one who does not strive to imitate it. The strength, the charity, the joy of the soul, is connected with this imitation. Religious people are heavy, and moping, and cast down, principally because they are selfish and spiritually idle. The active, benevolent spirit of watching for opportunities to do essential service to our fellow-creatures, is the very joy of life ! What avail doctrines to be believed, if not put to any good purpose ? Usefulness is the excellency of life.

No man in the real Church of Christ liveth unto himself. Every true Chris-

tian is a tree of righteousness, whose fruits are good and profitable unto men. He is glad to help and comfort others. He is diligent and industrious, and like his Divine Master, who "went about doing good." He speaks to edification; dwells in peace and gentleness, and love. He reproves what is wrong by an excellent example, and recommends by his own practise what is pleasing to God. Thus the man "that hath clean hands and a pure heart" shall receive the blessing from the Lord, and shall ascend into the hill of the Lord, "and stand in his holy place."

NEARING HOME!

BY MRS. LIZZIE FENNER BAKER.

"Now is our salvation nearer than when we believed."

REJOICE! the days are passing by,
Long years are left behind;
The harmonies from harps on high
Are on each passing wind!
Far in the distance loom those peaks
Which once we trod in pain—
A Voice well known—His voice now speaks
"Ye have not toiled in vain."

From Beulah's land sweet gales are borne
As morn and eve depart.
The pilgrim's robe we long have worn
Above the pilgrim's heart.
Now ours the pilgrim's upturned eye,
And ours the quickened tread!
The city seems so very nigh,
And we are angel-led.

More perfect is His promised peace,
Earth's trials seem so small;
Our prayerful moments never cease—
Christ hears our faintest call.
We do not talk of grief or pain,
Once felt—forgotten now;
The spring of life hath come again—
Its freshness crowns our brow.

Dear friends—at last—just one by one,
Within the heavenly gate
We'll enter—praises on each tongue,
And for each other wait.
His smile shall be our radiant sun,
Thro' cycles ending never—
One with the Father, Spirit, Son,
Forever and forever.

BEAUTIES OF FABER.

HOW the thought of God attracts
And draws the heart from earth,
And sickens it of passing shows
And dissipating mirth!

God only is the creature's home,
Though rough and strait the road;
Yet nothing less can satisfy
The love that longs for God.

THE ANOINTING THAT ABIDETH.

BY REV. J. W. TOTTEN.

SEEING in The Guide an article under the above heading, I have been moved to send you a few lines. Between my experience and that of Rev. W. G. Browning, the writer of the article referred to, there is a striking similarity. Only a few months after my conversion, while conversing and praying with a devoted brother, Samuel Manning, at the house of an uncle, in Bond Head, I believe I was enabled to enter into a clear experience of full salvation. For a time I rejoiced in the possession of this great treasure. At a certain period the experience became clouded, through disobedience on my part. After that my experience was one of consecration, and an attempt to trust, but with much failure.

In a holiness meeting conducted by Rev. N. Burns, in Thornhill, I was enabled to reach a land of settled peace. I accepted Christ as my Saviour from all sin. Since that time I have not doubted. There has been a blessed consciousness of the application of the cleansing blood, so that I have rejoiced greatly in the Lord, enjoying a blessed peace and rest. In our Holiness Convention in Markham in May last, in which Rev. J. M. Kerr, of Toronto, and Bros. J. F. Moses and J. P. Mill labored so faithfully, there

came to me a consciousness, wrought I believe by the Spirit of God, that there was some fuller or richer baptism that I needed, and for this I had an ardent longing. One morning, I requested Bro. Kerr to come with me into my study. I spoke to him of my longing of soul. He referred me to 1st John 2 : 27, and spoke of "the anointing that abideth." I went to the ten o'clock meeting with my soul sweetly resting in Christ, yet yearning for the anointing. The time for testimony came. I arose to speak after a few had spoken. I made mention of my hungering for this Divine anointing, for the baptism of fire. Opening my Bible I referred to the verse above alluded to when, in a manner that I cannot describe, the Holy Spirit came. In a moment I found myself upon my knees, with my Christian friends around me. *The sweet anointing came, and is abiding.*

O, how blessed ! It seemed as though I had entered into a new world. My preaching, my pastoral visiting, and all, seemed so blessed and glorious, being "all for Jesus !" The enemy whispered "This is only a passing wave of religious emotion, which will soon pass away." Glory be to the Triune Deity, it sweetly abideth !

I know now as never before, the meaning of those words by Mrs. Mary D. James, whom I was privileged to meet at Ocean Grove :

"O, blessed fellowship Divine,
O, joy supremely sweet ;
Companionship with Jesus here,
Makes life with bliss replete ;
In union with the purest One
I find my heaven on earth begun.

THE CHRISTIAN'S GOOD WORKS.—If so be that a Christian doth good works, whereby he showeth love to his neighbor, he is not therefore made a Christian, or righteous ; but he must needs be a Christian and righteous before. He doth good works, indeed ; but they do not make a Christian : the tree bringeth forth and giveth fruit, and not the fruit the tree. So none is made a Christian by works, but by Christ.—*Luther.*

BEAUTIES OF FABER.

WORKMAN of God ! O lose not heart,
But learn what God is like ;
And in the darkest battle-field
Thou shalt know where to strike.

"REJOICE IN THE LORD."

BY MRS. S. L. WHITE.



HAT ! rejoice in affliction ? Rejoice when circumstances are all against me ? When my surroundings are anything but desirable ; when "suffering being tempted ;" when the world frowns ; when persecuted, falsely accused, forsaken of friends, reviled, reproached, name cast out as evil, &c. Yes, "Rejoice in the Lord ;" "glory in tribulation also," knowing that tribulation worketh patience, and patience experience, and experience hope ; and hope maketh not ashamed ! You ask, how can I rejoice, when my heart seems crushed under these ever-increasing trials ; and to add to my grief I feel such a sense of humiliation over my very best efforts to do, and be, right ? The more I watch over myself and strive to overcome the world the more I seem to fail, and the more faults and weaknesses I appear to have, and I am overcome, instead of being an overcomer. I must have help out of this or be a failure in God's hands. Well, this is God's design, that *you should fail*. Let me ask, what have you been praying for ? Have you not been crying to God to be made Christ-like ? for entire conformity to His will, and a complete transformation of the old self-life ; to a life hid with Christ in God ? And have you not said again and again, "Have Thy way in me — only let every 'spot and wrinkle' be removed and make me 'complete in Him ?'" When thus asking, have you

taken into account that the answers to these prayers really meant death to sin, death to the praise or dispraise of men; death to self, and—"crucifixion with Christ?" Now, when He is really beginning to answer these petitions, begotten by the Holy Spirit, how the flesh shrinks, how humanity suffers; how the stripping afflicts; how humiliating the emptying of the vessel, and how the—I, *myself*, is *hurt* in the process of dying! O, it means so much to die—to be dead—to come into the experience, "It is no longer *I* that *live*, but *Christ* that *liveth* in *me*! Now, brother, sister, "rejoice in the Lord always; and again I say, rejoice that He is bringing you thro' and into this blessed experience of being *dead* indeed unto sin, but *alive* unto God thro' Jesus Christ, our Lord." When you are *really dead* you will be able to say, "None of these things move me." Why? Because you feel none of the moving of the old self-life. The Mighty to save has been here and bound the strong man that has so often mastered you, and cast him out, and his goods after him, and now you are free, as the Son is able to make us free. Then the ever-blessed Holy Spirit fills His temple. As one has said, "When we are empty then we are full; when self is absent God is present; when we rely not on our own joys then our cup runs over; when we depend not on our own strength then we have the strength of omnipotence." The transition from a life *in* and *for* self to a life *in* and *for* Christ is *glorious*. Do you count the price you gave—your all—too much? Methinks I hear you saying:

I came to Jesus as I was,
Burdened, and sick, and faint;


Weary of struggling, weary of self. O, so weary! I came as I was, bruised and marred, with the traces of sin upon me; but I came *trusting* in the precious *blood* of Jesus. He forgave my sin, and now He has *cleansed* my heart, and filled it with His love. Yes,

I have entered the *valley* of blessing, so sweet,
And Jesus *abides* with me there;
And His Spirit and blood make my cleansing complete,
And His perfect love casteth out fear.

Now, is not all that has been done *for you*, and all that has been done *in you*, and all that He has promised *to do*, sufficient cause for rejoicing "in the Lord?" True, the loving Father has led you by a way you know not, but do you really think He could have answered the prayers you have offered for *completeness* in Him in any other way? Do you? Then let us "rejoice in the Lord," "and in everything give thanks."

CHRIST'S ADVENT.

[A Hymn of St. Ambrose. Translated by Rev. A. B. BRADBURY.]

 COME, Thou Saviour of mankind,
The Virgin's Son, show to earth
Thee we admire,
Thee we desire,
A God becomes thy birth.

Thou art not of the human race,
Almighty and Divine;
The Word made flesh,
Complete and fresh,
Two natures does combine.

Proceeding from the royal hall,
Comes Christ, the Holy One,
Bearing the name,
God-man, the same,
Earnest the race to run.

Forth from the Father, and return
Back to Him, as His own,
Alas! He died,
Was crucified,
Ascended, wears His crown.

An equal with His Father, God,
Clad in a mortal form,
He dwells with God,
In this abode,
Which was of virgin born.

The manger blazes as the sun,
And flashes forth its light;
Darkness no more
Forevermore,
Since day excludes the night.



"Thy testimonies also are my delight, and my counselors."—Psalm 119; 24.

"And let Thy precious word of grace
Flow from my heart, and fill my tongue."

HOLINESS LESSON LEAVES.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—HOLINESS AND HEAVEN.

CENTRAL THOUGHT.—"*Look down from heaven, and behold from the habitation of thy holiness and of thy glory.*"—Isa. 63 : 15.

STATEMENT.—All evangelical Christians agree that holiness is essential to heaven. Such is the plain teaching of Scripture, in opposition to the Mohammedan conception of heaven, and the false theory of unconditional salvation. It may be, in these last Lessons for the year, profitable to review the essential relations of holiness to heaven.

I. THE HOLINESS OF HEAVEN.

1. *The God of heaven is holy.* Great prominence is given to this attribute of His being as the supreme Ruler of both heaven and earth. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool"—Isa. 66 : 1. "Who is like thee, glorious in holiness?" (Ex. 15 : 11.) "Ye shall be holy, for I am holy" (Lev. 11 : 44). "But thou art holy, O thou that inhabitest the praises of Israel" (Psa. 22 : 3). "Thou lovest righteousness and hatest wickedness" (Heb. 1 : 9). "God sitteth upon the throne of His holiness" (Psa. 47 : 8). O, thou Holy One of Israel" (71 : 22). "For the Lord our God is holy" (99 : 9). "Holy and reverend is his name" (111 : 9). "The Lord is righteous in all his ways, and holy in all his works" (145 : 17).

2. *Heaven is a holy place.* This might be inferred from the infinite holiness of God, whose eternal home must be conceived of as in perfect harmony with His own pure nature. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the holy place" (Isa. 57 : 15). "And their prayer came up to his holy dwelling-place, even unto heaven" (2 Chron. 30 : 27). Heaven is called, in symbol, God's "holy hill" (Psa. 15 : 1), and "the holy city" (Rev. 21 : 2); and is further described as "an inheritance

incorruptible, undefiled, and that fadeth not away" (1 Pet. 1 : 4).

"The city so holy, and clean,
No sorrow can breathe in the air;
No gloom of affliction or sin,
No shadow of evil is there."

SECOND WEEK.—Lesson II.

CENTRAL THOUGHT.—"*And there shall in no wise enter into it anything that defileth.*"—Rev. 21 : 27.

II. THE HOLINESS OF HEAVEN (continued).

3. *The inhabitants of heaven are all holy.* "Blessed are the pure in heart, for they (only) shall see God" (Matt. 5 : 8). "Many will say unto me in that day, Lord, Lord . . . And then I will profess unto them, I never knew you; depart from me ye that work iniquity" (7 : 22, 23). "I go my way, and ye shall seek me, and die in your sins; whither I go ye cannot come" (John 8 : 21). "Christ also loved the Church . . . that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12 : 14). "We shall be like him, for we shall see him as he is" (1 John 3 : 2). "Now unto him that is able to keep you from falling, and to present you faultless before the throne of his glory," etc. (Jude 24). "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1 : 5). "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers," etc. (Rev. 22 : 14, 15, R.V.; cf. ch. 7 : 14).

4. *The enjoyments and employments of heaven are holy.* "Father, I will that they whom thou hast given me be with me where I am; that they may behold (enjoy) the glory which thou hast given me" (John 17 : 24). "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8 : 11). "I beheld, and lo, a great multitude . . . stood before the throne, and before the Lamb, clothed with white robes, . . . and cried with a loud voice, Salvation to our God . . . and unto the Lamb, . . . and serve him day and night in his temple" (Rev. 7 : 9, 10, 15).

If such be the exalted holiness of heaven, "what manner of persons ought we to be in all holy conversation and godliness"? (2 Pet. 3 : 11).

THIRD WEEK.—Lesson III.

CENTRAL THOUGHT.—“Who shall ascend into the hill of the Lord? and who shall stand in his holy hill? He that hath clean hands and a pure heart.”—Psa. 24:3,4.

III. THE HUMAN HOLINESS REQUIRED FOR HEAVEN.

1. *It is more than the holiness of mere morality, however strict.* Was not Nicodemus a strictly moral man, at the least? Yet with startling emphasis Jesus said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again” (John 3:5, 7).

2. *More than the holiness of simple Church membership.* This, indeed, supposes Christian baptism, which our XVIIth Article describes as “a sign of regeneration, or the new birth,” and also implies a public profession of piety accompanied by the use of Church ordinances; but in too many instances the experimental verity which these are meant to signify, is wanting.

3. *More than the holiness of average Christian people.* Very many of those who were once genuinely converted have failed to “go on unto perfection,” the result being a dwarfed religious experience, and a half backslidden life, perhaps, with little or none of the joy of salvation, and without any clear, comforting “witness of the Spirit” to their acceptance with God. How far below the Divine standard of fitness for heaven is the average piety of the Churches!

4. *More than the holiness of the justified state.* Such a state is a blessed one, indeed. It has been experienced and is maintained by a larger or smaller number in all the Churches, though maintained amid many “ups and downs,” sinning and repenting, but still maintained as being an infinite remove from the unregenerate state, and as involving that “kingdom of God” which is “righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17). Though sin in less or greater measure remains, it does not reign. But exalted and happy as is this state, it comes painfully short of the Bible standard of full meetness for heaven, as the quoted passages of Lessons I. and II. plainly teach, and as the consciousness of every subject of this state often admonishes him. His hope, however is, that at the last, if it be impossible before, God will sovereignly complete the work of his entire

sanctification in death. To say the least this is a very uncertain hope; uncertain because we are nowhere authorized to expect that the holiness which fits for heaven will be *arbitrarily* wrought by the Holy Spirit at any time, but wrought only on condition of a definite *faith in Christ*, and such are often the circumstances of the dying hour as to forbid the exercise of such a faith.

FOURTH WEEK.—Lesson IV.

CENTRAL THOUGHT.—“For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.”—Psa. 5:4.

IV. THE HOLINESS REQUIRED FOR HEAVEN (continued).

5. *It is the holiness of perfect purity and love realized in this life.* A purity symbolized by the perfect whiteness of the saintly robes of heaven; a purity without spot, or wrinkle, or any such thing; a purity after the Master's own pattern, “holy, harmless, undefiled, and separate from sinners.” So teaches the beloved John: “And every one that hath this hope in him”—the hope of seeing Jesus as He is—“purifieth himself even as He is pure”; to which he adds, “Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is, so are we in this world” (1 John 3:3; 4:7). *In this world!* It is a startling thought, that so many good people are depending upon the death-purgatory for the completion of their fitness for heaven. Where in all the Bible is this dependence warranted? The whole scene of the believer's preparation for the heavenly state is laid in this life. No washing of robes beyond the pearly gates, but all of it in probation, and by plain implication, in active probation. In Luke 1:75, “holiness and righteousness before him” is connected with “serving him without fear” in “life,” and *not* with the final death-struggle. In 1 Thess. 5:23, God's sanctification of us “wholly,” is connected with a subsequent blameless *preservation* of our “spirit, and soul, and body, unto the coming of our Lord Jesus Christ” in death, and *not* with the dying hour itself. In 1 John 1:7, our “cleansing from all sin by the blood of Jesus Christ,” is connected with “walking in the light as He (God) is in the light,” and *not* with walking through the valley of the shadow of death.” Such illustrations might be multiplied. “Therefore be ye also ready!”

PULPIT TOPICS FOR DECEMBER.

BY REV. JOHN PARKER.

LOOK TO YOURSELVES.

Sabbath, Dec. 2--2 John 8.

No contradiction here of the words "Looking unto Jesus." The one means *look out*, the other *look up*. Look out for the many deceivers around you, lest they seduce you from the faith.

I. Look attentively to your spiritual condition. Allow nothing in your life that will feed a doubt; nothing in your fellowships that will weaken your faith in Christ. Deceivers will come by unexpected methods. Look to yourselves. "Watch ye."

II. Some things you "have wrought" or gained—as salvation from guilt and pollution—the witness of your adoption and cleansing—victory over the world—the fellowship of believers—the hope of eternal life—some fruit in soul-saving. "Hold fast." (Rev. 3 : 11.)

III. Think of "the full reward" awaiting your faithfulness. "Full reward." How estimate it? Contrast 2 Pet. 1 : 11 with 1 Cor. 3 : 15, then *look out* and *look up* to the end.

YOUR RECORD.

Sabbath, Dec. 9—Job 16 : 19.

Blessed is the man whose appeal to his record gives comfort. Such was Job. Our record is in God's keeping. It is what we preferred to make it. Who would not alter his record if he could?

I. *Think of what it might have been*—the helps and opportunities to make it a joy to you—the temptations you might have escaped—the victories you might have gained—the virtues you might have practised, the recompense you might have won.

II. Think of the record that only God and yourself have seen—your mixed motives—your selfishness—your pride—your insincerity, etc. It is all "on high."

III. If not an ideal record—it can be a saved one. He has promised to blot out all your transgressions (Isa. 43 : 25). "But I have no plea to urge"—it is for His own sake—not thine.

GONE ASTRAY, BUT RESTORED.

Sabbath, Dec. 16—Isa. 53 : 6.

I. A lost but recovered race. "All we," and no exception—no inherited righteousness

—no germ of piety or goodness that only needed favorable conditions to develop it.

II. Beside this, notice the universal drift—"Every one to his own way." Sin is self assertion until it is destroyed. Self-righteousness is the ambition of the unrenewed heart (Rom. 10 : 3).

III. How shall we return? Is there any hope? "The Lord hath laid on him," etc. Will He bear it? (1 Pet. 2 : 24).

IV. The promised results: "By his stripes are ye healed"—saved fully.

—Returned to the Shepherd (1 Pet. 2 : 25).

HE CAME.

Sabbath, Dec. 23—John 1 : 10-13.

I. He the Word, the Life, the Light, the Maker of all things, "came unto his own"—a stranger unknown, in His own world.

II. He became incarnate. Being "made flesh, dwelt among us." In the beginning He was God (v. 1). Many evidences of His Godhead during His incarnated life. Also of His perfect manhood.

III. Some received Him—do now. The reception is mutual, loving, and lasting.

—To such He gives right or inheritance of sonship, assurance of adoption. They are born of God. Christ came to be the founder of this royal order of Divine sonship. The Holy Spirit is its factor, faith is its condition. Have *you* received him?

THE END IS NEAR.

Sabbath, Dec. 30—1 Peter 4 : 7.

We are near the end of another year. Suggestive type of another approaching end, *probation*, and the beginning of the destiny we have shaped. What will it be? Where spend it?

—"Let us be sober," thoughtful. We have infinite results in our making and keeping. A frivolous temper and waste of opportunity is worse than blunder—it is sin. Let us be serious, cheerful, trusting and obedient, contented because God reigns; diligent because time is short; holy because God and you are in the universe.

—Let us "watch unto prayer." Our enemies are many, and vigilant. WATCH. Our resources and deliverance available. PRAY. Thus thoughtful, watching, and praying, we shall not be confounded by His sudden coming, but received into His eternal joy.

PRAYER MEETING HELPS

FOR DECEMBER.

FIRST WEEK.

FALSE STANDARD OF CHRISTIAN PURITY.

(2 Cor. 10 : 12.)

1. He who shapes his life by a false standard will reach a false result. Multitudes are doing it. The only safe standard is the Word of God—reliance on any other "is not wise."

2. Your opinion of what ought to be right is probably biased by your low spiritual condition. Is this wise?

3. You may be controlled in your views of saving truth by your "Church confession of faith," or creed, or the opinions of influential Christian teachers. Is this wise?

4. You may be comparing yourself with religious persons around you, who living correct lives are yet unscriptural in their experience and testimony. Is this measuring yourself by imperfect standards, wise?

—The Publican measured himself by the Divine law; the Pharisee by his estimate of the Publican. The one was justified, the other not. (Luke 18 : 10-14.)

—You cannot afford to reach a false result. Turn away from standards of character that flatter and deceive to false security. For the only safe standard and the only rule without exception, see Heb. 12 : 14.

SECOND WEEK.

THE FIGHT TRANSFERRED. (2 Chron. 20 : 15.)

1. Whatever your spiritual elevation, your life will be a fight. It was so with your Master, although untainted by sin. Also with Paul, years after his crucifixion with Christ, and until in sight of the Master's crown. (1 Tim. 4 : 7). "We wrestle not with flesh and blood, but with the rulers of the darkness of this world, wicked spirits (see margin) Eph. 6 : 12.

2. Our foes are spiritual, unseen, numberless, mighty. "Wherefore take unto you" weapons from the Divine armory. Then stand, and catch, and quench the fiery darts on your shield of faith. Pray always. Be strong in the Lord. Expect victory. The battle is the Lord's—the foe and his defeat are transferred to Him. Fight, but let Him command and conquer.

"Beneath the white folds of His flag
You stand secure!
Be valiant, steadfast, brave,
The victory 's sure."

THIRD WEEK.

CANNOT BE MOVED. (Psa. 55 : 22.)

Thy blunders and thy foes—God will provide for thee against both, and these include the majority of the ills of life. Therefore,

1. *Shift your blunders to His shoulders*—blunders that have so wearied, you can only "cast" or drop them. Have the blunders also weakened you, that you are hardly able to stand? "He shall sustain thee." Lean hard on Him—your unequalled blunders and your exhausted self. He is able and willing to carry both—trust in Him, and rest.

2. *Be comforted*; the future is safe. You cannot be moved. God is your stability. (Psa. 128 : 1, 2.) His thoughts concerning you are numberless and precious. (Psa. 139 : 17, 18). He stands between you and peril. "I will help thee."

—You cannot be moved. The fear of God is a discipline of stability. With convictions settled, His attraction holds you. Your confidence unshaken, no condemnation now—no separation in the future. (Rom. 8.) Satisfied to-day, safe to-morrow. (Prov. 19 : 23.)

FOURTH WEEK.

"THE HARVEST IS PAST." (Jer. 8 : 20.)

1. *Saved, or not—which?* The days, the Sabbaths, the months, the methods of Divine discipline, and instruction, or years of gracious illumination, and opportunity. Another year of His intercession on our behalf, who is able to save to the uttermost. An open Bible, a living Church, Christian civilization, laws and literature, the testimony of many holy deathbeds, and the judgments that have followed lives of sin. *What a harvest!* What sunshine of Divine favor, and dews of Providence, and baptism of the life-giving Holy Spirit!

2. *The seed*—how vital—the sowing abundant—the sowers faithful—in some lives, much fruit. What of yours? Are you reaping with joy? Are your memories of the year pleasant, or regretful?

3. *The sheaves, the gathering, and the garner* are in the certain future, if you have been faithful. The angel reapers will gather you, and allot your life-work as failure or success, but you shall reap what you have sown. Is the anticipation pleasant? As the past will make your future, make the present holy.

HOLINESS AT HOME

—“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.”—*Acts 10:2*.

“Here, in earth's home, preparing
For the bright home above.”

ST. JOHN, THE AGED.

(The following anonymous Poem is sent for publication by Rev. Geo. H. Cornish, of Drayton, Ont. It was found in a magazine published in Philadelphia, Pa., about twenty-five years ago.)

I'M growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with the weight of years.
These limbs that followed Him—my Master—oft
From Galilee to Judah, yea, that stood
Beneath the cross and trembled with His groans,
Refuse to bear me even through the streets
To preach unto my children. Even my lips
Refuse to form the words my heart sends forth.
My ears are dull : they scarcely hear the sobs
Of my dear children gathered 'round my couch ;
My eyes so dim, they cannot see their tears.
God lays His hand upon me—yea, His *hand*,
And not His *rod*—the gentle hand that I
Felt, those three years, so often pressed in mine
In friendship such as passeth woman's love.
I'm old—so old ! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life :
But that dear face, that every word *He* spoke
Grows more distinct as others fade away,
So that I live with Him and holy dead
More than with living.

Some seventy years ago

I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles. How the light
Crept up the distant hills, and in the wake
Soft purple shadows wrapped the dewy fields,
And then *He* came and called me. Then I gazed
For the first time on the sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart and made
The whole world musical. Incarnate Love
Took hold of me and claimed me for His own.
I followed in the twilight, holding fast
His mantle.

O, what holy walks we had,
Thro' harvest fields and desolate, dreary wastes !
And oftentimes *He* leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore Him. Lord ! now I am weak,

And old, and feeble. Let me rest on Thee !
So, put Thine arm around me. Closer still !
How strong Thou art ! The twilight draws apace—
Come let us leave these noisy streets and take
The path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends ?

That this is Ephesus, and Christ has gone
Back to His kingdom ? Ay, 'tis so, 'tis so !
I know it all : And yet, just now, I seemed
To stand once more upon my native hills
And touch my Master. O, how oft I've seen
The touch of His garments bring back strength
To palsied limbs ! I feel it has to mine.
Up ! bear me once more to my Church—once more
There let me tell them of a Saviour's love ;
For by the sweetness of my Master's voice
Just now, I think He must be very near—
Coming, I trust, to break the veil, which
Time has worn so thin, that I can see beyond,
and watch His footsteps.

So raise up my head.

How dark it is ! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping ? Hush !
My little children ! God so loved the world
He gave His Son ; so love ye one another ;
Love God and man. *Amen*. Now bear me back.
My legacy unto an angry world is this
I feel my work is finished. Are the streets so full ?
What ! call the folk my name ? The holy John :
Nay, write me rather Jesus Christ's beloved,
And lover of my children.

Lay me down

Once more upon my couch, and open wide
The eastern window : See ! there comes a light
Like that which broke upon my soul at eve,
When in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See ! it grows
As when we mounted towards the pearly gates.
I knew the way ! I trod it once before.
And hark ! 't is the song the ransomed sang
Of glory to the Lamb ! How loud it sounds !
And that unwritten one ! Methinks my soul
Can join it now. But who are these who crowd
The shining way ? Say ! joy ! 'tis the eleven !
With Peter first : how eagerly he looks !
How bright the smiles beaming on James' face !
I am the last. Once more we are complete
To gather round the Paschal Feast. My place
Is next my Master. O, my Lord ! my Lord !
How bright Thou art, and yet the very same
I loved in Galilee ! 'Tis worth the hundred years
To feel this bliss ! So lift me up, dear Lord,
Unto Thy bosom. There shall I abide.

LETTER TO CHILDREN.

DEAR little ones. How much we have to be thankful for! Never was any nation or world so favored as ours! And why? Because unto us were spoken the blessed tidings of a Saviour, Jesus, of whom it was foretold by the angel, "He shall save *His people* from their sins." Who are His people? You and I, dear ones, if we have come to Him as lost, guilty sinners, and accepted His offers of mercy so freely given, without money and without price. Do you remember the shepherds were keeping watch over their flocks by night, when suddenly the angel of the Lord came upon them and the glory of the Lord shone round about them, and it was no wonder that they were so sore afraid. Then the angel said: "Fear not, behold I bring you good tidings of great joy—which shall be to *all people*" (that means you and I, dear ones.) And what blessed good tidings they were; and just as fresh *to-day* as when first spoken. When the angel had delivered his message, suddenly there was with him a multitude of the heavenly host, praising God and saying: "Glory to God in the highest; *on earth* peace, good will to men!" Long before His advent into this sinful world it was prophesied of Him, among many other beautiful names, that He should be called "The Prince of Peace," and He did bring peace when He came. And now, after His crucifixion and death, after so many hundred years, He still lives to bless His people with peace, so deep and lasting, such this world can never give. O, dear children, while you are young, and before this world engrosses your hearts, come to Jesus and prove for yourselves the blessedness of this wonderful salvation—so free to all! Do not refuse, for the precious Holy Spirit is so easily grieved. Open your hearts *wide* and welcome the dear Saviour, "Thanks be unto God for His unspeakable gift!"—*Phebe M. Annin.*

THE TRY COMPANY.

PEARL TEXT.—"*That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.*"

—Psa. 144 : 12.

"Lord, guide our doubtful feet aright,
And keep us in Thy ways;
And while we turn our vows to prayers,
Turn Thou our prayers to praise."

We should be glad to receive a letter from every member of the "Try Company" before Christmas. Let us know about your Holiday plans—while arranging for your own gratification and enjoyment, what are you proposing for others who are not so favorably situated? Let your benevolent feelings have full play this Christmas.

EXERCISES FOR DECEMBER.—Commit to memory the 53d chapter of Isaiah, and the 190th Hymn in the Methodist Hymnal.

LOVED ONES GONE BEFORE.

MRS. ALVIRA LANFEAR was born in Madison Co., New York, in 1808, and closed her earthly life in Brownell, Kas., April 18th, 1888. She had been a member of the M. E. Church from early life, and had been an earnest Christian. She was one of the sorrowful, afflicted ones of earth, and had been subject to many bereavements. Her husband and children preceded her to heaven. Her last words were, "*I am going to rest now!*" Her adopted daughter, and many friends in the community, mourn their loss.

MRS. LUZERNA MCCLINTOCK, wife of M. W. McClintock, of Roland Centre, Pa., finished her earthly course July 10th, 1888. She was reared as a Presbyterian, but at the age of twenty-one married, and being soon after converted, with her husband united with the M. E. Church. On the first day of their commencing housekeeping, she handed a Bible to her husband, saying, "My dear, let us begin life by erecting a family altar." A few years after, when misfortune had come upon them, her husband having become too weak to bear his cross, again she brought the family Bible and, with tears, asked her companion to pray once more. He did so, and joy returned to his heart. She was a truly affectionate wife and mother, endeavoring to train her children for the Lord. Ministers were often entertained at her home. For twelve years she was greatly afflicted, keeping her from God's house, but she was happy in His love. The Sabbath preceding her departure, her pastor, Rev. G. A. King, administered to her the sacrament, and Jesus was blessedly manifested. After all had retired she talked with her husband of the glorious hereafter, saying, "it was her last Sabbath evening on earth." In her 39th year she entered upon her heavenly rest.

MRS. CLARISSA BLAGG passed from her residence in Gallipolis, Ohio, to her heavenly home July 30th, 1888. In early life the family moved to Oil Creek, N. Y., and subsequently to Racoon, Ohio. The first religious service in that section was held at their house. Thence they removed to Gallipolis. April 22d, 1824, she married Mr. John Blagg, with whom she lived happily fifty-three years. Early in life Mrs. Blagg united with the M. E. Church, and for over sixty years bore testimony to the truth as it is in Jesus. The close of her earthly life was peaceful and happy. When her daughter lamented that her mother would no longer meet her at the door, she assured her she would meet her at the gate of heaven. Her great prayer for her children and grandchildren was that they would meet her in heaven. She now awaits their coming.

THE WITNESSES

"By him (Christ) let us offer this sacrifice of praise to God continually, that is, the fruit of our lips."

—HEB. 13: 15.

"I will praise Thee—

Where shall I Thy praise begin?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the 733d hymn, commencing—

"O Thou God of my salvation,"

After which Rev. Geo. Hughes read a number of requests for prayer.

Several arose, on the invitation being given, asking prayer for a clean heart.

Mrs. Palmer.—The object of this meeting is, and has been for more than fifty years, to help each other to get nearer to God, and to become simple, faithful Bible Christians, and that means, I believe, loving God with all our hearts. It is not to be denied that there is some prejudice in some Churches against the words "holiness" and "sanctification." It seems strange, but I know that it is so. It ought not so to be. These are words that God uses all through His Word, and they mean the possession of a clean heart. So few have here this afternoon indicated their want of a clean heart that I would fain believe that all the others have a clean heart. I trust this is so, but I am not sure of it. There is but one way of securing it, and that is to want it more than any thing else in the world. All must be sold to gain the pearl of great price. Now let us get down before God and pray for what we want, knowing that we shall receive what we ask for.

Prayer was offered by Rev. Bro. Asten.

Singing, "*Nearer, my God, to Thee.*"

Mrs. Palmer.—Let us hear the word of the Lord, and ask the blessed Holy Spirit to impress the lesson. We will read portions of the 20th chapter of 2d Chronicles. I think we shall find a lesson here. I know that I have found one in this chapter. They came and told king Jehoshaphat, saying, "There cometh a great multitude against thee." And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout Judah. This was done

formerly much more than now. Yet fasting is a custom which may be often observed with great spiritual profit. "And Jehoshaphat said, O Lord God of our fathers, art thou not God in heaven, and in thine hand is there not power and might, so that none is able to withstand thee? Art thou not our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever?"

Abraham was the friend of God, and sought to do His will. Jesus said, "Ye are my friends if ye do whatsoever I command you." I read and think of these old Scriptures with so much interest because they are carried all through the New Testament. Let us look at the lesson that is given to us. We know where to go to be friends of Jesus. Dear Lord, our eyes are upon Thee! How often are we driven to Thee. If evil come upon us weary unto Thee in our affliction, then Thou wilt hear and help. "Then upon Jahaziel, the son of Zechariah, came the Spirit of the Lord, and he said, Harken ye, all Judah, and Jerusalem, and thou king Jehoshaphat, be not afraid nor dismayed, for the Lord will be with you. Stand ye still, and see the salvation of the Lord."

This is the lesson. We must follow the directions God gives. We must set ourselves in array. "And they praised the Lord God of Israel with a loud voice on high." They did not wait for the promised victory to come, but praised the Lord for His promise. "And as they went forth, Jehoshaphat stood and said, Hear me, O Judah, believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Isaiah says, "If ye will not believe, surely ye shall not be established." "And when Jehoshaphat had consulted with the people, he appointed singers unto the Lord, and that they should praise the beauty of holiness, and say, Praise the Lord, for his mercy endureth forever."

I often stop and look back to where it says, "Fear not, and be not dismayed." This lesson encourages my heart to trust—to trust and not be afraid. Believe God, and be established. Let us expect God to-day to fulfil every promise He has made to supply us with what we need. O, let us be abundantly satisfied this afternoon, and drink of the river of His pleasure. Let us trust and not be afraid. It is so delightful for us to say, Praise the Lord! He means that every one of His dear children shall say, continually, Glory to His name!

Singing, "*How firm a foundation.*"

Rev. G. Hughes.—I am constantly led to see that the Scriptures which sister Palmer reads are always on the line of Holiness. I desire

simply to say, that my soul has gathered a great handful of encouragement from this lesson. The lesson is this : To be victorious, we must be trustful. We sometimes sing, "Great spoils we shall win." Trusting is the way to victory over every foe. By trusting we may drive all our enemies before us who may be arrayed against us. We need only to trust in the mighty God of our salvation. I counsel you all to-day to go at once to God, trusting—trusting. Do this, and you will not fail to come out and say, "God has given me the victory. There is no time to be lost in regard to this. There are many who are in great danger. Life is ever uncertain. I took occasion to say to the miners up in Pennsylvania, that no man should go into a coal-pit without being a holy man. A young man who sought and obtained sanctification, has since been killed in the mine. "Without holiness no man shall see the Lord." Trust God and win the victory.

THE TRUTH SPREADING.

Rev. Bro. Asten—I attended last evening a meeting of an Arab convert. It was perfectly thrilling to hear what she said of the promise and progress of the Christian religion in her own country. She said the whole of Syria was ready and waiting for Jesus. There could be no greater inspiration than to see how the missionaries were regarded there by those poor, benighted people, whose souls are longing for brighter and better things. O, brethren, the day draws nigh. I do not pretend to fix the time of His second coming, but it is coming—He is coming! Let us all be ready!

A Brother.—I wanted to say, that while the lesson bids us trust, yet in the case described the prayers went first. My own experience is that I have never enjoyed such rich fellowship with God as in the last few weeks.

GOD'S WORD GIVETH LIGHT.

Mrs. Gov. Wright.—"The entrance of God's Word giveth light." I came into this meeting to-day very happy. My heart sings praises unto Him upon whose Word I have lived through all the years of my life, and my path shineth more and more unto the perfect day. I trust in His word of promise. The trouble with so many is that they read the Bible in the letter and not in the Spirit. "Thus saith the Lord"—what a power that has been with me! His power is ever at work. The light is shining everywhere. The Lord bless the workers in those foreign lands. Sister Palmer is talking out there in those far-away countries. Her work has gone everywhere. O, let us gain the clearest view of every requirement of God! "Not as I will, but as thou wilt." After much sorrow God brought me out

victorious, and I can say, His will is my will—blessed be the name of the Lord!

A CLEAR PERCEPTION.

A Brother.—I bless God that I now have a fuller perception of what is sin and what is not sin than ever before. My soul desires salvation from sin. May God bless us all.

DIVINE LEADINGS.

Sister Denuer.—I once said to sister Palmer that these meetings were for a special purpose. I thank God that it is so. I praise Him that my footsteps were led into this place. I came here seeking holiness, and God gave it. I had forgotten God for many years of my life. I came to this hallowed place, and God, seeing that I wanted His Spirit, gave it to me. We do not need to be asking for direction, but only to do His will. When I was led to put my trust in God, I obtained a clean heart. I "reckoned myself dead indeed unto sin but alive unto God"—my Lord and my God, I will trust and obey Thee if I live a hundred years. This is what I said, and soon after He gave me the baptism of the Holy Spirit.

Singing, "Blessed assurance."

JOYFUL NEWS.

Sister Searles.—I am so glad that I carry the joyful news in my heart that God hath power to cleanse from all unrighteousness. I know it from day to day, and from year to year. And, O, the blessed fact that where sin abounded, grace did much more abound! It is belief of the truth that has so long kept me up. I have passed through floods of tribulation, but the cross of Christ has sustained me. O, how glad I am to know that the people of the earth are coming to Jesus. O that the Lord may shine forth into all the world more than ever before. When I hear of the prosperity of Zion, O how my heart does rejoice!

SUSTAINING POWER.

Rev. C. Reuss.—It does my heart good to hear these testimonies, and I also have a note of praise to give to God for His dear Son, my Saviour. I never so much as now knew the comfort of the Christian faith in hours of sorrow. Death has lately entered my family, and now, for the first time, I know that God will be just as true as His word. "As thy day, so shall thy strength be." The Lord wonderfully sustains me. Holiness is indeed a good harness to work in, and if I had a thousand tongues I would use them all in the praise of our great Redeemer's name.

A LESSON OF TRUST.

A Sister.—In looking over my life, and knowing what God has done for me, my heart and lips

praise Him to-day. I remember the blessed promise that His grace shall be sufficient for me. When the trials of life come to me, I say, Lord, Thou hast said this to me from the very start. I have learned the lesson of trust. I said, Show me the way, and I will run in it; and He has made the rough places plain for me, as He has promised.

OVERCOMING THE ENEMY.

A Brother.—We are all creatures of habit. I have this habit: When the devil tempts me, I do not go away and secretly worry and fret; but I stand still and say, "*Blessed Jesus!*" and keep saying it till I prevail. The devil does not stay with me long. My first thought is, "*Blessed Jesus!*" I do surely love Him, and I know He loves me. Every fibre of my soul says, "*Blessed Jesus!*" Jesus knows that I am an old man, and so He gives me so much more spiritual strength that it helps me bodily. I lean on Him.

Singing, "*Thou my everlasting portion.*"

THE LIVING GOD.

Rev. C. Stoecker.—You may be glad that my tongue is not used to this language, otherwise I would take up too much time. The Lord is taking care of me. I received a postal card from a friend this morning asking me to come to this meeting, and as I entered here the blessed Lord said, "Fear not." He takes care of everything for me. I have a God who is alive, and Almighty. His promises are true. I go to Him for a clean heart, and He gives it to me. I will give praise to whom it belongs. O let us work for Him, and never cease to praise His name!

TRUSTING THE LORD.

A Sister.—I feel to trust the Lord, and I do praise His name for what He has done for me. When I first sought Him I was told that if I went to Church I must leave the home where I had lived. But I did not seem worried, and I made my choice unhesitatingly. I am nevermore alone. Jesus is with me. He blesses me and gives me strength. How sweet and precious it is to be with Jesus.

Mrs. Palmer.—Our afternoons are short, and our time will soon be gone. O, let us all quickly decide to place ourselves where the battle is not in ourselves, but the Lord's. Let us realize that He will cleanse from all unrighteousness. I cannot doubt that the believer who refuses to be holy is under condemnation. We must positively act in this matter. We are bound to acknowledge God's goodness. The greatest blessing has come to me in praising Him *because He is good*. He has pro-

mised that He will take our battles in His hands and care for us. Trust, consecration, and faith—this is our lesson to-day. We must simply will to do God's will. He has made us intelligent, and our duty is to accept His word. He tells us to present our bodies a living sacrifice, and He gives us the power to do it if we will. Do we now believe that, while we present ourselves, we are accepted through Christ? May we not all sing:

"Saviour from sin I thee receive,
From all indwelling sin;
Thy blood, I steadfastly believe,
Doth make me thoroughly clean."

After a fervent prayer offered by Mrs. Palmer, and the singing of the doxology, the benediction was pronounced by Rev. C. Reuss, and the meeting closed.

PREJUDICE OVERCOME.

Brother H. Curry Groves, of Nashville, Kansas, writes:

"I do not remember that I ever heard a real holiness sermon until about a year ago. Through false teaching I was led to believe that justification was all that is attainable in this life—or, if anything beyond that, it was to be reached by growth. And all that I had ever heard about those making a profession of holiness was that they were fanatical people. O, how blinding is error! Entertaining these views I was an opponent of Holiness for some time. But the Lord opened my eyes, and this prejudice was removed. I was led to see that sanctification is a Bible doctrine. I tried to obtain the blessed experience, but there was evidently something in the way. The Lord showed me that I was not ready for it; that in fact I had lost my justification. O, how miserable my condition!

But Jesus only wounds to heal. I then confessed my sins and received abundant pardon. But, before I received the blessing I had to promise to "go on unto perfection." My testimony now is that I am fully saved, and trusting only in my Saviour, who helps me to bear the derision of friends with meekness, yet to be bold for the truth. I realize that He is leading me into all truth.

THE JOY OF THE LORD.—Sister E. Atherton, of Boxford, Mass. writes: I have been a Christian over thirty years, but never reached this blessed experience until my brother came. Now I can hardly meet any one on the street, or elsewhere, but I do so desire to know if they love Jesus. Members of the Church ask me to come and talk with them, desiring to know the truth.

OUR SOCIAL MEETING.

THE WORD.—*And thou shalt know that thy tabernacle shall be in peace.*"—Job 5: 24.

THE SONG.

"Peace, doubting heart! my God's I am;
Who formed me man forbids my fear."

Entering into the Light.—Susan Chafee, Black Ash, Pa.: The Lord showed me that for twenty-five years I had been only a formalist. He revealed all my sins, pride and the love of the world, which led me to dress gaily, putting on gold and costly array. I saw so many professing Christians do this that I thought there could be no harm—but I had to lay aside much before God would justify me. I told Sister Lewis what God had done for me. She said, "The Lord bless you—now go on to entire sanctification." I did so. She ordered **THE GUIDE**, and I read it in connection with my Bible, and four months later I was wholly sanctified. Now Christ says: "Tell the world what I have done for you and it may lead some poor soul to God."

Fully Consecrated.—Katie T. Barnhill, Marshall, Mo.: Jesus saves me to the uttermost; it is a precious privilege, one that I enjoy above all others, to testify for Jesus. My soul is filled with the Divine presence and power. Praise God, now, and forever.

A Complete Saviour.—Mrs. J. B. Rendall, Saxon, Wis.: My heart is too full for silence. I want to tell you, and the whole world, what a dear Saviour I have found. When I was seventeen I was converted and joined the M. E. Church. It was great joy to do my Master's will, but it seems to me now that I did not half serve Him. A short time ago my husband and I began to read **THE GUIDE**, and I was truly convinced that there was a greater blessing for me that I knew not. The more we read the more we could see that we were not where we ought to be. One evening we read in the magazine two pieces—Growth and the sanctified life, by Dr. Masden; and "The longer and shorter way tested," by Mrs. Palmer. How plain the way was! We wanted the blessing and God was willing and waiting to give it to us. The door was open, and all we had to do was to walk in. We proved that the blood of Jesus Christ cleansed us from all sin. We do believe it. O, the joy and peace that now are mine!

Cleansed through the Blood.—Mr. J. B. Rendall, Saxon, Wis.: I have lived a half-hearted Christian life for the past twelve years. About a month ago I was deeply impressed that I needed a deeper work of grace. I sought it earnestly with tears and prayer, and was led to peruse several num-

bers of the **GUIDE** which had lain about the house as uninteresting books. They were a great help in leading me into the light. Blessed light, blessed Jesus, who has led me out of the darkness into the marvelous light and liberty of the children of God. Praise the Lord for sanctifying grace.

Gracious Dealings of God.—Mrs. M. A. Janney, Beemer, Neb.: I wish to glorify my Father by recording His wonderful dealings with this feeble worm of the dust. I was taken down and confined to my bed three months. My beloved companion was lingering on the shores of time, feeble, and greatly afflicted, and at length one day as the sun was setting, God released him from suffering and called him home. His last days were spent in urging the youth of our community to seek salvation and meet him in heaven. When the last look was given by the beloved one who had stood by me fifty years (and we were thirty years itinerants), did God forsake me? O, no! He sustained and kept me, and gave me strength. I could exclaim, "The Lord gave and The Lord hath taken away, blessed be the name of the Lord!" Such sustaining grace was given as I had never before realized. I expected to follow him quickly, but Father said, "Not yet, my child," and He still keeps me here, and His will is mine. But I can hardly find language to describe the fullness of love Divine given me for some months past. Paul describes it in the third chapter of Ephesians, last six verses. O, such a weight of love—it overpowers me! And still I cry out for more of the image of Christ to be instamped upon my soul! "I shall be satisfied when I awake in His likeness"—nothing more, nothing less.

Renewal of Covenant.—Hannah R. Howard, Seasmont, Md.: I was born of Christian parents, and in early life was taught to love Jesus, but for some years did not serve Him as faithfully as I should have done. But about thirty years ago I renewed my covenant with God, to serve Him the remainder of my days. He healed my backsliding and loved me freely. Seventeen years ago, December 8th next, I was enabled to consecrate myself fully to God, and entered into the rest of faith, and the blessedness of loving God with all my heart. Since that time I can never tell how precious Jesus has been to me, though at times I have been called to go through deep waters of affliction. But I have had His strong arm to lean upon, and have ever heard His voice saying: "It is I; be not afraid!" To-day I can sing,

"Blessed assurance, Jesus is mine."

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

PITHY PARAGRAPHS.

—THE HOLY SPIRIT, like the sunlight, is free to all. The world is full of sunlight, but the plant in a cellar dwindle and dies for lack of it. What is needed is not a new outpouring of the sunlight, but the placing of the plant in the sunlight which is already poured out. It is not that God should give anything more, but that we must receive more of that which He has already given.
—H. W. S.

GRATEFUL MEMORIES.

WE ARE brought almost to the close of another year's work for Jesus. In our Editorial relations, we have endeavored to keep our eye single, looking only to the glory of God and the edification of His dear saints. We are conscious, however, that our best performances have been defective, and need to be covered by atoning blood. Despite this conscious defectiveness, we have been cheered while "the days have been going by," by many kind expressions on the part of our readers. Their letters, telling of those who have been led into the light of full salvation, and of large numbers who have been helped and comforted in their earthly pilgrimage, have gladdened our hearts. This is indeed our great mission, to be SOUL-HELPERS, helping to uplift the redeemed of the Lord, in will, and purpose, and spiritual aspiration. And, just so far as we fulfil this design, do we realize satisfaction in the prosecution of our work. We are not so much concerned to maintain the theory of Christian Holiness, as to promote its experience in the hearts of believers. Our longing is to see the Church measuring up to Christ's own grand ideal, "redeemed from all iniquity—without spot, or wrinkle, or any such thing—the King's

daughter all glorious within, her clothing of wrought gold."

True, as we look abroad upon the Churches we see much that is discouraging. We are ready to cry, "*How long, O Lord, how long?*" We, however, fall back upon the prophetic declaration that, "He (Christ) shall see the travail of his soul, and be satisfied." But, while there are great discouragements, there are also great encouragements. The spiritual leaven of holiness is working in all evangelical denominations, and the time is not far distant, we hope, when the moral aspects of Zion will be wondrously changed, and "He whose right it is to reign" shall sway His scepter gloriously over the hearts of men.

The closing of this year of 1888 is peculiarly interesting to us, because it puts the seal upon *fifty years' history of The Guide to Holiness*. We surely have reason for profound thankfulness to God for this fact. The record is on high. Eternity, we doubt not, will make grand disclosures concerning the saving results of this instrumentality. But we must not allow the occasion to pass without expressing our high and grateful appreciation of the cordial support received from the many thousands of our friends. Notwithstanding the multiplication of periodicals on this line (and in this we rejoice), the old PIONEER MAGAZINE maintains its position, and is likely to do so. For this cordial aid of our patrons we say, *God bless you, each and all!* Should we be permitted, by a kind Providence, to greet you at the opening of the second half of the century, in 1889, we shall, under the smile of our Heavenly Father, enter upon our work with new hope and courage, relying upon Divine wisdom and grace.

The Semi-Centennial anniversary which is just before us, brings up vividly to our remembrance loved ones who have gone before, especially our immediate predecessors, Dr. and Mrs. Phæbe Palmer. We love to think how nobly they for their Master stood. May their Lord, and ours, give us strength like them to "contend for the faith," that we may win our crown. To this end we bespeak, in advance, the prayers and the hearty continued co-operation of our patrons.

"IT IS GOOD to join with the angels in ministries of kindness."

BIBLE ALARM-SIGNALS.—VI.

—"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."—(1 Pet. 5 : 8.)

Here is an alarming statement concerning the devil. There is no doubt of the existence of a personal devil—a powerful, malignant, spiritual intelligence. And he is full of activity in this world "*he walketh about.*" This implies observation and unrestricted influence as to persons and localities. And he is full of wrath and diabolical determination—he is "*as a roaring lion.*" Let us not mistake the matter. Satan is set for the overthrow of every child of God. If by any means he can compass their destruction, he will do it. He is no respecter of age or sex. He would as soon destroy a child as a giant, for he knows full well that there may be locked up in a child mighty forces to be thrown against his dark empire.

And let not those who are on the line of holiness for one moment suppose that they are free from his attacks. He is a profound hater of holiness, and if he can slay one of those who are identified therewith, he is indeed jubilant. And his human emissaries here on earth delight to keep up the jubilee with him, crying with hellish glee, "HA ! HA ! we told you so !"

Beloved, look at the WAR SIGNAL ! "Be sober, be vigilant." Let your spiritual eye sweep over the field, and keenly discern Satanic advances, and steadily resist them. There is no need of being carried away with his evil devices. The apostle affirms concerning some of the wide-awake Christians of his day, "We are not ignorant of his devices." This is to be a Christian study so as not to be taken by surprise and overcome by the adversary. There are inexhaustible stores of Divine wisdom at our command, so that we may be able to overmatch the adversary. Give good heed to this apostolic counsel, "Be sober, be vigilant." Leave no unguarded place—fortify the whole—be on the watch, day and night, and you shall conquer.

"SETTLE three things in your heart : He is *able* ; He is *willing* ; He is *ready*."

GOSPEL COMFORTS.—V.

"And not only so, but we glory in tribulations also."—(Rom. 5 : 3.)

This is a marvelous statement, showing the power of our Christianity. Tribulation is a word derived from the Latin *tribulum*, a thrashing sledge. "It is that which occasions distress or vexation ; severe affliction."

Christians are not exempt from such visitations. Jesus said to His disciples, "In the world ye shall have tribulation." And he specially advised them of a period "when tribulation or persecution ariseth because of the word." Such was the severe experience of the primitive saints. "They wandered about in sheepskins and goatskins, and in dens and caves of the earth." And this saintly allotment has been, in a measure, perpetuated all along the ages.

But the redeeming feature of the case is that they "*glory in tribulations.*" This is more than simple endurance—it is keeping a bright countenance, and the singing of joyful songs, while in the furnace. The examples of this are numerous. The annals of Christian martyrdom are lustrous indeed. Frail women, as well as stalwart men, have often trodden their way to prison, to the scaffold and the stake with the air of conquerors, and with jubilant notes bursting from their lips at every step. They have sublimely demonstrated to a wondering world that Christianity is no cunningly devised fable, but "the power of God unto salvation to every one that believeth." This glorying in tribulation is the highest proof of Gospel comfort.

It is, however, a lamentable fact that many who profess the name of Christ faint in the day of adversity, and do not have the ability to "*glory in tribulation.*" It is grievous unto them. They fret and worry under the *tribulum*, and so dishonor the Christian name. Beloved, be strong in the Lord, and so be joyous in the day of tribulation. In thus triumphing, Christianity will be exalted before men.

—"HAVE you learned that to be a Christian is simply to be Christlike?"

"AGREE QUICKLY."

A CERTAIN commentator gives some good suggestions on the injunction of our Lord, "Agree with thine adversary quickly." He says:

"It is melancholy to see how many personal difficulties arise among men, and even among the professed followers of Christ; and how often both sides are proud and unbending, instead of acting as He here solemnly enjoins. Christian, stop a moment, and think! Is there some one with whom you are at variance? Then cease reading at this line, and prayerfully consider whether you cannot do something toward reconciliation. Make an effort, even if you have before tried in vain—make an honest and earnest effort in the fear of God; and then return to read, with a meek and gentle spirit, these words of Jesus."

It is not unfrequently the case that persons are prevented from obtaining perfect love by some grudge, or its remains, lurking in some secret corner of the heart. No progress can be made in the direction of holiness until there is a complete surrender—every unkind thought or bitter remembrance must be given up.

—"To be a Christian and not lose mental balance is the need of the day."

OUR HOME ADVERSARY.

SOMEBODY has said, truthfully: "A Sunday newspaper is a Sunday nuisance, but nobody can put it on but yourself." The Sunday newspaper is, at this time, a great evil—we may say, a *positive nuisance*. It is a deadly invader of the sanctity of the home and the Christian Sabbath. It is emptying our Churches, and putting thousands of men beyond the reach of the Gospel. Husbands do not object to their wives attending the sanctuary, but they ask to be excused, preferring to recline upon an easy lounge, regaling themselves with a fine Havana cigar, and passing the hours with the exciting Sunday paper. Some of these journals circulate half a million copies. And, what is the worst feature of all, many professing Christians are patrons, and do it unblushingly. Nothing but the spread of true holiness will avail to check this black tide of foul literature.

"If I love Him, my heart will be filled with His Spirit and obedient to His commands."—*Baxter*.

A THOUSAND MISSIONARIES.

THERE is, as we judge, a deep, all-pervading demand for a corps of HOLINESS MISSIONARIES to overspread the land from Maine to Louisiana, and from the Atlantic to the Pacific. If we were able we would have them in the field by January 1st. We have colporteurs for Sunday-School, Tract, and Temperance Societies—why not on the line of Holiness? True; but then there are powerful Societies, operating with well-filled treasuries to sustain the colporteurs, or missionaries above named.

Well, much is being done in these times on the FAITH-LINE—Orphanages, Missionary Training Institutes, etc., supported by faith—not, however, without good works intermingling. Why not have some self-sacrificing ones who shall give themselves to HOLINESS MISSIONARY WORK, trusting God for their bread? We met with a missionary in Nottingham, England, who had been supported for a time by a religious organization; but they becoming wearied with it, had given it up. He resolved to continue it, trusting God alone, and so blessed had it been to him, that he said, "If they were to offer me a salary I would not take it." There is an humble brother in the mountains of Pennsylvania, who has been working there for years, who calls himself "*The Mountain Missionary*." God feeds him—and when we see him he looks well, and has a bright countenance.

It is certain, brethren and friends, that this land ought to be filled with HOLINESS LITERATURE. Who will consecrate themselves to a life of self-denying service in this regard? Where are those who will enter THE CORPS OF ONE THOUSAND? WHERE? O, WHERE! Who will answer? We should like to hear from any who may feel moved to engage in this sort of self-denying service. And, so far as in us lies, we will furnish them with literature in such a way as to give them facilities for work. Pastoral work by ministers is being largely abandoned—hence the necessity of such agencies as these.

HOLINESS WORK IN TEXAS.

REV. L. ERCANBRACKE, of Lilac, sends us an interesting sketch of the Scottsville Camp-meeting. He says :

"It lasted twelve days, increasing in interest daily. Bros. Dodge, Jarrell and Dunlap, of the Georgia Conference, did most of the preaching, presenting clearly the doctrine of entire sanctification, and showing how it differed from justification. Seekers of pardon and purity were at the altar at each service. People came from Texas, Louisiana and Georgia. Many entered into the experience of perfect love, and gave testimony thereto. Among them was a dear young minister of the Louisiana Conference, who sought heart-purity earnestly, and received it before he had been on the ground two hours, and gave clear testimony. Two were converted one day and sanctified the next. One, a man forty years old, said he had not read a chapter in the Bible for years. He was a great slave to tobacco, but abandoned it, and God sanctified him."

Bro. E. closes with an extract from a letter to the "*Way of Life*" thus :

"I have been living over again the scenes of that meeting. The 6 o'clock morning services were nominally for family prayer, but really for Scripture reading and comments, a few voluntary prayers and testimony. How quickly the hour passed away ! The 7 o'clock bell rang for breakfast. We met again at 9 o'clock, for preaching and exhortation, after which a call for seekers. Then a season of prayer, song, and testimony. How ready the people were to speak—frequently two or three up at once. How encouraging to hear brethren and sisters say, 'One year ago we entered into the experience of perfect love, thanking God for keeping power.' The twelve days thus passed pleasantly and joyously, despite the heat and exhausting labors. We seemed to 'forget all time and toil and care'—labor itself was rest. There were special visitations of The Spirit when, in gracious baptisms He descended and stirred all hearts. The closing scene was very impressive. The preachers stood within the altar, and the people came and shook them by the hand, saying farewell, and begging us to remember them in our prayers. O, what a precious time that was ! How joyous the meeting we shall have, if faithful to the end, "*over there* !"

About 100 were converted and reclaimed, and probably as many sanctified. Forty-three were added to the M. E. Church South. Glory be to God for such a meeting !

"God regards a saint in rags more than a sinner in robes."

TWO YEARS' ABSENCE.

BY REV. A. P. GRAVES.

My last visit to the Tuesday meeting at 316 E. 15th street, was about two years ago. It was a hallowed hour. I received a blessed inspiration for living and working. Not that I think we can have Jesus there and nowhere else. While it is a favored place, where the pillar of cloud rests, which makes it a place of delightful refreshing to every visiting soul, I find this very same Jesus with me everywhere and at all times. Praise the Lord for such a Saviour and such measures of grace. I came to this Pacific Coast, of Southern California mainly, for a revival campaign among the Churches, and in the destitute regions. The Lord has given great refreshings and many conversions. Soon after our arrival, my wife, who, when at home, has been a frequent visitor at the Tuesday meeting for the past twenty-five years, was laid aside with lung and bronchial trouble. She has been able to labor but little in revival meetings since, and as her disease grows worse, there is little hope that she will ever reap in the vineyard again.

I find many Holiness Bands and Churches here that are proclaiming soul liberty, by the *cleansing blood*, and doing earnest work in winning souls. In some of the larger cities, besides street meetings and other labors, they keep up nightly meetings, in which there are conversions daily. O, how blessed to live all the time in the power of the Holy Ghost, and with the harness on ! Eleven weeks ago we came to this beautiful valley for a little rest and the health of my wife. We board in the family of Bro. J. M. Jones, who, three years ago, with his entire family, came into this wonderful experience of soul-freedom by the blood of Jesus, and since then has kept a holiness meeting in his own house, sometimes several times a week. And while I have preached in the various Churches in the Valley during our stay, and sinners believe and live, these household meetings have been centres of great power.

THE SEMI-CENTENNIAL LIBRARY.

We hope our readers are giving attention to this Library, at the head of the third cover-page. Can you not, by getting several to co-operate with you, by united contributions, secure one of them for circulation in your community ? Make the effort and see what can be done.

"FAIR WEATHER FAITH is no faith."—*Spurgeon.*

OUR INQUIRY ROOM.

A TRUTH TO BE REMEMBERED.—"*Better is a handful with quietness, than both the hands full with travail and vexation of spirit.*"—Eccl. 4 : 6.

"Renouncing every worldly thing,
And safe beneath Thy spreading wing,
My sweetest thought henceforth shall be,
That all I want I find in Thee."

POINTED BIBLE INQUIRIES.

1. "*Art not thou one of this man's disciples?*" (John 18 : 17). Such was the inquiry which the damsel that kept the door of the palace of the high-priest, proposed to Peter. He had followed his Master into the palace. Here was an opportunity to show good fidelity to Him to whom he had sworn allegiance. But he was not equal to the occasion, boldly as he had said that "he was ready to go with Jesus to prison and to death." In the trying hour his courage failed, and to the inquiry of the damsel he gave a flat denial. How sad! Reader, beware lest you also fall.

2. "*Is it lawful for us to give tribute unto Cæsar, or no?*"—(Luke 20 : 22). So asked the chief priests and scribes who were seeking to entangle Jesus. They thought He would take a position that would array him against the civil power. They were not able, however, to take Him by their craftiness. He said, on the instant, "*Shew me a penny!*" And He asked, "Whose image and superscription is this?" And they said, "Cæsar's." "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things that be God's" was His reply—thus confounding them. So in like manner will He make us a match for our enemies.

3. "*Shall not God avenge his own elect, which cry day and night unto him, though he bear long them?*"—(Luke 18 : 7.) This was Christ's application of the parable of the *Importunate Widow*. He answers promptly His own question, pointedly and positively: "I tell you that He will avenge them speedily." As the unjust judge yielded to importunity, so will God, undoubtedly, listen to the importunate cry of His people, and that speedily.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Ohio inquires: "What is sinning against the Holy Ghost?"

Ans.—This is a question upon which much time and labor have been bestowed by Bible expositors. And Satan has made use of this subject, often, to disturb the minds of timid persons. Now, Jesus Himself settles this matter very clearly. If the inquirer will turn to Mark 3 : 22-30, and consider it and its connections, all difficulty will be removed. The reader will see that He was addressing Himself to those who asserted that He cast out devils by the power of Beelzebub, the prince of devils. This was the blasphemy against the Holy Ghost which He declared could never be forgiven, for it was by the power of the Holy Ghost that He cast out devils. This is a sin which is rarely, if ever, committed now.

A BISHOP TAYLOR MEMORIAL.

Sister Isabella Leonard, now working as an evangelist in India, writes us an interesting letter. We have not the space to publish it just now. On a recent visit to Poona she was deeply impressed with the necessity of strengthening our METHODIST HIGH SCHOOL there, by the addition of new buildings, which are greatly needed. The city is beautiful, and the situation altogether most inviting—only 120 miles from Bombay.

She proposes that it be made the BISHOP TAYLOR MEMORIAL SCHOOL, and that \$20,000 be raised to erect permanent buildings, and for the endowment of at least ten missionary scholarships. After the great work of Bishop Taylor in India, this School was started in response to the inquiry of parents who had been converted through his instrumentality, how their children could be trained for God. Now, while she freely admits that Bishop Taylor does not need such memorial, yet thinks that it would be a pleasant thing for his friends to do, and at the same time place the institution on a strong foundation, and open a channel for extensive usefulness in preparing missionary workers. Sister Leonard suggests that two classes will be ready to contribute: 1st, Those in India who are the fruit of Bishop Taylor's ministry. 2d, Those in this land who have rejoiced in his work. Contributions may be sent to The Guide office. We commend it to the attention of our readers. Let us hear.

HELPS TO CHRISTIAN DEVOTION.

BIBLE PRAYERS.

—“That ye may approve things that are excellent.”—(Phil 1:10.) Here is a prayer that the Christians at Philippi might have a godly judgment, and power to separate the precious from the vile. This power of holy discrimination is a most desirable Christian quality. It is fully possessed by those who have the indwelling of the Holy Spirit. He is full of wisdom, and we may draw upon these Divine, indwelling resources, so as to approve, and make choice of things that are excellent, casting away that which is not edifying. What was thus within reach of those to whom the apostle addressed this epistle, is within our reach. Shall we have it? If so, we shall not be carried away “with cunning craftiness, or with the sleight of men, whereby they lie in wait to deceive.” Let us pray for it—and thus be rooted and grounded in holiness.

I.—CLOSET STUDIES.

CLOSET MOTTO.—“I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil.3:14.

“Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.”

DAILY BIBLE CALENDAR—DECEMBER.

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|------------------|----------------|-------------------|
| 1. 1 Cor. 10:31 | Rom 8:6 | Psa. 63:7 |
| 2. Prov. 22:22 | Psa. 41:1-2 | Psa. 71:4 |
| 3. Prov. 3:25 | Prov. 3:26 | Psa. 59:17 |
| 4. Titus 2:2 | Phil. 3:20, 21 | Psa. 86:3 |
| 5. Eph. 5:17 | John 6:45 | Psa. 119:26 |
| 6. Prov. 8:34 | Prov. 8:35 | Psa. 63:4, 5 |
| 7. Eph. 4:2 | Job 22:29 | Psa. 40:12, 13 |
| 8. Mark 16:15 | Matt. 12:21 | Psa. 67:1-2 |
| 9. Prov. 4:13 | Isa. 32:18 | Psa. 119:125 |
| 10. Deut. 11:1 | 1 Tim. 4:8 | Psa. 5:12 |
| 11. Prov. 3:11 | Prov. 3:12 | Psa. 90:15 |
| 12. Prov. 3:5 | Prov. 2:6 | Psa. 51:2 |
| 13. Eph. 5:6 | Isa. 45:17 | Psa. 7:1 |
| 14. Eph. 4:23 | Psa. 92:13 | Psa. 5:7 |
| 15. Prov. 27:1 | Prov. 1:23 | Jer. 14:20, 21 |
| 16. Psa. 135:3 | Prov. 14:26 | Psa. 145:1 |
| 17. 1 Thess. 5:8 | Psa. 46:5 | Psa. 18:3 |
| 18. 1 Pet. 2:11 | Rom. 4:5 | Psa. 69:29 |
| 19. Jas. 1:21 | Jer. 17:7, 8 | Jer. 17:14 |
| 20. Colos. 3:14 | Rom. 13:10 | 1 Thess. 3:12 |
| 21. Psa. 40:16 | Isa. 30:19 | Psa. 28:7 |
| 22. Psa. 22:23 | Rom. 1:16 | Psa. 8:4 |
| 23. Jas. 3:13 | Rom. 2:10 | Phil. 1:10, 11 |
| 24. John 12:35 | Psa. 37:17 | Psa. 13:3 |
| 25. Acts 3:22 | Gal. 4:4, 5 | Luke 1:68 |
| 26. 1 Cor. 1:10 | 1 Cor. 1:7, 8 | 2 Thess. 1:11, 12 |
| 27. Jas. 1:2 | Jas. 1:3 | Psa. 119:153 |
| 28. Heb. 3:12 | Jer. 24:7 | Psa. 69:13 |
| 29. Deut. 8:6 | Isa. 30:18 | Psa. 57:1 |
| 30. Jas. 5:7, 8 | Psa. 121:7 | Psa. 39:12 |
| 31. Rev. 3:11 | Rev. 3:12 | Psa. 17:5 |

DAILY READINGS FOR THE MONTH.—Commence on the first of the month to read among the minor prophets, first day first chapter of Hosea, and so on, consecutively, for the month.

BIBLE TOPIC FOR EXAMINATION.—“Time”—its value according to Bible teaching, and the wise improvement which is to be made of it by us, as Christians.

II.—CLOSET PRAYER.

PROMISE.—“The Lord upholdeth all that fall, and raiseth up all those that be bowed down.”—Psa. 145:14.

THE CLOSET HYMN.

LORD, let me know mine end,
My days, how brief their date;
That I may timely comprehend
How frail my best estate.

My life is but a span;
Mine age is naught with Thee;
And, in his highest honor, man
Is dust and vanity.

At Thy rebuke the bloom
Of earthly beauty flies;
And grief shall like a moth consume
All that delights our eyes.

Have pity on my fears;
Hearken to my request;
Turn not in silence from my tears,
But give the mourner rest.

I. GENERAL SUBJECTS FOR PRAYER.

1. That the political excitement which has been prevailing may be overruled by widespread revivals of religion.
2. That the holiday festivities in the Churches may be as becometh Christianity.
3. That God's people throughout the land may be moved to support, increasingly, the literature of holiness.

II BY LETTER, AS FOLLOWS:

California, A—G—, For a brother to be filled with the Spirit. Canada, for the conversion of a young lady opposed to religion: for a young man to be restored to health; for a backslider to be reclaimed; for persons at variance to be reconciled. For the conversion of a father who is sick and afraid of dying. N—C—, for a brother to be sanctified, and for revival in the Church. Dakota, H—, for husband and wife to be sanctified. Iowa, T—, for conversion of only son. W—, for a husband to have bodily healing; for a sister to find spiritual rest. B—R—, for husband, an invalid—wife to be filled with the Spirit. Louisiana, O—, for a sister to be filled with the Spirit. Maine, for the conversion of a sister who thinks outward morality sufficient. Massachusetts, H—, For one who is 74, and has spent a life in sin, now feeling the need of Christ. For salvation of husband, son, and daughter. Michigan, G—H—, for revival. Missouri, for family to be saved. Mississippi, R—S—, for sister to be sanctified. New York, G—, for a brother to be sanctified, and for a class. L—M—, for conversion of a young woman. C—, for a sick friend without clear evidence. North Carolina, W—, that pastor and people may receive the baptism. Pennsylvania, P—, for a sister to be sanctified and her class converted.

III.—OUT-DOOR SERVICE.

1. Send holiday portions to some lonely widows.
2. Make some destitute family happy at Christmas.
3. Try to get some one saved at the “Watch-meeting.”
4. Write a Christian letter to some unsaved relative.
5. Send The Guide as a Christmas present to some pastor or friend.
6. If you know of any persons at variance, endeavor to get them reconciled before the year ends

Our Memorial Volume!

Orders are coming in quite freely for the Semi-Centennial edition of "FRAGRANT MEMORIES of the Tuesday Meeting and of The Guide to Holiness. This is an opportunity not to be neglected. Old and new subscribers, who forward before January 1st, the amount of One Dollar, with twenty-five cents added, can have a copy of *Fragrant Memories*: Part I. The Tuesday Meeting; Part II. The Guide to Holiness—A Sketch of the Fifty Years' Work of each—embellished with five handsome portraits. The price of the book is 75 cents, and is richly worth one dollar. We expect it will be ready by Dec. 1st or 10th.

Do not fail to secure a copy of our beautiful Annual, THE ILLUSTRATED HOLINESS YEAR BOOK. It is a gem. Price, 10 cents.

THE EDITORS' BRIEFS.

THE NEW VOLUME! The canvass for new subscribers for THE GUIDE for 1889 is proceeding with commendable earnestness. Our friends are awake, and doing good service. We hope to receive by Dec. 15th many names to add to our lists. Let the work be thorough. Leave no one that you can likely induce to become a subscriber unvisited. Do not confine your efforts to any one denomination—give all that you can reach an opportunity to be enrolled at this auspicious period—OUR SEMI-CENTENNIAL YEAR!

REMEMBER! New subscribers, now dating from January 1st, receive the late numbers of this year free, so long as we have them.

OUR BEAUTIFUL ANNUAL! The "*Illustrated Holiness Year Book*," for 1889, is now being spread over the country. It is a gem. No subscriber to The Guide should be without it, if possible. It costs only TEN CENTS. On orders of twenty or more, 25 per cent. discount. One brother in Iowa sent for 20, and was so well pleased that he immediately ordered 20 more. It is a grand thing for a tract. Scatter it everywhere!

We are just filling an order for one party for 500, and another for 1000 copies. Let your orders come forward at once—for yourself, and for as many for your friends as you can afford!

Rev. Bro. Oliver, evangelist, has been aiding Rev. Bro. D. H. Tuttle, of the M. E. Church South, Wilmington, N. C. About 50 converted, 17 sanctified.

The National Association will have three Camp-Meetings in 1889—Des Plaines, Ill.; near Pittsburg, Pa., and Hamilton, Mass.

We have an arrangement to club The Guide with *The Banner and Voice*, Jacksonville, Ill., for \$2.25—a copy of the beautiful Year Book included. This is a good chance for a live weekly paper, a monthly magazine, on Holiness, and a valuable book into the bargain. We also club with *The "Methodist Young People,"* and "*The Illustrator*," for \$1.25.

Rev. J. W. Totten says, "A Tuesday afternoon meeting is held in Oshawa, Can., and is a great blessing.

—It is proposed on the second Sabbath in December to have a celebration of a hundred years of Christian song, those of Charles Wesley, and various authors. Bro. W. Peck Smith is one of a Committee to make preparations. Drs. Talmage, Cuyler, Kendig, and others, endorse it.

—Every Holiness Sunday-School Worker should take "*The Illustrator*—the International Lessons presented from a spiritual standpoint. With The Guide for \$1.25.

BOOKS AND AUTHORS.

From PHILLIPS & HUNT, 805 Broadway, New York.

REPRESENTATIVE METHODISTS. Biographical Sketches and Portraits of the members of the Twentieth Delegated General Conference of the M. E. Church, held in New York, 1888. By Robert R. Doherty. Introduction by Bishop Bowman. A very handsome volume. Printed in clear type, and beautifully adorned with portraits of the Delegates, clergy, and laity. Price, \$4.00.

REASONS FOR CHURCH CREED.—A Contribution to Present-Day Controversies. By Rev. R. J. Cooke, D.D. Part I—Reasons. Part II—Reasons for Church Creed. Price, 60 cents.

THE DOCTRINES AND DISCIPLINE OF THE M. E. CHURCH, 1888. With Appendix. Neatly gotten up. Indispensable to ministers and members. Price, 25 cents.

From ROBT. CARTER & BROS., 530 Broadway, New York.

THE NONSUCH PROFESSOR in His Meridian Splendor. By Rev. William Secker. Introduction by Rev. T. L. Cuyler, D.D. The title does not properly represent this book. It is unique. Truth is presented in pungent, sparkling sentences. It is a portraiture of a real Christian. A work that should be circulated. Price, \$1.25.

BIBLE ANIMALS, and the Lessons taught by them. By the late Richard Newton, D.D. Another of the series of beautiful, instructive, and entertaining books for children by Dr. Newton. A fine holiday gift. \$1.25.

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THE KING'S DAUGHTERS; or, How Two Girls Kept the Faith. By Emily S. Holt. Price, 1.25.

TWO GIRLS ABROAD. By Nellie M. Carter. Price, 1.00.

FROM FLAX TO LINEN. By Mrs. Nathaniel Conklin. Price, 1.50.

From THOS. WHITTAKER, 2 and 3 Bible House, New York.

CHRISTIANITY IN THE DAILY CONDUCT OF LIFE. Studies of Texts relating to Principles of the Christian Character. A work of practical character, instructive and edifying. It should be widely read. Well printed and bound. Price, \$1.50.

BEHOLD THE MAN! By Franz Delitsch. Translated by Elizabeth C. Vincent. A neat little volume, calculated to heighten our estimate of Jesus, the GOD-MAN. Price, 50 cents.

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GOLDEN SHOWERS. By A. Hanslip. Poems selected by Christine Forrest. Another handsome souvenir—superbly illustrated. Price, 50 cents.

From WORD, WORK AND WORLD Publishing Co., New York.

CHRIST IN THE BIBLE. By Rev. A. B. Simpson. Pastor of the Gospel Tabernacle, New York. Vol. I.—Genesis and Exodus. Its aim is not to be an elaborate, textual commentary—but a simple and earnest effort to unfold the spiritual teachings of the Holy Scriptures, especially with reference to the Person, and work of the Lord Jesus Christ, and the development of the plan of redemption throughout the various dispensations. Devout Christian minds, desiring more than all else in their Bible reading and study "to see Jesus," will be edified by a perusal of this work, written as it is from a spiritual standpoint. Complete in 10 volumes. Illustrated. Price, per vol., \$2.00.

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THE OLD AND NEW DISPENSATION. By A. M. Wells. A series of brief Readings on Bible Selections. Profitable to the devout mind. Price, \$1.00.

HARVEST GLEANINGS.

AT HOME.—

—The political excitement which has been prevailing in our land, has hindered revival work in the Churches. Now that is past, we shall hope soon to "hear," as *Benj. Pomeroy* used to say, "the jingle of harness buckles," and that the universal cry shall be, "Lord, revive thy work!"

—JANE STREET, NEW YORK. For a month past, Bro. G. D. Watson has been holding forth the truth in this Church. Although the crowds have not attended as during the campaign of Thomas Harrison, yet we believe a good work in Bible instruction has been progressing, and that valuable results will follow. Bro. Watson is a capital Bible expositor—very instructive and edifying. Bro. J. H. Smith is at work at this writing, and we hope we shall be able to report good results.

—At the annual Convention for Holiness held recently at Rock, Mass., fourteen towns and districts were represented, and encouraging reports of the progress of the work were made. At Rock the cause moves on, conversions and sanctifications constantly occurring.

—Sister Lizzie M. Boyd has been aiding the pastor at Hughesville, Pa.. A decided victory was won.

—Grace Weiser has been at work in Monson, Mass., and the work moved on gloriously, the altar being filled with seekers, nightly, and many entered into rest.

—Rev. H. W. Kemper reports in *The Standard*, as the result of a two-weeks' meeting in Williamsburg, Ky., 7 sanctified, and 58 converted.

—Sisters Lidie Kenney and Nettie Van Name have been holding up the banner in Pomona, Md. God's power was gloriously revealed—one man who had been a backslider for twenty-eight years, was happily reclaimed. The work of sanctification and conversion went on together.

—Rev. Thomas Harrison is at work at the 7th Street Church, Philadelphia. Great crowds, as usual—altar full, and many saved.

—Rev. John Parker, now engaged as an evangelist, has been working in Milford, Mass. The arm of the Lord was made bare—believers were sanctified, and sinners converted.

—Souls are being saved, weekly, in the Hedding M. E. Church, New York, A. C. Morehouse, pastor.

—Fort Street M. E. Church, Los Angeles, Cal., is having great prosperity—an increase during the past two years of 500. It is still a young society, but has a membership of 1100. The attendance at a recent prayer-meeting was 736.

—On Wayne charge, Maine, a gracious work has been in progress for the past few weeks. The most of the seekers are heads of families.

ABROAD.—

—There are now twenty-seven missionary vessels engaged in different parts of the world.

—At Vienna, last year, no less than 363 Jews became Christians.

—Christianity is now the faith of over 3,000,000 of the population of India.

—There are now twenty-two Protestant places of worship in Rome, Italy.

—Twenty-five million dollars' worth of liquor were shipped in one week from Liverpool for Africa.

—A Memorial Chapel at Epworth, England, the birthplace of the Wesleys, is being erected.

—In 1788 there were 37,000,000 Protestants in the world—there are now 134,000,000.

—The Salvation Army will establish missions in Japan, Finland, and Bechuana-land.

—The following advertisement appears in the *London Times*: "A young clergyman, fond of riding, driving, shooting, hunting, cricket, and all out-door sports, would be glad to hear of a good living." [Possibly there are some of like spirit and habits on this side of the Atlantic. —Ed.]

—Twenty-six thousand Chinese accepted Christ in 1887.

—The Methodist Episcopal congregation in Calcutta, India, is said to be as large as any Methodist congregation in Chicago.

—Many converts are reported as the result of a three weeks' meeting in Buenos Ayres.

—The United Presbyterian Church maintains a very flourishing mission in India, known as the *Sealkot Mission*. There were 847 baptisms in 1887, of whom 501 were adults.

—Marshal Booth, of the Salvation Army, says, "that within the last twelve years, 1,000,000 men and women have been rescued from the slums, and transformed into self-supporting, sober, Christian citizens by the work of the Army."

—The *Indian Witness* says: "The Zenana is the citadel of Hinduism. Christianity will fail in India, unless the women become ambassadors for Christ. When the treasures of the Zenana are laid upon the altar, India and Asia are the Lord's."

—The Wesleyan Connexion of England have built over one thousand chapels during the past thirteen years, at an estimated cost of \$400,000.

—A Judson Memorial Church is to be erected near Oung-peuley, in Mandalay. The cornerstone was laid August 9th, 1888, the hundredth anniversary of the birth of Adoniram Judson. An aged Christian widow, one of the few still living who was baptized by Dr. Judson himself, has given her little fortune of 3,000 rupees toward its erection.

GUIDE HYMNAL

Jesus, I will Take Thee.

75

E. E. HEWITT.

JNO. R. SWENEY.



1. Jesus, I will take thee, While life's moments roll, And thro' endless ages, Saviour
2. Jesus, I will take thee For my Lord and King, To thy blessed service Glad al-
3. Jesus, I will take thee For my truest Friend; Come to thee for comfort; On thy




of my soul: Jesus, Saviour, take me, Cleanse me in thy blood, Thro' thy full a-
legiance bring: Jesus, Master, take me, Keep me as thine own; All my life con-
help depend: Jesus, Master, take me To thy heart of grace, Lift on me the



CHORUS.



tonement, Draw me nigh to God. By thy power made willing, Saviour, I take thee;
trolling, From thy royal throne.
sunshine Of thy loving face.




Now and forever, Graciously take me; By thy power made willing, Saviour,




I take thee; Now and for - ev - er, Gracious - ly take me.



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